127 Women Lynched For Witchcraft in Indian State

breitbart.com

AP Photo/Saurabh Das

by Mary Chastain17 Mar 2016450

17 Mar, 2016 17 Mar, 2016

Data from the state of Jharkhand, India, shows a total of more than 127 woman lynched by angry crowds after being accused of witchcraft between 2012 and 2014.

"As per information provided by the NCRB [National Crime Records Bureau], a total of 26, 54 and 47 cases were reported under murder for witchcraft in Jharkhand during 2012, 2013 and 2014 respectively," stated Minister of State for Home Haribhai Parathibhai Chaudhary.

Last August, a village lynched five tribal women "for allegedly practicing 'witchcraft.'" Two victims included a woman and her daughter. The villagers decided to kill the women "after a 17-year-old youth died four days earlier." He complained of stomach pains and "a sorcerer from an adjoining village had blamed his death on witchcraft." From *The Indian Express*:

> After they allegedly decided to "solve the problem for once and all", some youths dragged 53-year-old Etwaria Kholkho out of her home, accusing her of being a witch. They demanded she name the other "witches" in the village, and Etwaria reportedly named Madni Kholkho (55), Jasinta Toppo (40), Tetri Kholkho (40) and her elderly mother, Ratiya Kholkho. One by one, each of these women was brought out in the open and beaten to death by the villagers, who battered them with sticks, bricks and stones. The killers allegedly disfigured their faces after killing them. Around 90 tribal families live in Kajiya Maraytoli. All of them bear the surnames Kholkho and Toppo. Some families are Christian.

A month later, another village killed five people, including two women, for allegedly practicing witchcraft. Their relatives stabbed them to death. Authorities have blamed greed and poverty on the crimes.

"In such circumstances, human misery in the form of death and disease is often attributed to witchcraft," explained Anuja Agrawal, an associate sociology professor at Delhi University.

Agrawal added: "Often there are long-term animosities between the perpetrators and victims which translate into witch-hunt. Witch-hunt is a convenient mechanism to get rid of not only women but also entire families."

People in the villages believe they can escape "their misery" if they hunt and punish witches.

Studies have shown “land-grab and attempts to hold sway over local power structure are the driving factors for witch hunt.” They also use the witch hunt to “disinherit women from family property” or to silence those from lower social classes.

“While belief systems seem to help trigger violence, material factors are almost omnipresent in witch-hunt cases,” commented Madhu Mehra, the executive director of Partners for Law in Development.

Earlier this month, *The Hindustan Times* reported that Jharkhand districts will send the witchcraft cases to five fast-track courts.

“The courts will be under the judgeship of judges in the rank of additional sessions judge with jurisdiction within the local limits of the districts concerned,” declared BB Mangal Murty. “This has been done in consultation with the high court and the process of appointing judges and other logistics would start soon. Government’s objective is to expedite trial in all such cases and speedy disposal to send a strong message.”

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17-year-old who bleeds from eyes baffles doctors | Fox News

foxnews.com

Published March 15, 2016
FoxNews.com

Marnie-Rae Harvey, 17, bleeds from her eyes and ears up to five times per day, but doctors cannot figure out why. (Courtesy: Marnie-Rae Harvey)

Doctors are stumped by a 17-year-old girl whose condition causes her to bleed from her eyes, ears, tongue, scalp, nose, gums and fingernails like a scene in a horror movie. Marnie-Rae Harvey, from the U.K., said she first started suffering from symptoms in 2013, Cosmopolitan.co.uk reported.

"It all started when I was getting headaches and coughing up blood in 2013," she told the news site. Then in 2015, she went to sleep one afternoon with a headache, and woke to find one side of her face covered in blood.

"It was frightening to see, I didn't know what was happening," she told Cosmopolitan.co.uk. "All the doctors I have been to have never seen it before."

Harvey reportedly now bleeds from her eyes and ears up to five times per day, leaving her incapable of having a normal life.

"I'm clear of blood disorders, blood cancers, brain tumors, and AVMs (arteriovenous malformations)," she told Cosmopolitan.co.uk. "My womb, uterus, ovaries, chest scans were all clear too."

Harvey told the news site that nothing brings on the bleeding, but she does suffer from painful migraines and nausea. The loss of blood also leaves her feeling weak.

"I'm just sick of it," she told Costomopolitan.co.uk. "I wish someone knew what it was so I could get my life back to normal."

2,100-Year-Old Roman Tavern Unearthed, Empty Cups and All

smithsonianmag.com

March 2016 magazine cover

2,100-Year-Old Roman Tavern Unearthed, Empty Cups and All

The proposed ancient bar and grill in southern France could shed light on the spread of Roman culture

By Jason Daley
smithsonian.com
March 14, 2016

The ancient Romans weren't shy about their love of eating and drinking, and their beverage of choice was wine. They loved their *vino* so much they wrote poems about it, sang about it, gave speeches about it, painted frescoes to celebrate it and drank it in great quantities. So it's no surprise that the *taberna* was a key location in Roman life. A new discovery in southern France, thought to be a roughly 2,100-year-old Roman tavern, shows that it was also a way the Romans spread their culture and ideas after colonizing other nations.

Described in the journal *Antiquity*, the structure was unearthed in the ancient port of Lattara, an archeological site near the modern city of Montpellier. At first, reports Laura Geggel at *LiveScience*, researchers thought the building was a bakery because of the presence of three ovens and a millstone in one of the site's two large rooms.

But further excavation in the second space revealed fish vertebrae and scales, animal bones, large serving platters and bowls as well as lots and lots of drinking vessels for wine. The room also has remnants of benches along three walls and a charcoal burning hearth in the floor, the perfect spot for patrons to recline and enjoy a meal and a few adult libations, Roman style.

The tavern is an intriguing find, but it has a larger significance. Researcher Benjamin Luley of Gettysburg College, one of the tavern's discoverers, tells Traci Watson at *USA Today* that the area's residents were Celtic farmers before the Romans arrived. After the Romans showed up, the port urbanized, jobs diversified and large workshops popped up driving demand for eating and drinking establishments.

It also signaled the transition from barter to a monetary economy in the area. "If you're not growing your own food, where are you going to eat?" says Luley. "The Romans, in a very

practical Roman way, had a very practical solution … a tavern."

Not everyone is convinced that the site is necessarily an ancient watering hole. Roman historian Penny Goodman of the University of Leeds told Watson a lack of coins found in the site might indicate the structure was a private dining room.

Still, it's gratifying to know that ancient Europeans spent their Friday nights—or *dies Veneris*—as many modern people do, eating and drinking with friends. But maybe with fewer fish bones on the floor.

Jason Daley is a Madison, Wisconsin-based writer specializing in natural history, science, travel, and the environment. His work has appeared in *Discover*, *Popular Science*, *Outside, Men's Journal, and other magazines*.

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3 curious medieval ghost stories

Friday 31st October 2014

historyextra.com

BBC History Magazine logo

History Revealed magazine logo

3 curious medieval ghost stories

In fact, the medieval conventions of what constituted a ghost story can seem quite odd to a modern reader, as can the apparitions that haunt them. Here are some examples of creepy tales that enthralled readers in England more than 600 years ago...

The ghost of Jane Seymour carrying a candle in the Haunted Gallery at Hampton Court Palace. (Photo by Pat English/The LIFE Images Collection/Getty Images). Ghosts haven't always been represented as they are now, George Dobbs explains

The Haunting of Frodriver

First recorded in the 13th century as part of the *Eyrbyggja Saga*, and translated by Sir Walter Scott in 1814 in *Illustrations of Northern Antiquities*

The story begins as a Hebridian woman named Thorgunna arrives in Iceland one winter. A local woman named Thuirda notices the rich treasures that Thorgunna possesses, and presses her to come and stay with her at her home in Froda.

Thorgunna refuses to part with any of her precious things, but agrees to stay and work as a servant. Soon Thorgunna falls ill and dies, but leaves behind a warning: her bedding is to be burnt, and most of her effects given to local monks. This, she says, is not out of spite, but as a way to protect the settlement from an evil that is coming.

Inevitably, Thurida can't resist taking the rich bedding of Thorgunna for herself, and sure enough the residents of Froda begin to fall victim to a series of grisly accidents, ghostly attacks, and mysterious plagues. After a funeral feast is held, they are beset by a crowd of walking ghouls that refuse to leave, and which gather around the central fire of the main hall each night.

But deliverance soon arrives when Kiartan, the son of Thurida, engages a local priest to stage a trial. The ghouls are charged with staying unlawfully in the hall, and eventually their leader declares, somewhat petulantly: “We have here no longer a peaceful dwelling, therefore will we remove.”

The Bathkeeper

From *The Dialogi of Gregory the Great*, published in the mid-10th century. Translated by EG Gardner in 1911, and published in *Medieval Ghost Stories*, by Andrew Joynes

A priest is visiting a hot spring when he comes across a man he hasn't seen before. The man promptly begins to attend to him, helping him to take off his clothes and shoes, and the priest naturally assumes that he is one of the servants there.

The priest then visits the baths several more times, and each time the man appears to him and offers to help him, but doesn't extract any form of payment. Eventually the priest decides that he should give the man a reward. He returns the next time with two Eucharist loaves, and offers them to the man with his gratitude.

When the man sees the loaves, he becomes distressed. He explains that he cannot eat holy bread, for he isn't a living man at all, but an apparition of the former overseer of the baths. He entreats the priest to intercede on his behalf so that he might find peace in the afterlife, and when he finishes speaking he vanishes, so that the priest knows for certain he has seen a ghost.

The priest offers up prayers, and sure enough the ghostly attendant never returns to him.

Byland Abbey Ghost Stories

From fragments in a late 14th-century manuscript, transcribed by MR James in 1920 in *Twelve Medieval Ghost Stories*

There are many ghost stories recorded by the Monk of Byland. One such tale features a man trying to make his way home with a load of beans after his horse meets with an accident. He sees a terrifying apparition of a horse, and after he tries to scare it away it begins to stalk him. The spirit then appears as a glowing ball of light in a cloud of hay.

Finally the man confronts the spirit in the name of the lord, and a ghostly figure appears in front of him. The spirit claims that it means the man no harm, and asks to carry his load of beans for him. The man agrees, and the load is carried across a river, before reappearing on his back. After this, the spirit vanishes.

In another local story, a spirit accosts two farm labourers, attacking one of them. The man calls on the lord, and the ghost confesses that it was the canon of Newburgh, excommunicated for theft. The labourer digs up a set of spoons stolen by the ghost, and afterwards its spirit rests in peace.

Medieval ghost stories, then, often fall into the category of exempla – cautionary tales

intended to reinforce Christian values. But they can also show the exchange of cultures happening over a large expanse of time.

The events at Frodriver read like a mixture of a Christian exempla with more traditional Nordic notions of the undead, while the events described at Byland in Yorkshire feature the kind of aggressive, physical apparitions that Vikings were fond of describing.

MR James – perhaps the most influential modern writer of ghost stories – was also an important medieval scholar who rediscovered many of these stories. He revived features of medieval folklore in his tales, including ghosts that transform into objects, and dangers that lurk in everyday settings. So perhaps our own ghosts are closer to the medieval than we might think…

George Dobbs is a freelance writer who specialises in literature and history, and H Somerset is the author of *Rat Abbey: Three Ghost Stories*.

3 rescued from remote island after using palm fronds to spell 'help'

By Ryan Browne, CNN Updated 8:43 PM ET, Fri April 8, 2016
2016-04-09T00:30:52Z

cnn.com

Story highlights

- A US Navy plane spotted three stranded mariners Thursday after seeing their makeshift sign
- The three mariners had been on the remote, uninhabited Pacific island for three days

Washington (CNN)The U.S. Navy and Coast Guard rescued three mariners from a remote, uninhabited Pacific island Thursday after a Navy plane spotted palm fronds spelling the word "help" on the sand.

The castaways who constructed the makeshift S.O.S. had been stranded on Fanadik Island for three days, according to the Coast Guard. This island lies about 2,600 miles southwest of Honolulu.
Their small vessel had been swamped by a large wave and the sailors were forced to swim two miles to shore at night, Chief Petty Officer Sara Mooer, a spokesperson for the Coast Guard, told CNN.
The Coast Guard was notified that the three men were missing Tuesday morning.
The remote island is part of the Federated States of Micronesia, which is comprised of more than 600 islands. The Coast Guard carries out search and rescue operations for the region due to a lack of local capacity.

A US Navy P-8 Poseidon like the one that spotted the castaways' sign (GREG WOOD/AFP/Getty Images)

A Coast Guard command center based in the U.S. territory of Guam coordinated the assistance of the U.S. Navy to help in the search effort. A Navy P-8 aircrew operating out of Misawa Air Base in Japan spotted the "help" sign and the castaways waiving their life jackets Thursday morning.
Mooer said that the U.S. Coast Guard has carried out seven separate search and rescue missions in the area since March 28. She added that these rescue efforts have helped save 15 lives.
"There are not a lot of resources in that region. It's very small and very remote," Mooer said.
To help cover the vast amount territory, the Coast Guard coordinates with the Navy and enlists the help of volunteer civilian vessels. Ten of these civilian vessels contributed to the seven search operations over the last two weeks.

5:39PM GMT 17 Mar 2016 telegraph.co.uk

The Telegraph Telegraph.co.uk

Friday 18 March 2016

The most bizarre phrases in the English language The most bizarre phrases in the English language Photo: ALAMY Photo: ALAMY Brass monkeys makes the list Photo: AP The reading room at the British Library Photo: AP

Revealed: the 30 most bizarre phrases in the English language

From 'brass monkeys' to 'taking the mickey' – here are the 30 most obscure phrases in the English language (and what they mean)

There may be over 300 million English speakers on the planet - but how many would understand these bizarre phrases?

University linguistics lecturers have picked out the most obscure phrases in the English language, looking at the origins of the sayings, how they came about and how they are used today.

The study commissioned by Privilege Insurance includes phrases like 'bite the bullet' and 'go doolally', expressions that would likely make no sense to English speakers from other countries.

Franz Andres Morrissey, Lecturer in Linguistics and Creative Writing, University of Bern, said that the "everyday English is incredibly rich in imaginative language".

He added: "Looking for the meanings of the many colourful, puzzling and at times downright surreal sayings takes us on a journey through history and sports, military and nautical realms, literature and culture and beyond.

"Finding out about these origins says more than a little about the collective minds of English speakers. It shows a fascination with history, with in some cases quite graphic metaphor and, of course, with language play."

The 30 phrases

Bite the bullet (Army and Navy)

To have to do something very unpleasant

Fly by the seats of your pants (Army and Navy)

To do something without a clear plan, to improvise

Go doolally (Army and Navy)

To go mad

It's brass monkeys outside (Army and Navy)

Freezing cold and miserable weather

Three sheets to the wind (Army and Navy)

Very drunk and walking correspondingly unsteadily

Separate the wheat from the chaff (Bible)

To distinguish between quality and worthlessness

Skin of your teeth (Bible)

Barely managing to do something

Through the eye of a needle (Bible)

To undergo a near impossible process

Happy as a sand boy (Euphemism)

To be very happy indeed

Sweet Fanny Adams (Euphemism)

Emphatically nothing at all

Up the duff/in the club (Euphemism)

To be pregnant

Butter up (Figurative)

To flatter someone with the aim of getting them to be of assistance

Kick the bucket (Figurative)

To die

Storm in a teacup/tempest in a teapot (Figurative)

A lot of trouble or argument over nothing of importance

Bob's your Uncle (Historical)

To achieve something with great ease

Eat Humble Pie (Historical)

To submit to something below one's dignity, to admit one is wrong

Mad as a hatter (Historical)

To be completely insane

Piss Poor (Historical)

To be extremely poor

Kangaroo Court (Historical)

A fast, unfair legal procedure

Skeleton in the cupboard (Historical)

Something embarrassing to hide

Carry your heart on your sleeve (Literature)

To be very open and transparent

It was a dickens of a job (Literature)

A very difficult job

Have a butchers (Rhyming slang)

To look at something

Haven't seen you in donkey's years (Rhyming slang)

In a long time

Taking the Mickey (Rhyming slang)

To make fun of someone

It's raining cats and dogs (Rhyming slang)

Raining very hard indeed

Horses for courses (Sports)

Different people suited to different things

Red herring (Sports)

Something misleading

Win hands down (Sports)

To do something without a great effort

Point Blank (Sports)

Very close up and right on target

What do they mean?

Bite the bullet

Wounded soldiers in WW1 being operated on without anaesthetic literally had to bite a bullet to deal with the pain.

Fly by the seats of your pants

Used in a 1938 headline to describe Douglas Corrigan's 29 hour flight from Brooklyn to Dublin, which was meant to be to California. Corrigan had filed for a transatlantic flight two days earlier but it was rejected because his plane was not considered fit for the job. Upon landing in Dublin he claimed his compass had packed up.

Go doolally

After the Indian garrison town of Deolali where British soldiers waited, sometimes for months, to be taken back to Britain after their tour of duty. There was nothing to do and many may have been suffering from Post-Traumatic Stress Disorder.

It's brass monkeys outside

A ship's cannon balls used to be stacked on a brass structure called a 'monkey'; the brass would contract in arctic temperatures and the cannon balls would fall off.

Three sheets to the wind

'Sheets' refers to the ropes with which a sail is fastened, two per sail. If out of four sheets, one was not properly fastened, the ship would become difficult to control and would be 'to the wind', moving as erratically as a drunk.

Separate the wheat from the chaff

The phrase comes from Matthew 3:12 where John the Baptist describes the man to come after him: 'His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.' In the Old Testament the image of winnowing is also used in Psalm 1:4: '…the wicked! They are like chaff that the wind blows away. Skin of your teeth

Job describes his state (Job 19: 20): 'My bone clings to my skin and to my flesh, / And I have escaped by the skin of my teeth.' The phrases suggests something so thin and elusive as to

be insubstantial.

Through the eye of a needle

From Matthew 19:24; Mark 10:25; and Luke 18:25. Easier for a camel to pass through the eye of needle than for a rich person to get to heaven.

Happy as a sand boy

In Bristol there were pubs where fine sand from sea caves was strewn on the ground to soak up spills. The lads who collected the sand were partially paid in drink and were consequently usually quite merry or happy.

Sweet Fanny Adams

This can be seen as a euphemism with Fanny Adams standing for F. A.

Fanny Adams (8) was the victim in a 1867 murder case, cut into pieces and thrown into the River Wey. A broadside ballad about the murder referred to her as ‘sweet’; a term British Naval slang later adopted to refer to tinned stew, apparently not very popular with the sailors.

Up the duff/in the club

‘In the club’ refers to The Pudding Club. Both, duff and pudding are euphemistic expressions for penis and crudely link intercourse and pregnancy.

Butter up

A figurative saying to illustrate that someone is smothered in pleasantries.

Kick the bucket

Popular understanding is that in a lynching someone would kick the bucket away from under the person about to be hanged. However, a 1570 English dictionary records the word ‘bucket’ as a synonym for ‘beam’ - animals for slaughter would be hung upside down from such a beam and would kick the bucket (or beam) in their struggle during slaughter.

Storm in a teacup/tempest in a teapot

The ‘tempest’ in a teacup or teapot is an image used in Roman philosopher Cicero’s De Legibus in approximately 100 BC. ‘Billows in a spoon’.

Bob’s your Uncle

In 1886 PM Robert Gascoyne-Cecil (Lord Salisbury) surprisingly made Arthur Balfour Chief Secretary of Ireland; Balfour was ‘Bob’s’ nephew.

Eat Humble Pie

Umbles, from Middle English, comes from Old French nombles meaning loin. It refers to offal, a meal for the poor.

Mad as a hatter

In the 18th and 19th century mercury was used in felting – and hat making; the madness of hat makers was the result of mercury poisoning.

Piss Poor

In ancient times, urine was used in tanneries to soak the animal hides. A way for very poor families to make a few pennies was to sell their urine.

Kangaroo Court

19th century American courts, especially in the Gold Rush, would skip procedures to assure quick sentencing. Australian prospectors, of which there were a considerable number, likened this to kangaroos hopping or skipping.

Skeleton in the cupboard

Until the 1830s it was illegal to dissect human bodies, so grave-robbers and murderers supplied medical schools and doctors with bodies. These had to be hidden in case of raids. William Thackeray, satirical writer of Vanity Fair, used this phrase for the first time in print in 1845.

Carry your heart on your sleeve

In Othello Act 1 Scene 1, 64 Iago says “But I will wear my heart upon my sleeve…” meaning he would be exposed.

It was a dickens of a job

Shakespeare used this weakened form ‘Dickens’ for ‘devil’ or ‘devilkin’ in The Merry Wives of Windsor ‘I cannot tell what the Dickens his name is’ Act 3 Scene 2.

Have a butchers

Much Cockney Rhyming slang leaves out the word that actually rhymes to confuse the uninitiated. This goes back to ‘butcher’s hook’, which rhymes with ‘look’.

Haven’t seen you in donkey’s years

The longevity of donkeys and the length of their ears.

Taking the Mickey

As so often in rhyming slang, the actual rhyming word, Mickey ‘Bliss’ is left out. Some sources claim he was a 1950s BBC radio personality, but Mr Bliss remains elusive.

It's raining cats and dogs

An instance of rhyming slang after frogs were whipped into the air during a storm and came back down again with the rain (as testified to in historical accounts).

Horses for courses

Horses perform better on certain courses. A horse that does well on a damp course may not do so well on a dry course.

Red herring

To train young hunting dogs to follow a scent, the carcass of a cat or fox or, at a pinch, a smoked and salted herring (of a reddish colour) would be dragged along the ground. There is also the suggestion that it would have been used to see if the dogs would be put off the scent they were meant to follow.

Win hands down

In horse racing, a jockey winning comfortably does not need to use a whip and can ride to the finishing lines with his 'hands down'.

Point Blank

From the French 'point blanc', referring to the white circle at the centre of the target for archery or shooting practice. The meaning of being right on target was therefore the original meaning before it came to signify close up, from where it is easier to hit the 'point blanc'.

Here are the 20 most commonly mispronounced foreign food words.

2 Indiana bakeries feud over 4-sided doughnuts

yahoo.com

13 hours ago

AP

Associated Press

This March 2016 photo shows a square doughnut sold at Family Express in Highland, Ind. Valparaiso-based Family Express asked a court Thursday, March 24, 2016 to declare that it can continue to call its products "Square Donuts." Terre Haute-based Square Donuts, which has been making its doughnuts since the 1960s and has nine locations, wants Family Express to stop. Family Express started making its version in 2005, and a year later, Square Donuts sent Family Express a cease-and-desist letter. (Joe Puche/Chicago Tribune via AP) MANDATORY CREDIT CHICAGO TRIBUNE; CHICAGO SUN-TIMES OUT; DAILY HERALD OUT; NORTHWEST HERALD OUT; THE HERALD-NEWS OUT; DAILY CHRONICLE OUT; THE TIMES OF NORTHWEST INDIANA OUT; TV OUT; MAGS OUT; NO SALES

This March 2016 photo shows a square doughnut sold at Family Express in Highland, Ind. Valparaiso-based Family Express asked a court Thursday, March 24, 2016 to declare that it can continue to call its products "Square Donuts." Terre Haute-based Square Donuts, which has been making its doughnuts since the 1960s and has nine locations, wants Family Express to stop. Family Express started making its version in 2005, and a year later, Square Donuts sent Family Express a cease-and-desist letter. (Joe Puche/Chicago Tribune via AP) MANDATORY CREDIT CHICAGO TRIBUNE; CHICAGO SUN-TIMES OUT; DAILY HERALD OUT; NORTHWEST HERALD OUT; THE HERALD-NEWS OUT; DAILY CHRONICLE OUT; THE TIMES OF NORTHWEST INDIANA OUT; TV OUT; MAGS OUT; NO SALES

MERRILLVILLE, Ind. (AP) — Two Indiana bakeries share a love for four-sided doughnuts but one of them believes there is room for only one square doughnut-maker.

According to the Post-Tribune (http://trib.in/1RIkKxR), Valparaiso-based Family Express asked a court Thursday to declare that it can continue to call its products "Square Donuts."

But Terre Haute-based Square Donuts, which has been making its doughnuts since the 1960s and has nine locations, wants Family Express to cut it out.

Family Express started making its version in 2005, and a year later, Square Donuts sent Family Express a cease-and-desist letter.

The low-level disagreement fermented quietly for several years until Square Donuts in 2013 trademarked its name.

Family Express contacted Square Donuts to try to reach an agreement over the name but those talks went nowhere.

Information from: Post-Tribune, http://posttrib.chicagotribune.com/

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5 Reasons Why a Wampyr Didn't Walk in Highgate Cemetery | Vamped

vamped.org

Posted By: Erin Chapman February 27, 2015

A tour group walks through the Egyptian Avenue gates in Highgate Cemetery, London, Aug. 30, 2014. Sean Manchester, former president of the British Occult Society, alleges the cemetery was haunted by a vampire which he tracked with assistance from one of its victims. (Photo: Erin Chapman)

On March 13, 1970, London's Highgate Cemetery was infamously mobbed by people looking for a vampire. Sean Manchester, then president of the British Occult Society,[1] lead "a group of one hundred persons" (Manchester 1985, 50)[2] to the Terrace Catacombs in search of the cemetery's undead resident as part of an on-going investigation. Or so he claims.

Manchester chronicled his investigation in *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Famous Highgate Cemetery and Environs* (1985; rev. ed. 1991). But if the book's an accurate representation, it reveals he's either grossly incompetent, fantasy-prone or a fraud.

How bad is it? He connected the vampire to five locations in the cemetery, yet somehow managed to misrepresent *all* of them. Geographic ineptitude, breaking the laws of physics harder than the vampire; they're impressive feats for someone dubbed "Britain's number one vampire hunter." For instance:

#5. "Lusia" Is Pointing at the Wrong Tomb

Where Lusia was pointing. Picture from Erin's Blog

Fig. 1. Lusia stands in this passageway and puts at the gate at the end in Sean Manchester's *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Famous Highgate Cemetery and Environs* (1985). (Photo: Erin Dee-Richard/Erin Out and About)

"Lusia," is the pseudonym Manchester bestowed on a 22-year-old victim of the vampire[3] who was also prone to sleepwalking toward a specific tomb in the cemetery. He featured several photographs of her in his book, with one showing her pointing at a gate toward the end of the passageway in the cemetery. The photo is captioned: "the spot where her [Lusia's] sleep-walk ended — before the large iron door" (Manchester 1985, 31), which he situates in the "Columbarium" (Manchester 1985, 24, 33, 46–7, 53, 54, 119).

I can't show you Manchester's original photo because he's prohibited me from posting it on this site (Hogg 2014). But I'm at least able to tell you where the photo was taken: a passageway between the Edward La Bas vault and the Professor David Edward Hughes vault in the outer ring of the Circle of Lebanon (Fig. 1). The gate at the end sits below the cemetery's imposing Beer Mausoleum. It is the same tomb Manchester says he visited on the night of March 13, 1970 (Manchester 1985, 50–1):

> A group of one hundred persons led by myself, constituting the official vampire-hunt, made its way to the Columbarium in the inky darkness of Highgate Cemetery. The large iron door could not be opened. Try as we might, it would not budge an inch. I knew of another

———. 1991. *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Highgate Cemetery and Environs*. Rev. ed. London: Gothic Press.

"Satan Riddle of Open Tomb." 1970. *Evening News* (London), March 14, 1.

"That Vampire Back Again?" 1970. *Hampstead & Highgate Express*, Aug. 7, 1.

"Why Do the Foxes Die?" 1970. *Hampstead & Highgate Express*, March 6, 1.

As Bill Hicks would say: "Case. Fucking. Closed." Coincidentally, today marks the 45th anniversary of "Does a Wampyr Walk in Highgate?" (Feb. 27, 1970) the Ham & High article which first broadcast Sean Manchester's vampire theory to the general public. Happy Birthday, Highgate Vampire!

The newspaper's headline inspired the blog, Did a Wampyr Walk in Highgate?, *which you should also totally check out.*

Erin Chapman

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19 Commentson "5 Reasons Why a Wampyr Didn't Walk in Highgate Cemetery"

1. Jeanne Youngson | February 28, 2015 at 10:16 am

Great stuff.

2. Jeanne Youngson | February 28, 2015 at 10:18 am

Don't understand why our website went away. Mark Benecke did a great job with it but one day it wasn't there. Like wampires at Highgate…

- Anthony Hogg | February 28, 2015 at 10:21 am

  Here is your website Jeanne: http://wiki2.benecke.com/index.php?title=The_Vampire_Empire

3. Redmond McWilliams | March 2, 2015 at 3:33 am

Well done Erin! Obviously quite lot of work has gone into preparing this article. And kudos also go to Anthony for all the help and assistance he has provided you. Now normally I would've said it's a shame that Sean Manchester has prevented you from using his (highly posed) Highgate Cemetery photos (all within the context of fair use of course) with his pathetic DMCA threats, but in all honestly it's not a deal beaker. You've provided more than adequate references to the censored material, should anyone want to seek them out for themselves. All in all you've helped hammer yet another nail in this (decidedly anaemic) vampire's coffin.

One wonders what the good 'Bishop' will do now in the aftermath of such devastating revelations? Other than offering the world a (further) revised third edition perhaps? Myself, I think he is truly up s**t creek without a paddle with this one!

- Anthony Hogg | March 2, 2015 at 12:36 pm

  I can tell you, Redmond: he's gone after my recent interview in "Spectral Times," the one mentioned in here: http://vamped.org/2015/03/01/behind-the-curtain-vampeds-administrators-interviewed/

  It has been significantly revised. PM me on Facebook if you want a copy of the original. A blog post to follow. In the meantime, enjoy this:

https://pennwic.wordpress.com/2015/02/25/fair-use-and-vampires/

- Erin Chapman | March 3, 2015 at 6:45 am

  Thanks Redmond! It took almost 3 months to get this thing done. It was a mess to work through that's for sure.

4. Redmond McWilliams | March 3, 2015 at 2:51 am

Ok, let me see if I've got this right. You're saying that after your interview was published on The Spectral Times, Manchester had it pulled? I've just had a read of the excised passages that you posted on The Faustian Circle and I can confirm that they were definitely all there when I read the e-edition that I had downloaded the other day. Do I now have in my possession a limited edition? lol

5. Redmond McWilliams | March 3, 2015 at 3:06 am

But seriously, it was pulled on the grounds of defamation and libel?!

- Anthony Hogg | March 4, 2015 at 9:08 am

  Manchester contacted the editor, accused me of defamation, libel, etc. and the editor took out the "offending" passages to avoid "stepping on any toes." The interview that presently appears there is an abridged version of what I originally wrote (the excised bits which can be seen, as you noted, on the Faustian Circle): http://faustiancircle.blogspot.com/2015/02/the-highgate-vampire-hunters-readers.html?showComment=1425268862393#c4128147662128661933

  So, yep: you've got a limited, pre-censored edition of the Spectral Times. Treasure it!

6. Redmond McWilliams | April 4, 2015 at 11:13 am

Erin and Anthony, you might be interested to know that Sean Manchester has published a rebuttal (of sorts) to this excellent article.

Posting under the alias 'Christian England', he states categorically that:

"Just as he (Manchester) neither wanted nor intended the identity of certain people to be revealed, eg Dennis Crawford, "Arthur" and "Lusia" etc, there were some places, then very accessible to members of the public, which he did not want to be clambered over or invaded by dilettantes and amateur sleuths.

Hence he used a model (later an actress) to portray "Lusia" in books, filmed dramas and documentary reconstructions; purposely misdirecting in published photographs of her the places referenced in The Highgate Vampire so that vaults and tombs would not suffer as a consequence.

Bear in mind that this was a time way before the creation of Friends of Highgate Cemetery (FoHC) who took it upon themselves to care for the place; a time when the graveyard was open season to anyone with a mind to engage in their own enquiries, as well as those of more malign intent.

His book does include images of the suspected vampire tomb, both before and after it was bricked up, but this had already been revealed in a photograph by a local newspaper when a private exorcism took place in August 1970. Moreover, once it had been sealed and cemented with bricks it hardly presented an easy invitation for entry. By the time the bricks were removed in later years the hysteria and panics had subsided and the cemetery was being closely monitored and managed by FoHC.

Seán Manchester, of course, was and remains intimately familiar with Highgate Cemetery and unsurprisingly knows its topography better than most people. As someone who has sought to prevent the destruction of graveyards in the wake of the Disused Burial Ground Amendment Act of 1981, he would naturally purposely set out to protect Highgate Cemetery.

As well as being a good friend of the late Jean Pateman, someone who kept him updated after he left London and the person who ran FoHC until her death in 2012, Seán Manchester stood as an independent candidate in May 1982 on the single issue of preserving a woodland cemetery."

What did I say again about damage limitation? lol

7. Redmond McWilliams | April 4, 2015 at 11:14 am

Link:
https://www.facebook.com/groups/Sean.Manchester.Vampirologist/permalink/413234338855641/

8. Anthony Hogg | April 4, 2015 at 11:27 am

As Manchester has clearly stated: "Nobody is authorised to speak in my stead". Source:
http://therightreverendseanmanchester.blogspot.com.au/2009/08/from-dna-to-demons.html

Therefore, "Christian England's" word is unauthorised and totally without substance. Besides, the evidence speaks for itself.

There's no refuting who Lusia is (who Manchester identifies, repeatedly, in his book as "Lusia" but is actually Jacqueline Cooper, his former lover), not to mention Manchester's pitiful grasp on topography punching large holes in his vampire story.

If "Christian England's" best defense is "Manchester was lying," that says it all, really.

9. Erin Chapman | April 4, 2015 at 2:06 pm

So the best excuse Manchester could come up with was, "purposely misdirecting in published photographs of her the places referenced in The Highgate Vampire so that vaults and tombs would not suffer as a consequence." So basically *he* screwed up on purpose lol?

- Anthony Hogg | April 4, 2015 at 2:40 pm

  Here's the thing: in both cases *he* was the publisher! The book was published under both his imprints: British Occult Society (1985) and Gothic Press (1991).

  That's no screw-up, that's deliberate deception at best. What "Christian England" forgets, however, is that "Lusia" appears under her actual name in both Roy Stockdill's News of the World article "Beat-the-Devil Priest Calls in Magicians" (Jan. 24, 1971)and Manchester's own Witchcraft article "The World of the Vampire" (1973).

  Photographs of Jacqueline/Lusia are also featured in Manchester's book, not to mention corresponding events like Manchester's blessing of the desecrated St. Clemens' Church, Islington (Manchester 1985, 86–8), where Manchester even says (87):

  "I included Lusia – still my only psychic link with the dark force – with the entourage of assistants on that grim afternoon when I returned, giving strict instructions for everyone to avoid touching the defiled objects. As they had been returned to St Clement's Church, I was left no alternative but to deal with them there."

  But Stockdill's article reveals "Lusia's" true identity: "I watched as Mr. Manchester, aided by

his attractive wife, blonde, mini-skirted Jacqueline [Cooper], conducted a five minute ceremony".

That passage reveals another lie: Cooper wasn't Manchester's wife; Marie Ryan was. Hence, Lusia/Jacqueline was actually Manchester's former lover.

Another myth busted.

- Erin Chapman | April 4, 2015 at 3:17 pm

Ah yes, I forgot about the publisher bit. Pretty hard to wiggle out of that one lol.

10. Erin Chapman | April 6, 2015 at 2:00 am

And for all of you that want to know some behind the scenes on this article check out my latest blog post! http://vamped.org/2015/04/04/cemetery-logistics-how-i-tracked-the-highgate-vampire/

11. Phill White (Yes that Phill White Sean!) | June 17, 2015 at 8:58 am

This is devavu! I was having this argument 20 years ago when i ran Crimson magazine!! I got invited to the 'bishops' ordination but was unable to attend. I still have original photos of the event from people who did. This is a far better autopsy of +Sean's lies than I ever published but i have all the original articles from when i was threatened with the usual non existant court proceedings. I can't believe he's still flogging this dead vampire… sorry… i mean horse!

12. Gary Pressman. | December 12, 2015 at 11:40 pm

Dear Sir/Madam. I am a member of the Friends of Highgate Cemetary and we are often asked about the vampire infestation on guided walks. Our response is normally that it was a long time ago and there has been enough disturbance and sensationalism already. Whether there actually was a psychic manifestation of an age-old entity? who knows!!

- Erin Chapman | December 13, 2015 at 7:36 pm

The evidence suggests otherwise.

/ Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

> approach: a hole, just large enough for one person to squeeze through, in the roof of the elusive catacombs.

Manchester revealed the unnamed tomb's identity in the revised edition: the "terrace catacombs" [sic] (Manchester 1991, 77). The Terrace Catacombs, one of the cemetery's most notable tombs, "that extend[s] over 80 yards (73 m) and have 825 recesses, or 'loculi', positioned in the walls, either side from floor to ceiling, each designed to hold one coffin" (Bulmer 2014, 38).[4] There's just one problem: the gate Lusia pointed at does not lead to the Terrace Catacombs. Patsy Langley, Secretary of the British Psychic and Occult Society, elaborates (2007, 29):

> it is clear to anyone who is familiar with the geography of Highgate Cemetery that the young lady [Lusia] is pointing to the lower depths of the Julius Beer Tomb [sic]. The Beer Tomb is very close by to the Terrace Catacombs, but it is quite separate from them. For one thing, the coffin entrance to the Beer Tomb lies in the Circle of Lebanon, whereas the entrance to the Terrace Catacombs is via an iron door on the opposite side of the path to the Beer Tomb, and it is this entrance, to which the young lady points.

In other words, Lusia was pointing at a location *beneath* the Beer Mausoleum, not at an entrance to the Terrace Catacombs. Manchester wouldn't have been climbing through a hole in a roof; he would have been *tunnelling* through a mausoleum floor. David Farrant, President of the British Psychic and Occult Society, has also clarified the location (Farrant 2015):

> The entrance to the Beer Mausoleum at the base [of the Circle of Lebanon] leads nowhere except inside the Mausoleum itself. Whether this once contained coffins, I do not know, but it is more likely it was just used for storage. Whatever, there is certainly no acess [sic] to the T. [sic] Catacombs which tower some twenty feet above this [the Beer Mausoleum]. Manchester must have assumed there was some access, which was why he got 'Lusia' to pose there.

This was not a one-off mistake: the same Lusia photograph features in Manchester's revised account, but has a shorter caption: "Lusia at the catacombs where her sleep-walk ended." (Manchester 1991, 72). Though that "mistake" hadn't been revised, another was…

#4. The Columbarium Is Not the Circle of Lebanon

Fig. 2. (L) Entrance to the Columbarium. (Photo: Erin Chapman). (R) Stairway to the Circle of Lebanon. Note wooden signpost on stairwell. (Photo: Erin Chapman)

Manchester mentions the "Columbarium" several times in the first edition, but condenses these references to one in the revised edition (Manchester 1991, 52–3):

> The tombs were built around this tree [in the Circle of Lebanon] and they have become known as the Lebanon Circle [sic]. The outer circle was not added until almost half a century later by which time the inner circle was full. By then catacombs were less fashionable and one of the compartments was converted to house cremated remains in 1893. This place is called the Columbarium.

This miniature history lesson about the Columbarium was clearly intended to compensate for his geographically-challenged references to the Columbarium in the first edition: he was actually referring to the Circle of Lebanon. The Columbarium, a vault in the Circle of Lebanon, specifically serves as a "place for urns" ("Highgate Cemetery" 2008); a

tight fit for even the slimmest vampire.

A visitor to the cemetery even noted: "The Columbarium in Highgate was not what I expected. I took this picture through the grate that covered the door; in it you'll see how tiny the spaces for the ashes were." (Loiacano 2013) (Fig. 3)

cremetory

Fig. 3. View of the Columbarium's contents through mesh. Note the urns stacked in the recesses: they contain ashes, not corpses. (Photo: Courtney Loiacano/Women Writing London)

Despite being a local and the lead investigator of the "official vampire-hunt" (Manchester 1985, 47, 48, 49, 50, 53), Manchester took 21 years–from pronouncing his vampire theory to the press ("Does a Wampyr Walk in Highgate?" 1970) to the publication of the revised edition of his book in 1991–to realize his "mistake."

How could Manchester have made such a glaring error? There is one possibility: a small wooden signpost on a stairwell leading into the Circle of Lebanon reads "To the Columbarium" (Fig. 2). Manchester probably thought the sign referred to the circle itself, instead of being a direction to a specific tomb.

#3. There's No Hole to Climb Through in the Terrace Catacombs' Roof; There's a Rational Explanation for the Three Empty Coffins

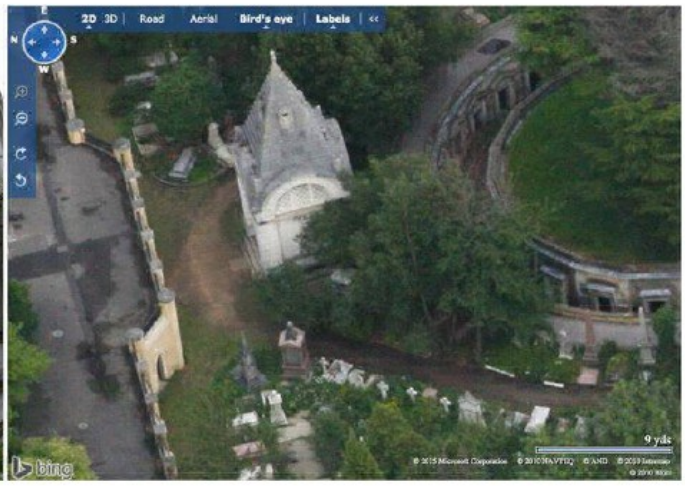


Fig. 4. (L) Entrance to the Beer Mausoleum. (Photo: Erin Chapman). (R) Aerial view of the Beer Mausoleum's position in front of the Terrace Catacombs (left), distinguished by black roofing. The mausoleum's entrance directly faces the catacombs. (Photo: bing/British Listed Buildings)

Remember when Manchester said he climbed through a hole in the Terrace Catacomb's roof? "I knew of another approach: a hole, just large enough for one person to squeeze through, in the roof of the elusive catacombs." (Manchester 1985, 50–1) Yeah, there's no way he could've done that.

As previously mentioned, the Terrace Catacombs are not directly above the lower gates to the Beer Mausoleum as Manchester's "pointing" photograph suggests; the catacombs are actually located on an upper level above the Circle of Lebanon, about 20 feet in front of the Beer Mausoleum's front entrance (Fig. 4).

The distance between the Beer Mausoleum and the Terrace Catacombs makes Manchester's ceiling descent impossible: they're separated by solid ground with a dirt track on top. So what's with the ceiling access point Manchester referred to? (Manchester 1985, 50–1):

> It was quite a drop and I had to be lowered by a rope some twenty feet. Two assistants

> followed and we searched the musty, damp interior for signs of the undead's resting place, brushing aside cobwebs and items of decay as we went.

The "hole" became an "aperture" in the revised edition and "the elusive catacombs" become "the terrace catacombs" [sic] (Manchester 1991, 77), but the details otherwise remain the same. But according to Patsy Langley: "No hole exists in the roof of the Terrace Catacombs; neither does it exist in the roof of the Julius Beer Tomb, which has graves and a small garden atop it." (2007, 30)

But that depends on how you interpret a "hole" in the catacomb's roof. During my Aug. 30, 2014 visit to the cemetery (Chapman 2014), my tour group went into the Terrace Catacombs. The catacombs were lit by oculi and the tour guide's flashlight. The oculi in the catacombs are circular openings in the ceiling which let sunlight in (Fig. 5; Fig. 6).

Highgate Cemetery West website

Fig. 5. Inside the Terrace Catacombs. (Photo: Friends of Highgate Cemetery/Highgate Cemetery)

Had Manchester accessed the catacombs through one of them? The oculi looked about 2 feet across to me from my position on the ground, but I sometimes struggle with depth perception due to my short height. So, I asked my partner—who'd accompanied me on the visit—how big he thought they were. Was it possible for someone to squeeze through them?

The Terrace Catacombs The British Listed Buildings

Fig. 6. Aerial view of the Terrace Catacombs, distinguished by black roofing. Note the row of small circles in a row on the roof: they're the catacomb's oculi. (Photo: bing/British Listed Buildings)

He said no, there was no way an adult could have; he added it would've been a struggle even for his skinny 14-year-old son. Meanwhile Manchester (b. July 15, 1944) was 25-years-old at the time he supposedly climbed in through the catacomb roof on March 13, 1970. His physical appearance on the front page of the March 6, 1970 edition of the *Hampstead & Highgate Express* ("Why Do the Foxes Die?" 1970) and his interview on BBC's *24 Hours* program (Oct. 15, 1970) shows he certainly didn't have the physique of a skinny 14-year-old boy. David Farrant also confirmed the impossibility of entering the catacombs through the oculi (Farrant 2015):

> The holes in the roof of the Terraced [sic] Catacombs were (are) only for light and ventilation and are not larger than approx [sic] 10 inches in diameter and were sealed by thick opaque glass. It would be impossible for a full grown man to get through these – even a small child.

Farrant knows that from personal experience. As Patsy Langley reveals in *The Highgate Vampire Casebook (A Final Reported on the Alleged Existence of a 'Vampire' Said to Have Haunted London's Highgate Cemetery)* (2007, 31):

> had the author [Manchester] got the correct place all along, there would not have been any

> need to enter the Terrace Catacombs by any roof hole, for there exists on either side, two ventilation outlets, which are large enough for a man to squeeze into. David Farrant, BPOS President, has confessed to climbing through these apertures himself and told this author that this was the popular (if illegal) way of gaining access and egress.

Farrant has further elaborated on his access to the catacombs (Farrant 2015):

> When I entered the Catacombs during the day with a reporter tt [sic] was through a sunken entrance at the end. This had been sealed by thick iron bars, but vandals had sawn through two of these and it was easy to climb in.

If Manchester wasn't able to gain access to the catacombs the way he described, what do we make of the coffins he and two assistants supposedly found in there on their first visit (Manchester 1985, 51):

> we searched the musty, damp interior for signs of the undead's resting place, brushing aside cobwebs and items of decay as we went. In all we found three evacuated coffins which we proceeded to line with garlic and a cross. A circle of salt was poured around and holy water sprinkled inside each. Having done this we ascended the rope and rejoined those above.

And on the second after an incident involving two teenage girls stumbling across evidence of tomb desecration in a different part of the cemetery (Manchester 1985, 53):

> I felt that it was time to re-examine the vaults of the Columbarium [sic] and their mouldy contents; not least of all the cavernous crypt which contained the three empty coffins. Lowering myself through the small opening in the roof, I once again descended the rope and looked for the coffins. Two were resting on the floor, exactly as I had left them with, perhaps, a few additional cobwebs. But one was missing.

Just in case it's not clear he's describing breaking into the Terrace Catacombs, the revised edition clarifies the location of the coffins (Manchester 1991, 82):

> Lowering myself through the narrow opening, I once again descended the rope and searched for the caskets which I had lined with vampire antidotes. My flashlight caught them in its beam at the far end of the terrace catacombs [sic].

As previously mentioned, the Terrace Catacombs "extend over 80 yards (73 m) and have 825 recesses" (Bulmer 2014, 38). The recesses are like book shelves; only the books are coffins. The British Listed Building website notes the "Apertures [are] sealed with inscribed slabs or small glass inspection windows" ("The Catacombs and Terrace in Highgate (Western) Cemetery, Camden" n.d.).

But the oculi are not electric lights. I personally saw how dark they are during the day, but at night time in pitch black darkness? Highly unlikely, unless they knew *exactly* where to go. After all, how was Manchester able to find three empty coffins in a catacomb with sealed apertures? Had someone removed them from their recesses? Did Manchester and his assistants pull them free? He doesn't say.

Either way, there's a much more likely explanation for the empty coffins than "vampires." Here's Patsy Langley's suggestion (2007, 32):

> Mr Law, Superintendent of the cemetery spoke on the BBC '24 Hours' programme in October 1970, stated that he found 'empty coffins everywhere' and that he forever had to replace them on their shelves. Farrant concurs: 'The Cemetery Superintendent told the Court that he was always clearing up the coffins and contents following the actions of vandals.' So why assume that a vampire lay in these coffins, and not ordinary bodies, which had been disturbed by vandals searching for lead?

Good questions, but Manchester already had an explanation: the vampire had simply moved into another tomb. Except…

#2. The Wace Vault Is Not Next to the Terrace Catacombs, and It Wasn't Bricked Up to Keep a Vampire Inside

Wace-Tomb2a

Fig. 7. Entrance to the Family Vault of Mr. Charles Fisher Wace. (Photo: The Vampire Exhumed!)

On July 31, 1970, two teenage girls walking through the cemetery came across the headless corpse of a woman who'd been buried in 1926, "lying on the grass outside a vault." Manchester told a reporter that the tomb desecration had been committed by Satanists, who were intending to resurrect a vampire ("That Vampire Back Again?" 1970). That context would've been welcome in his book where he instead says (Manchester 1985, 53):

> The body, discovered by three [sic] fifteen-year-old schoolgirls, was lying on the grass was lying on the grass outside a vault just a few yards from the spot where Lusia had led us in her sleep-walk. Here lay the key to the mystery — staring us in the face — yet we could not see it. I felt that it was time to re-examine the vaults in the Columbarium and their mouldy contents; not least of all the cavernous crypt which contained the three empty coffins.

Manchester found one of the coffins missing. He then sought out Lusia, his psychic vampire detector, to try and find the vampire after hypnotizing her—and she didn't disappoint (Manchester 1985, 54):

> She ran to the iron door [of the Terrace Catacomb] and grabbing its rails screamed "Where are you?" yet again. It echoed through the catacombs. Then, turning, she slowly walked to a vault entrance nearby and began sobbing. It was the vault outside which the headless corpse had been discovered. I consoled Lusia and carefully brought her out of the trance.

The event plays out a little differently in the revised edition (Manchester 1991, 84):

> She slowly walked from the barred catacomb entrance until she faced the vault in the Lebanon Circle where the headless corpse had been found by schoolgirls. Here she collapsed.

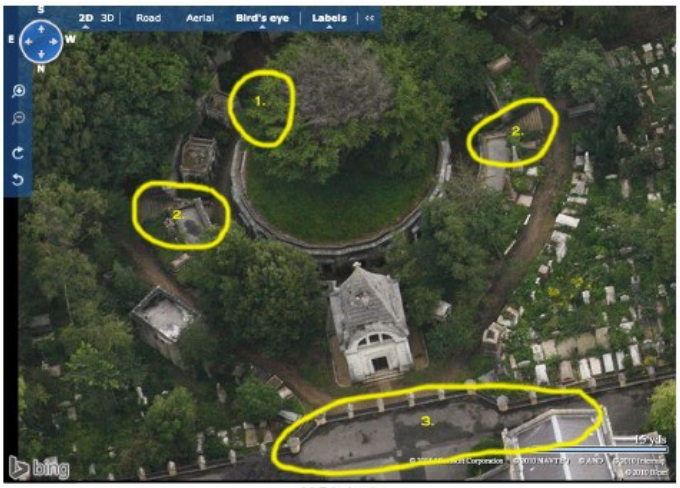
Lusia's tears (or collapse) is enough evidence for Manchester and his assistants to force their way into the tomb: "We all put our shoulders to the old doors and slowly inch by inch, they creaked open until we were able to gain entry." (Manchester 1985, 54) Manchester found the vampire inside the vault, but held back from staking it after complaints from his companions suggesting the act would be both illegal and sacrilegious. Manchester settled for an exorcism he was not qualified to perform (not being a priest at the time) and "Upon my [his] recommendation the entrance to the vault was permanently bricked-up. Garlic was included in the cement used in sealing the only exit." (Manchester 1985, 58)

If I were a vampire and someone found my house, I would've moved to another cemetery, not a few tombs away! Either way, the vault's name is notable by its absence; probably because he could've faced charges of tomb desecration for admitting to such a blatantly illegal act. But Manchester didn't need to name it because his photographic evidence reveals its location: he's talking about the Family Vault of Mr. Charles Fisher Wace.

We know it's the Wace vault (Fig. 7), located in the Circle of Lebanon, because Manchester enclosed two

photographs of it—on the same page—in his 1985 book and identified it as the same vault where the exorcism took place. The first shows Manchester "Entering the tomb of the Highgate Vampire shortly before the formal ritual to cease its nightly wanderings." The second is captioned: "The exorcised vault, bricked up and sealed with garlic — but was the vampire still within?" (Manchester 1985, 61). The photograph showing Manchester entering the Wace vault was omitted from the revised edition, but the second photograph was included and re-captioned: "The exorcised vault, bricked up and sealed" (Manchester 1991, 91).

I'm not allowed to reproduce those images, because Manchester's prohibited me from hosting those too (Hogg 2014). So let's focus on Manchester's geographic description of the vault, which he placed it "just a few yards from the spot where Lusia had lead us on her sleep-walk" (Manchester 1985, 53). As you'll recall, Lusia had lead them to the Terrace Catacombs and while under hypnotic trance, she lead them to "a vault entrance nearby and began sobbing. It was the vault outside which the headless corpse had been discovered" (54). The problem is, these locations are not merely "a few yards away" from each other (Fig. 8).



HGlabels

Fig. 8. Aerial view of the Circle of Lebanon. I have circled and numbered relevant locations: 1. The Family Vault of Mr. Charles Wace Vault (obscured by trees), 2. Stairwells accessing the Circle of Lebanon, and 3. Terrace Catacombs. (Photo: bing/British Listed Buildings)

As you can see from the picture, above, you would have to walk away from the Terrace Catacombs, down the dirt track, down a stairwell (take your pick: there's two) and *then* sob or collapse in front of the Wace vault. That's a lotta "yards"!

What about Manchester's "recommendation" that the Wace vault be bricked up Considering that the cemetery had already been vandalised by "vampire hunters" and other pests, it is highly unlikely any such recommendation would have taken place at all (Langley 2007, 35):

> Why did he not ask for the key if he suspected something out of the ordinary, or acquire permission from the Home Office to enter the tomb? He has stated elsewhere that he asked the workmen to help him, and maybe he thinks this covered legal aspects of this venture, but both they and he, were breaking the law. No person is allowed to enter a vault or tomb without good reason, and that reason must be relayed to the Home Secretary, who will either grant or decline permission. Suspecting a vampire is not a good enough reason , and permission would be declined.

Langley offers another suggestion as to why the tomb may have been bricked up (35–6):

> The author claims that the door was bricked up on his recommendation (*sic*) but when one compares the look of other tombs on the BBC *24 Hours* programme [Oct. 16, 1970], they appear also to have been bricked up on the recommendation of a vampire hunter, it seems that the cemetery authorities had bricked up the entrances to all the tombs in the Lebanon Circle to prevent illegal entry by vandals, thrill seekers, and of course, vampire hunters.

Interestingly, Manchester also alludes to bricked-up vaults in the Circle of Lebanon, where the Wace vault is located, long before mentioning his unqualified exorcism: "Some of the tombs had their entrances bricked up since the tranquillity was disturbed strange goings-on in past years" (Manchester 1985, 24, 33).

I'll now hammer the final nail (or stake?) in the coffin of Manchester's vampire meanderings by discussing another Lusia photograph in his book, which reveals that the "exorcism" at the Wace vault was not all it appeared to be…

#1. The Family Vault of Sir James Tyler: Wrong Tomb; Exorcism Description Doesn't Match

Fig. 9. Not the Wace vault: the Family Tomb of Sir James Tyler. (Photo: Erin Chapman)

The Wace vault's doorway played host to Manchester's impromptu exorcism after his attempt at staking the Highgate Vampire was frustrated his his companions (Manchester 1985, 57):

> We retreated to the doorway and outside I prepared a circle of salt inside of which we all stood. Handing a crucifix to each of the participants I requested that they all pray in silence for a few moments, asking for strength and support to banish this fountainhead of unspeakable evil for ever. I explained to Lusia that during the ensuing ceremony she must remain inside the circle and do exactly as instructed. I gave her a bible to hold open at the fifty-fourth Psalm.

The event was illustrated with a drawing by Chrissie Demant in the revised edition (Manchester 1991, 88) which features a salt circle surmounted by four tall candles. But in the first edition, the event is represented with a photograph captioned: "Lusia inside a protective circle cut into the ground outside the catacombs feared to be the resting-place of the vampire" (Manchester 1985, 59).

Lusia is the only person in the shot. She is crouched on the ground, pointing not at a "circle of salt," but a pentagram or pentacle inscribed into a dirt path. Over her shoulder, we see the Family Vault of Sir James Tyler (Fig. 9) which is part of the Terrace Catacombs, but nowhere near the Wace vault (Fig. 8).

There are no other instances to a "protective circle" being used to aid Lusia in Manchester's narrative, so we can reasonably conclude they represent the same event. Manchester even took the time to clarify his "circle" references in the prefatory notes to his investigation narrative (Manchester 1985, 18):

> Although not pre-eminently religious, I have been left in no doubt by the course of events that evil is not just an abstract force and, most important of all, that such demonic molestation as I have encountered is no match for divine power once invoked. The set of symbols I work with are predominantly Christian, yet you will find in the text that I cast a circle, what some might call a Magic Circle. While I am not a witch in any sense of the word, I suppose as a secular person handling consecrated material as a protection against hostile psychic forces, I am practising "white" magic. The Circle once cast is a ritualised barrier, a consecrated sanctuary; like a church, mosque or synagogue — like Avebury, Stonehenge and Glastonbury.

Not "pre-eminently religious"? Magic Circles? Strange things for the founder of a Christian sect to say.

Acknowledgements

I would like to thank my colleague, Anthony Hogg, for his assistance with this article. His experience and knowledge on the Highgate Vampire case has proven to be an invaluable resource.

Notes

[1] Sean Manchester represented himself under this title when he voiced his vampire theory to the local press ("Does a Wampyr Walk in Highgate?" 1970), but his title is disputed by David Farrant, current president of the British Psychic and Occult Society, who claims *he* was the BOS's president at the time (Farrant 2014).

[2] An unlikely figure as a contemporary report mentions: "NEARLY 100 people joined in a vampire hunt" with no mention of Manchester's presence ("Satan Riddle of Open Tomb" 1970); Manchester also revised his "100" number to "a group of hand-picked researchers" (Manchester 1991, 77).

[3] "Lusia" has since been identified as Jacqueline Cooper, Manchester's lover at the time (Hogg 2012). Manchester did not disclosure their relationship in his narratives; probably because he was still married to Marie Manchester (*née* Ryan) at the time.

[4] However, the British Listed Buildings website lists 840 recesses ("The Catacombs and Terrace in Highgate (Western) Cemetery, Camden" n.d.).

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7 Famous Death Masks That Had Lives of Their Own

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7 Famous Death Masks That Had Lives of Their Own

Livius Drusus

filed under: death, History

Death mask of Henry IV // The History Blog Oliver Cromwell wax copy of death mask, wartless // British Museum via The History Blog Copy of death mask of Jean-Paul Marat // Princeton University via The History Blog "The Future of Statues" by René Magritte , 1937 // Tate via The History Blog "The Future of Statues" by René Magritte , 1937 // Tate via The History Blog Death mask of Aaron Burr // New York Historical Society via The History Blog William Tecumseh Sherman's death mask. // Princeton University via The History Blog L'Inconnue de la Seine. // The History Blog

Image credit:
The History Blog
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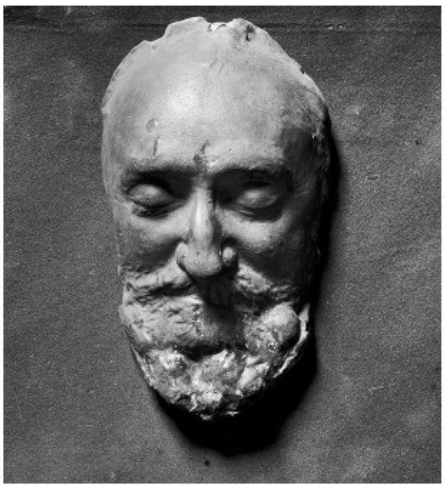
Plaster casts of dead people's faces were popular for centuries as a means of preserving a beloved or revered individual's features for posterity, before putrefaction rendered them unrecognizable. Some masks went on to have rich lives of their own, either widely reproduced and sold, used to make realistic (and surrealist) posthumous portraits, employed in scientific research, or even transformed into life-saving devices.

1. KING HENRY IV OF FRANCE, DIED 1610



Most death masks are cast as soon as possible, before decay distorts features and makes applying plaster a slippery proposition. Henry IV, on the other hand, had been dead for nearly 200 years when his mask was made.

It was July of 1793 when the National Convention, in anticipation of the first anniversary of the abolition of the monarchy and the creation of the first French Republic, decreed that all the royal tombs be destroyed. The Basilica of Saint-Denis was the prime target; the church was known as the royal necropolis because almost every king of France from Clovis I (465-511) to Louis XV had either been buried there or had his remains reinterred there.

When the tombs were opened, the most ancient remains were ash and bone fragments. Most of the Bourbons, except for the most recent, were putrefied and emitted noxious vapors, a condition that the Revolutionaries saw as the bodily manifestation of the corruption and sin of

the Ancien Régime. The body of Henry IV, the first Bourbon king of France, on the other hand, was exceptionally well-preserved. Unlike his successors, he had been embalmed "in the style of the Italians" (i.e. with minimal cutting and no removal of the brain) by his personal physician Pierre Pigray. His head was intact, his features pristine down to the eyelashes, his beard and mustache still soft.

To record this remarkable survival, on October 12, 1793, a plaster cast was made of Henry IV's face. His body was propped up in the choir for people to marvel at for a week, and then it was dismembered, tossed in a mass grave with all the other kings and queens of France, covered with quicklime, and buried until the restored Bourbon monarch Louis XVIII had the paucity of remains exhumed from the trench and reburied in Saint-Denis in 1817.

Henry's miraculous head, though, may have survived. In 2010 a mummified head from a private collection, long reputed to be that of Henry IV, was found to match his features. That was later contested when his y-DNA did not match that of living Bourbon descendants. However, this could also be explained by secret illegitimacy in the Bourbon line over the past 400 years. The death mask may prove pivotal in resolving the controversy: If the head maps to the mask, it will be solid evidence that the head of one of France's greatest kings survived the lime pit.

2. OLIVER CROMWELL, DIED 1658

When Oliver Cromwell, Lord Protector of the Commonwealth of England, Scotland, and Ireland, died on September 3, 1658, the trappings of monarchy that he had rejected in life were showered upon him in death. He was given nothing short of a royal funeral, and Thomas Simon, medalist and chief engraver of the Tower Mint, was engaged to take his likeness. Simon used the mold to make a lifelike wax replica of the Lord Protector's face to top a wooden effigy. The effigy was dressed in velvet, gold, and ermine, accessorized with the royal regalia—crown, orb, and scepter—and lain in state in the public hall of Somerset House for two months. At the end of November, he was buried with full honors in Westminster Abbey.

Six plaster casts were made from Thomas Simon's original wax death mask, and copies continued to be made for centuries. Most of the later ones were "Photoshopped" the old-fashioned way: Cromwell's lumps and bumps were minimized or disappeared. That's not something Cromwell would have appreciated. According to a third-hand story relayed in Horace Walpole's 1764 *Anecdotes of Painting in England*, Cromwell's unflinching self-appraisal was the inspiration for the idiom "warts and all," derived from a conversation he had with artist Peter Lely when sitting for a portrait.

> "Mr Lely, I desire you would use all your skill to paint your picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything as you see me. Otherwise, I never will pay a farthing for it."

Today the presence of Cromwell's prominent bumps under his bottom lip and over his right eye are evidence for the age of one of his death masks. The more warts, the earlier the copy. (Cromwell's head, meanwhile, had a whole other strange journey.)

3. PETER THE GREAT, DIED 1725

Death mask of Peter the Great. // Hermitage Museum via The History Blog

After Peter the Great of Russia died on February 8, 1725, his wife and successor Empress Catherine I ordered court sculptor Carlo Bartolomeo Rastrelli to make a death mask and molds of his hands and feet. Rastrelli carefully measured the late emperor's body so that he could create a wood and wax effigy that would be accurate in every detail. The effigy was dressed in Peter's own clothes, picked out and placed on the figure by Catherine and her ladies.

That wax and wood effigy complete with original clothing somehow survived the Bolshevik Revolution and is still at the Hermitage Museum today, the crazy wide-open eyes warning all that Waxen Peter, much like the Dread Pirate Roberts, is here for your soul. A far less unsettling bronze death mask cast from Rastrelli's original shortly after Peter's death is also at the Hermitage.

4. JEAN-PAUL MARAT, DIED 1793

Jean-Paul Marat, doctor, journalist, and radical firebrand of the French Revolution, was plagued with a chronic skin disease so severe that by the end of his life he spent most of his time in a bath, warm towels draped over his painful scabs and lesions. That's where he was when Charlotte Corday gained entry on the pretext of having information about Jacobin enemies. On July 13, 1793, Corday stabbed Marat in the chest, killing him almost instantly.

As the authorities were well-versed in violent death at this point, they called on Marie Tussaud, formerly an artist specializing in wax portraits of the aristocratic and famous, to cast a mask of Marat's face. Marie described the event in her memoirs:

> "[T]wo *gens d'armes* came for me to go to the house of Marat, just after he had been killed by Charlotte Corday, for the purpose of taking a cast of his face. He was still warm, and his bleeding body and the cadaverous aspect of his almost diabolical features presented a picture replete with horror, and I performed my task under the most painful sensations."

She would take the wax figure made from the cast with her to London in 1802, where it was exhibited in her traveling shows along with other stars of the French Revolution whose death masks she had cast, including King Louis XVI, Marie Antoinette, and Robespierre. When she created a permanent museum in London in 1835, Marat's figure went on display in the famed Chamber of Horrors, while the heads of other despised revolutionaries whose death masks she claimed to have cast (Robespierre, Hébert, Fouquier-Tinville) were in a room with the heads of her beloved Louis XVI and Marie Antoinette. According to Marie, Marat's ugly mug was special because, as she said in her memoirs, he was "the most ferocious monster that the revolution produced."

5. NAPOLEON BONAPARTE, DIED 1821

The circumstances behind the casting of Napoleon Bonaparte's death mask are murky, to put it mildly. The former emperor died on the remote island of St. Helena on May 5, 1821, with French and English doctors attending him. At first the making of a death mask seemed an impossible task—plaster was hard to come by on St. Helena—but on May 7 a mold was cast by English surgeon Francis Burton and/or Napoleon's Corsican doctor Francesco Antommarchi. It did not go smoothly. The mold was taken in at least two sections: the face, and the back of the head, ears, and pate.

Napoleon's attendant Madame Bertrand made off with the face cast, leaving Burton with the back mold, which was less than useful without a face to go with it. He sued her to no avail. She returned to France and started making copies, one of which she gave to Antommarchi. Then he started making copies, and he traveled a lot, so pretty soon there were copies of Napoleon's earless face from New Orleans to London. They sold like hotcakes.

By the 20th century, the image of Napoleon's placid face had become iconic, so much so that surrealist René Magritte painted it sky-blue with fluffy cumulus clouds to symbolize *The Future of Statues*. Meanwhile, nobody really knows which casts are the closest to the original. Museums are lousy with Napoleon face masks, each claiming to be the earliest. A privately-owned one came up at auction three years ago and sold for $240,000, despite a somewhat dubious backstory.

6. AARON BURR, DIED 1836

Brothers Lorenzo Niles Fowler and Orson Squire Fowler were phrenologists, founders of the *American Phrenological Journal*, and largely responsible for popularizing phrenology in mid-19th century America. In 1836, when they were just starting out, Lorenzo opened offices in New York, where he performed readings on clients, trained students, and wrote extensively on how people's head measurements and bumps reflected their characters.

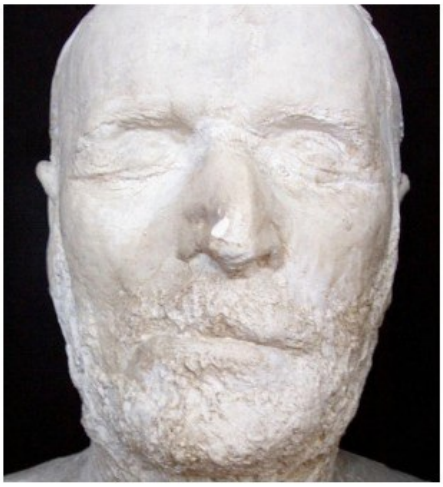
Lorenzo Fowler had a particular interest in collecting phrenological busts, which captured in

plaster the entire heads of their subjects, and it seems he wasn't entirely scrupulous in how he went about securing casts—Aaron Burr's being a case in point. On September 15, 1836, the day after Aaron Burr died, an associate of Lorenzo Fowler's cast Burr's death mask. He did it phrenology style: covering the whole head and neck in plaster for optimal bump analysis. According to an 1895 article in the *New York Times*, Fowler had his man stake Burr out in the days before his death:

> A mysterious stranger haunted the house for many days and nights before the death of Burr. He never was admitted to the recluse, but always made interested inquiries concerning his health, and he was supposed to be either a relative or an interested friend of the statesman, although he was neither. The man was faithful to the determination, and almost immediately after Aaron Burr's death put in an appearance and, without saying, "By your leave," opened his satchel and proceeded, as if he had a right to do so, to take a plaster cast of the dead man.

Burr's questionably acquired skull cast was soon installed in the Phrenological Cabinet, a museum and publishing house in New York colloquially nicknamed "Golgotha," which over the years grew into an enormous collection of casts made from the skulls of notorious murderers and other assorted cautionary tales, as well as famous celebrities with ideal skull topography. By the early 1850s, it was advertised as "containing busts and casts from the heads of the most distinguished men that ever lived," Aaron Burr among them.

7. WILLIAM TECUMSEH SHERMAN, DIED 1891



William Tecumseh Sherman, General of the Army, scourge of Georgia and the Carolinas, whose scorched earth campaign through the Deep South crippled the Confederacy's war-making ability, died in New York City on Valentine's Day, 1891. Two days later, famed Beaux Arts sculptor Augustus Saint-Gaudens arrived at Sherman's home to oversee the casting of the death mask. Saint-Gaudens knew Sherman's features well, having modeled a bust of the general in 1888 that took 18 sittings to complete. He brought with him sculptor Daniel Chester French, who three decades later would design the statue of Abraham Lincoln in the Lincoln Memorial, and it was French who made Sherman's actual death mask from the plaster cast.

A year after Sherman's death, Augustus Saint-Gaudens began work on the Sherman Monument, a gilded bronze equestrian statue group of the general being led by Victory, which still stands in Manhattan's Grand Army Plaza. He used the hard-won 1888 bust as a

reference.

BONUS: L'INCONNUE DE LA SEINE, LATE 19TH CENTURY

Every other death mask in this list was cast from a famous person whose name and face have gone down in history. But L'Inconnue de la Seine (the Unknown of the Seine) doesn't even have a name. It's her face alone that has gone down in history. The story goes that an unknown young woman, purportedly a suicide by drowning, was fished out of the Seine in the late 19th century. Her body was laid out in the viewing room of the Paris Morgue in the hopes she might be identified. (Visiting the morgue to gawk at dead people had been a popular pastime for Parisians since the morgue opened in 1804.)

A pathologist at the morgue was reportedly so taken with her placid beauty and Mona Lisa-like smile that he made a cast of her face, and soon copies of the cast were being sold in stores and gracing the living rooms of bohemians and bourgeois alike. She has inspired writers from Camus to Nabokov, often seen as an ideal beauty, a muse.

The only problem is there's a good chance the story of L'Inconnue is apocryphal. Her smile requires the kind of muscular control seen in life masks, not in death masks, and the features of drowning victims are usually bloated and distorted. The placid visage of a pre-Raphaelite Ophelia is a fantasy. The reality of drowned bodies sitting in a morgue for three days is very different.

Yet, dead or alive, tragic drowned girl or really excellent model, her mask had the most profound impact of them all. L'Inconnue's popularity inspired Norwegian toy manufacturer Asmund Laerdal to use her face as the model for Resusci Anne, the CPR training manikin that hundreds of millions of people have kissed to learn how to save lives.

Livius Drusus

70-year old woman killed, dismembered over allegations of black magic

thejakartapost.com | Archipelago | Mon, March 21 2016, 1:58 PM thejakartapost.com

A traditional shaman burns incense and heats a small traditional dagger over a pot of burning coals. (Tribunnews.com)

Archipelago News

- Residents told to not eat eggs of protected maleo
- Equinox phenomenon gets mixed reactions
- Mixed signals

Dozens of people are alleged to have attacked and killed a 70-year old woman over witchcraft allegations in Buya Village on Sula Island in North Maluku.

The woman, identified as NU, died on Sunday after the village mob attacked her and dismembered her body.

Information gathered from police and local residents indicate that locals had accused NU of using black magic, *Kompas.com* reported.

The people believed that *santet* (a black magic spell) had been cast as several traditional herbalists had failed to cure a local villager, who had been sick for several days.

The villager had regularly asked to be taken to NU's house but often fainted upon arrival.

The patient fell in front of NU's house on Saturday night raising suspicions among local people.

The mob of people descended upon NU's house on Sunday morning, attacked her and dismembered her body with machetes.

After the incident, the mob turned themselves to the police.

"There have been 30 people turn themselves in [to the police] so far, there are expected to be

many more tomorrow," a local, who refused to be named, said to *kompas.com*.

Sula Island Police chief Adj.Sr.Cmr. Deden Supriatna Imhar Sik confirmed the incident.

"There are suspects, but I cannot expose the number," he said.

Traditional ritual practices are still practiced in Indonesia. People believe that santet is used to harm other people, such as enemies, through rituals conducted by *dukun* (shaman) . (rin)(+)

Cali man, 77, builds enormous alien face in back yard to attract UFOs

21:59 EST, 3 April 2016 | dailymail.co.uk

Grey expectations: Larry Decker, 77, of Romoland, hopes his creation will attract aliens to come visit. It is based on the 'Grey' aliens seen in popular culture and is 90 feet long Crash landing: 'Grey' aliens supposedly crashed in Rosewell, New Mexico, in 1947. A Grey was featured in a hoax 'Alien Autopsy' film (pictured) that emerged in the 1990s and purported to show one of the Roswell Greys

Face invader: California man, 77, builds 90-foot-long alien face out of rocks in his backyard to attract UFOs

- **Larry Decker, 77, built the huge rock face over the course of three days**
- **He believes aliens are always watching and hopes it will attract UFOs**
- **He's been fascinated with aliens since he found a crop circle 67 years ago**
- **The design a 'Grey' alien seen in movies and TV shows**

By James Wilkinson For Dailymail.com

Daily Mail .com

MailOnline US - news, sport, celebrity, science and health stories

Many senior citizens in California like to do a little gardening, but one Romoland 77-year-old has much bigger ambitions for this backyard.

He's using it to host a 90-feet-by-60-feet image of an alien's face made out of rocks, in the hopes that it will attract UFOs, ABC News reported.

Larry Decker started his project on March 28 and finished the enormous image of a Grey alien - the kind that supposedly crashed in Roswell, New Mexico, in 1947 - three days later.

Decker later told ABC 7 that his interest in what lies beyond Earth began when he was a ten-year-old living on a farm in southern Ohio.

One day, he said, he was walking to a neighbor to get milk when he walked off the path and into a crop circle in a wheat field. That day he became obsessed with the idea of intelligent life in space.

And now, he hopes, his own efforts - built with the aid of daughter Deb and grandson Josh - will have the same effect on them.

'Aliens watch everything we do,' he told ABC News. 'My idea was to build this thing big enough to be seen from up there, and hopefully, they'll decide to come down and check it

out.'

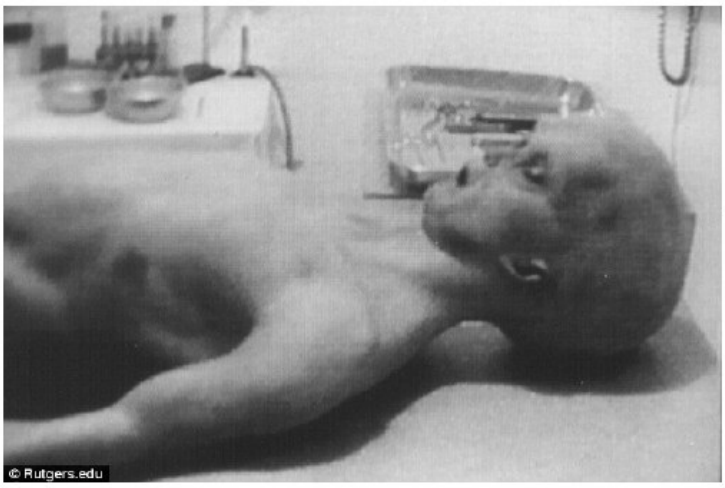
Decker says he's equipped his house with cameras to ensure that any visiting spacemen will be caught on film.

'Wouldn't it be nice to go to the porch swing and have a nice chat?' Decker said. 'So hopefully this face will trick them to come, so we can shake hands and talk.'

The specific alien he has chosen to build is known to space fans as a 'Grey' - a pale-skinned, bulbous-headed creature.

This is the species that supposedly crash-landed in Roswell, and was featured in an infamous 1990s hoax film known as the 'Alien Autopsy,' which purported to show one of the Roswell aliens.

They have since appeared in various films and TV shows, including The X-Files and the sci-fi comedy Paul.



Comments (16)

The comments below have not been moderated.

justsillyme69, the moon, United States, 1 day ago

That's a REALLY big back yard!

Me, Dallas, 1 day ago

Looks like you could play baseball on it. If you build it, they will come.

Ashok Ramkumar, Las Vegas, United States, 1 day ago

ha ! you missed opening up a bar to catalyze their arrival !

Maria19831983, Miami, United States, 1 day ago

So it's okay to believe in God an Devil but not intelligent life. I know there out there and so do many other minds who have something called awareness.

Reubenene, Victoria, Australia, 1 day ago

Geez, and I thought MY neighbours were weird!!!

Roberta, San Francisco, United States, 1 day ago

I wish my neighbors were just weird instead of evil! :)

Mrs Runner5k, Maryland, 1 day ago

Maybe he is an alien . So I guess he believes that aliens look like this .Will this deter any aliens that look differently?

Karen, Lost in Space, 1 day ago

Well he isn't hurting anyone and it was probably good exercise!

B4everfree, Oklahoma city, United States, 1 day ago

well he's in the right state anyway.

Dear Aliens, please take him with you!

Roberta, San Francisco, United States, 1 day ago

To that I would say: "Be careful what you wish for."

peanutmom, SFBay, United States, 1 day ago

I wonder if he would actually enjoy it if aliens did come to his house.

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/ Copyright 2014 Evernote Corporation. All rights reserved. *//.en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

Beyond Stone & Mortar: A Hopi Perspective on the Preservation of "Ruins" (& Culture)

Angles & Momentum

Indigenous Perspectives from the Rim, River & Road

Beyond Stone & Mortar: A Hopi Perspective on the Preservation of "Ruins" (& Culture)

On March 9, 2016March 9, 2016By Lyle BalenquahIn Archaeology, Colorado River, Cultural Preservation, Cultural Tourism, Hopi, Ruins Preservation, Southwest, Sustainability

Preservation Workers at Nankoweap Granaries, Grand Canyon National Park

"Buildings too, are children of Earth and Sun"

~Frank Lloyd Wright, Architect

Throughout the American Southwest are thousands of prehistoric architectural remains that were once the homes, ceremonial centers and gathering places for the Indigenous peoples who occupied this vast geographic area. Ranging in size from pit-houses to large village and cliff-dwelling complexes, and including many forms and layouts, these structures represent the last 1,000 years of Southwestern Indigenous architectural skill. These sites, "ruins" as some call them, continue to serve as important and sacred places to the descendants of the original builders. Modern day Pueblo tribes such as the Hopi in northeastern Arizona and those residing in New Mexico, including the Acoma, Laguna, Zuni and Rio Grande River Pueblos, are all direct descendants from the ancestral peoples who built and occupied archaeological sites throughout the Southwest.

Many of these sites are now included in parks and monuments (federal, state, tribal, non-profit), serving to educate and inform millions of tourists from within the United States, as well as from around the world. As part of this educational platform, much of the architecture that remains at these sites has been excavated in the past, or is currently being excavated as part of ongoing scientific research. While these activities provide tourists with an up close and personal experience, as well as allowing current researchers access to new scientific data, these sites face continued preservation issues as they are unearthed and exposed to natural and human elements.

Kawestima: Ancestral Hopi Site (Keet Seel)

Wall-fall rubble and accumulated sediments that once filled these sites as part of the deterioration process, also served to preserve and protect portions of the architecture from the ever present impacts of time and erosion. Much of the architecture that we presently see at major archaeological sites such as Mesa Verde, Chaco Canyon, Wupatki, Kawestima and many others is due in part to continuous, natural preservation that occurred over several centuries. Yet with their excavation, archaeologists and other researchers realized there was a need to find other ways to further preserve and protect the excavated architecture that remained standing. Thus beginning in 1891, with the preservation of Casa Grande Pueblo in southern Arizona, the "Age of Stabilization" was born and with it, came various preservation efforts, some involving partial or total reconstruction of the ancestral sites throughout the Southwest.

While much of this past preservation work contributed greatly to the scientific understanding of Southwestern prehistoric cultures, not all of it is beneficial to the sites themselves. Preservation efforts conducted during the last 100 years often used substitutes, such as Portland cement, steel re-bar and other modern materials as replacements for more traditional, organic materials. This use of synthetic materials by early preservation workers, many of whom were actually maintenance personnel supervised by field archaeologists, offered a seemingly long-term and easy solution to the deterioration dilemma. These materials provided the opportunity to stabilize prehistoric structures with minimal expenditures in man-hours and funds, resources that were and continue to be in short supply. Unbeknownst to the preservationists of that time, we now know that some synthetic materials are unsuitable for use in the preservation of prehistoric structures.

This is because some synthetic materials do not have the same technical properties as traditional materials used by prehistoric peoples. The most noticeable example is the use of Portland cement as a substitute in place of original mortars, which often were combinations of locally available soils, clays and tempers. Compared with these types of mortars, Portland cement is harder and less porous, thus it often acts to channel and trap moisture within interior wall cores that over time resulted in accelerated deterioration of original stone and

mortar. In addition, modern cements are not as flexible or elastic in nature as compared with traditional mortars. Modern cements often have differing rates of contraction and expansion than traditional mortars, resulting in an architectural space in which the materials work against each other, causing increased structural deterioration and loss of original architecture.

Original Construction Materials, in-situ, Verde River, Central AZ.

Aside from contributing to the accelerated erosion of structural elements of prehistoric architecture, use of incompatible materials within the preservation process also led to an alteration of the natural aesthetic and integrity of prehistoric sites. Cement mortars used in historic preservation efforts were often tinted with color additives to try and match the prehistoric mortars. Long-term exposure to ultra-violet radiation from sunlight has dramatically changed the appearance of the tinted cement mortar to a variety of colors, ranging from purple to pink tones. As a result of using modern cements, many prehistoric sites now exhibit qualities that are practically irreversible and give them an artificial look and feel.

For the average visitor who spends but a few moments touring these sites, it maybe hard to notice that there are on-going preservation concerns with the sites themselves. Aren't "ruins" supposed to look like that? From the viewing space of interpretive trails and overlooks, these sites may look as if they have sustained centuries of deterioration with little to no effect. Yet for those who are actively charged with their care and preservation, the realization is that there are far more complex issues affecting the condition, appearance, and integrity of these ancient structures.

As a former Ruins Preservation Specialist with the Flagstaff Area National Monuments, which includes 3 park units, Wupatki National Monument, Walnut Canyon National Monument and Sunset Crater Volcano National Monument, I saw first hand these types of problems. Identifying and understanding the stabilization problems discussed here was a task that occupied much of my time. In addition, because I am a person of Hopi ancestry and a descendant of those who built this architecture, there was added importance for me to conduct preservation work that is not only effective, but culturally appropriate and respectful of the prehistoric origins of these sites.

From a Hopi perspective, what can be considered as appropriate preservation methods? One "traditional" Hopi perspective believes that our ancestral Hopi homes should be left to decay in a natural state. Sites unoccupied for generations should return to mounds of rubble and soil, crumbling into pieces of disarticulated architecture, spewing out the material traces of Hopi ancestors. This is in line with a philosophy about the cycle of life and death; these homes and ceremonial structures having been borne out of the earth, "living" a life with their human occupants, only to return back to the earth. These homes and places of worship now only contain the spirits of those who built and occupied their spaces. The memory of a place and those who lived there is held within oral histories of their descendants. Thus it can be said that the very act of preservation goes against these beliefs.

Hilltop Pueblo, Grand Canyon National Park

So why do preservation work at all?

Looking at it from a larger perspective, some may say this question can be applied to all of Archaeology and Cultural Resource Management (CRM) work. That is, why should Indigenous descendants be involved in these efforts? In answering this question, many academics, both Indigenous and non, have produced a large body of research about the effects and relationships between Indigenous peoples and Western researchers that come to study them. To say the least, it is not always a reciprocal interaction. From the Hopi perspective, we have over 400 years of history on our side to attest to this fact. Yet, while it is easy to focus on the negative, and may even be necessary to facilitate moving forward, it is not the focus of this writing. Rather, I am asking if there is a "Common Ground" we can come to, at least in regards to preservation work. In seeking an answer, we must look for other ways that scientific research and efforts can benefit Indigenous cultures and their ancestral past.

To do so, I must look to other teachings from Hopi culture that state these ancestral sites are referred to as the "footprints" of the ancestors, physical proof of previous generations occupying vast tracts of the American Southwest and beyond. Included in this ideology of "footprints" is the material culture of Hopi ancestors; the ceramics, lithics & groundstone, textiles and burials. All of these were left behind to verify Hopi oral histories of our ancestral clan migrations across an ancient landscape; teaching future generations about Hopi longevity and of our covenant to be stewards of this earth for time immemorial.

Grand Canyon Pottery Sherd

Hopi concepts of our ancestral history are both complex and varying. This is because each Hopi clan has its own understanding of their ancestral movements across the southwest and beyond. Not all clans moved in the same directions, at the same time, or with the same groups. As one Hopi cultural advisor explained, "…migration routes can be confusing because sometimes the ancestors started somewhere and then went in a circle and came back to where they started". In addition, the specific cultural groups assigned to Hopi ancestors by archeologists – Anasazi, Sinagua, Hohokam, Mogollon, Salado, Fremont, etc. – are considered arbitrary within a Hopi perspective of the past. As the Hopi anthropologist, Ferrell Secakuku simply but confidently reiterates, "To Hopi, these are

ancestors they call *Hisatsinom,* the ancient people".

Yet this Hopi designation for our ancestors does not have an end so to speak. Rather than viewing them as neatly defined cultures with specific territorial boundaries, Hopi people view their ancestors as being much more dynamic and fluid, with numerous clans, comprising the ancestral populations found throughout the southwest. Unlike "conventional" archaeological cultural designations that confine a group to a certain area based on material culture and assign them to a specific time period, the *prehistoric*, the Hopi concept of our ancestors does not imply that type of finality to their existence or presence. Hopi concepts about our ancestors evoke a connection that extends to the present that includes the added dimension of spiritual aspects embedded within the ceremonial culture of Hopi.

With this Hopi perspective in mind, is there a way to reach a suitable compromise in preservation work? From an archaeological view, preservation can mean maintaining the scientific value of a site for possible future study. From the Hopi view, applying our understanding that this architecture represents tangible landmarks of Hopi history, the maintaining of these sites affords this legacy to live on. Thus, ruins preservation enables more than preservation of architecture, but also promotes Cultural Preservation.

Stabilization Crew, 2015, Colorado River in the Grand Canyon

Fast forward to the modern day, September 2015, as I and a handful of scientists and preservationists embark upon a multi-day river trip down the Colorado River in Grand Canyon. Our mission? To preserve the ancestral "footprints" of Hopi ancestors (as well as a few historic/anglo structures). I thought about this idea as our group made our way down river, from site to site, applying mortar and stone to homes that my ancestors once lived in hundreds of years ago. I distinctly remember sitting at the edge of the alcove at the granaries at Nankoweap, watching clouds cast shadows on the opposing cliff wall across the river. I thought about why I chose to be there, doing work which was counter to what "traditional" Hopi beliefs stated should be allowed to happen.

Hopi oral histories contain the memories and essence of Hopi ancestors and these histories remain viable aspects of Hopi culture. These histories can be reinforced through visitation of sites. Being able to actually experience the landscapes they occupy and seeing first-hand how and where our ancestors lived aids in the understanding of what a "Cultural Landscape" really is. In an age when Indigenous oral histories are continually challenged as viable source information, at least for some scientists, the need to preserve our histories becomes paramount. This includes not just the oral histories, but the actual, for-real-life sites where our ancestors lived. Granting future generations of Hopi to follow their ancestor's footprints across the landscape.

At the heart of preservation work, lies an inherent act of respect; maintaining our living culture, while honoring our ancestors of a long ago era. Today when a Hopi person visits ancestral villages, we don't simply see the remnants of a by-gone era, we see reflections of who we once were and what we have now become. We witness the artistic and technical accomplishments of Hopi ancestors, but we recall the spiritual accomplishments of our ancestors as well. We are reminded that in order for the present generations of Hopi to flourish and prosper, we are dependent upon the gifts of our departed ancestors. This is a concept which is based on the Hopi thought that the meaning of the past is what it contributes to life in the present. Thus I will continue to conduct preservation work.

Ancestral Hopi Structure, Crystal Rapid, Grand Canyon

So where do we go from here? As Hopi people working in these fields, we continue to do as we have always done, that is, we do our work with our Hopi history and values always in mind. Through our work, both personally and professionally, we try and impart our traditional knowledge and information to our non-Hopi counterparts in a manner that is also respectful of our own personal and cultural boundaries. In doing so, we serve as human reminders that the people who toiled to build these monuments of stone and mud are not gone. We are still here.

With any luck, the errors of our era will be slight, and as we continue to learn from the past century of stabilization, hopefully those who come after us will learn and benefit from the work we do now. But in order for that to happen, the integrity of the architecture, both the cultural and scientific, must always be considered first. We owe it to our Hopi ancestors who *originally* built and occupied these places to respect their efforts, and therefore we must strive to present the truest form of their hard work and dedication. For if not by us, the people charged with their care, the Hopi *cultural* preservationists and specialists, then by whom?

image

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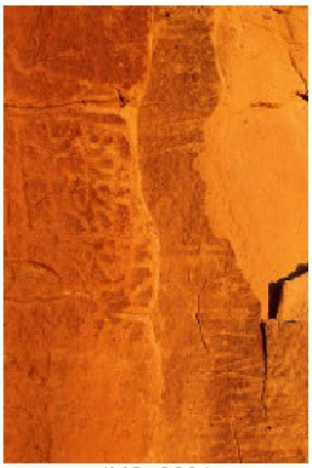

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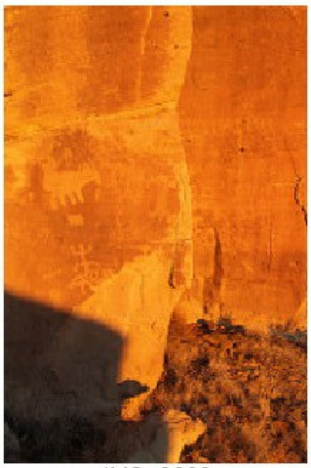

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Álfaskólinn - Elf School

atlasobscura.com

Reykjavik, Iceland

Álfaskólinn - Elf School

Learn about Iceland's hidden folk at this school dedicated to the study of elves

Some Icelanders take their belief in elves very seriously.

For example, road crews in Iceland will sometimes hire folklore experts to determine if certain boulders are homes to elves, and will divert the road around the boulder if it turns out there are little people living within it.

This belief in elves doesn't stop with road workers and superstitious locals either. After escaping a car crash unscathed, a member of the Icelandic Parliament had a 30-ton boulder moved to near his home because he believed that the local elves inside the boulder used their magic to save him. While there are many Icelanders who pay no mind to the superstitious elf-talk, there is a higher than average number of citizens that are believers.

With all that said, it's not surprising to see that there's an entire school dedicated learning about these hidden people. Located in the thoroughly modern city of Reykjavik, the school has a full curriculum of study about the 13 types of elves in Iceland. This concentration comes with a set of published textbooks with drawn depictions of these creatures for reference in the classroom, or just in case you encounter one in the wild.

The school studies Iceland's other supernatural fauna as well, such as fairies, trolls, dwarves and gnomes, but they mainly focus on elves, because they are the most commonly believed

in and "seen."

The school also offers five-hour classes for curious travelers which include a tour of hidden folk habitats and end with coffee and pancakes with the school's headmaster. Students receive a diploma at the end of the class, which shows that you were sufficiently educated in the affairs of elves.

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An inside look at University Collections: taxidermy, butterflies and shrunken heads

cw.ua.edu

http://www.cw.ua.edu/article/2016/04/inside-look-university-collections

By Kasey Hullett | Published 04/11/16 9:24pm | Updated 04/11/16 9:08pm |

museumtour_sullivan_13

On the third floor of Mary Harmon Bryant Hall, there is a place where the past lies dormant behind locked doors. Its existence is a mystery to the students walking outside, and it contents cover millions of years of history ranging from the tusk of a prehistoric Siberian Wooly Mammoth to a pair of Nazi binoculars from a Panzer tank.

Just beyond the door, the room lays dark, and the outline of row after row of compact shelves is in eyesight.

With a wide, pointy smile and a quiet surge of energy, Mary Prondzinski, Collections Manager, flips the row of switches to turn the lights on.

Prondzinski got her undergraduate degree in Biology and Wildlife Management at the University of Arizona. She has worked a total of 17 years in museums such as The American Museum of Natural History in New York City, The Field Museum in Chicago, and the Fairbanks Museum in Vermont. Now, she calls the Alabama Museum of Natural History her home.

“This collection has a lot to offer,” said Prondzinski.

An array of preserved insects are just a few of the countless collections of historical items at The University of Alabama. CW | Amy Sullivan

An array of preserved animals are just a few of the countless collections of historical items at The University of Alabama. CW | Amy Sullivan

She quickly turns the hand crank to open the first aisle of the tour.

museumtour_sullivan_10

museumtour_sullivan_4

There are at least a hundred furry faces staring lifelessly into the distance. This is an aisle of taxidermy. Full, stuffed lions in different stages of roaring and the toothy grin of a bear seem to face off in an everlasting struggle. Javelinas, moose, eagles, foxes, hyenas, deer, bears, hawks, water buffalos, armadillos, bobcats and many more animals seem to be frozen in time.

“Most of these were large private collections that were donated around the 1980s and 1990s,” she said. “A lot of times you get hunters that want to downsize or their children don’t want this stuff, so they donate it to museums.”

She also explained that taxidermy in museums is always a controversial exhibit. It is politically incorrect, but it is also a teaching tool. Therefore, many times, museums will take the donated collections and store them away for special events.

A few isles over, is the Shamrock Butterfly Collection. Eighty thousand butterflies make up the whole collection—with many more unpinned specimens. In glossy, wooden boxes from the early 1900s are butterflies of all colors and sizes. Each one is pinned with precision.

“It was certainly a difficult process, because normally this was done by men with big hammy hands,” she said.

Next, sitting uncovered on a bottom shelf, is a hippopotamus skull. It is full of cracks and has an off-white appearance.

“People used to have these in their Victorian cabinets,” she said. “They were cabinets of curiosities that people would display things they got in their travels.”

Finally, the shrunken heads. First, were the two fake ones. These were covered with small strands of human hair and the faces were carved from leather stretched over a wooden bust. The eyes and mouth were minimally detailed; it must have fooled someone at some point.

“Sometimes they would use primates because they looked more real than humans,” she said.

The real one was something else entirely. The skin was darker, and the eyes, nose, and mouth sockets were sown together with a worn twine. The hair was faded, and it smelled faintly of tanned leather.

“We have a lot of our butterfly collection by a man named Valentine; well his wife had this and donated it,” she said. “We aren’t sure how she got it, but it originates from Ecuador.”

She then explained the process of how shrunken heads were made. The skin around the

skull is removed and it is boiled to reduce the size. It is usually filled with rocks and then left to dry. For many years, they were sold to tourists.

There are over a million more items in this collection: a model ship, paintings, shark teeth, Civil War uniforms, WWII helmets, Native American headdresses, and fossils from every age. It all sits compacted in this long hallway, filled with hidden mysteries.

Mary Prondzinski hopes that students will go visit some of the museums on campus, and see some of the rich history that has been accumulated over the years.

“I wanted to work at an academic institution and I wanted to move to the South,” she said. “Well, I’ve been here a year, so the rest is history.”

Ancient Warrior Found Buried With Ritualistic Spears Stabbed Into His Body

George Dvorsky gizmodo.com

Image: MAP/PA

Archaeologists working at the Pocklington burial site in Yorkshire have discovered the 2,500-year-old skeletal remains of a high ranking warrior who was buried alongside his sword—and who had a half-dozen spears thrust into him in ritualistic fashion.

The "speared burial" figure was discovered among 75 burial chambers, also known as barrows, containing over 160 iron age skeletons dating back to between 800 BC to the the start of the first millennium. These folks belonged to the Arras culture, a group who lived in the area during the middle period of the iron age. The Pocklington burial site, discovered just two years ago, has been described as one of the largest and most significant iron age finds in recent times.

The young man, possibly a warrior of significance, was in his late teens or early twenties when he died. According to archaeologist Paula Ware of MAP Archaeological Practice, the man had been carefully placed into the grave in a crouched position. His sword was then placed by his side, where it dutifully remained for thousands of years. The mourners then jabbed four spears along his spine, and another into his groin. Ware said this would have produced a mound with the spear shafts protruding outwards like "the spikes of a hedgehog," where they would have remained visible for years.

"Our interpretation of that, we are thinking in terms of it releasing his spirit," noted Ware in *The Guardian*. "He was possibly a warrior—someone who had achieved status within society. In the iron age we can definitely see this ritual of death was so important. It wasn't just a simple thing."

Image: MAP/PA

Other findings included another warrior buried atop his shield, and a woman who had died during childbirth. Numerous bodies were found buried without accompanying objects, but some were interred with brooches, bracelets, pendants, glass beads, pots, and various prehistoric weapons. As more bodies are uncovered, the archaeologists say a pattern is emerging.

"The small, round barrows contained people who seemed to be significant members of the society," Ware said. "These were iron-age warriors, they had been buried with their weapons and it is clear that they were significant because they had been given different burial rights."

In addition to working out the various causes of death, the archaeologists are hoping to conduct DNA

A spear found at the site. Image: Anna Gowthorpe/PA

analysis to determine whether or not the Arras people were indigenous or migrants from Europe, including France or Germany.

[Guardian, Telegraph]

- Imjustacaveman
3/18/16 12:46pm

"Archaeologists working at the Pocklington burial site in Yorkshire have discovered the 2,500-year-old skeletal remains of a warrior king who was buried alongside his sword..."

There is nothing in this article that says he was a king. You just made that up.

- George Dvorsky
3/18/16 2:31pm

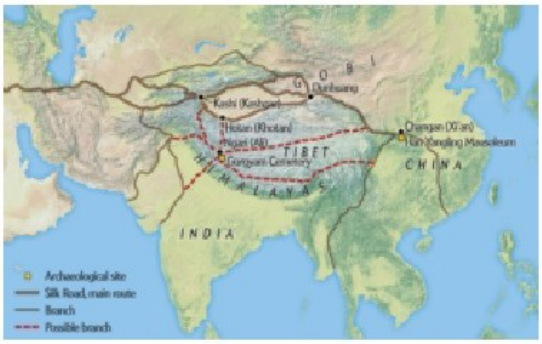
But to be fair, I agree that the warrior king claim is probably overstated, and he was likely a high ranking warrior. I've removed the reference accordingly.

Archaeologists Uncover Another Branch of the Silk Road

scientificamerican.com

New evidence suggests the ancient trade route ventured through the heights of Tibet

- By Jane Qiu on April 1, 2016



, VOL. 6, ARTICLE NO. 18955; JANUARY 7, 2016; *Map by Mapping Specialists*

Famous for facilitating an incredible exchange of culture and goods between the East and the West, the ancient Silk Road is thought to have meandered across long horizontal distances in mountain foothills and the lowlands of the Gobi Desert. But new archaeological evidence hidden in a lofty tomb reveals that it also ventured into the high altitudes of Tibet—a previously unknown arm of the trade route.

Discovered in 2005 by monks, the 1,800-year-old tomb sits 4.3 kilometers above sea level in the Ngari district of Tibet. When excavations began in 2012, the research team examining the site was surprised to find a large number of quintessential Chinese goods inside. The haul lends itself to the idea that merchants were traveling from China to Tibet along a branch of the Silk Road that had been lost to history.

“The findings are astonishing,” says Houyuan Lu, an archaeobotanist at the Chinese Academy of Sciences' Institute of Geology and Geophysics in Beijing. Among other artifacts, archaeologists unearthed exquisite pieces of silk with woven Chinese characters *wang hou* (meaning “king” and “princes”), a mask made of pure gold, and ceramic and bronze vessels.

They also were taken aback by what looked like tea buds. The earliest documentation of tea in Tibet dates to the seventh century A.D., but these buds would be 400 to 500 years older. To confirm the identification, Lu and his colleagues analyzed the chemical components of the samples and detected ample amounts of caffeine and theanine, a type of amino acid abundant in tea. Moreover, the chemical fingerprints of the tea residues were similar to those of tea found in the tomb of a Chinese emperor of the Han Dynasty dated to 2,100 years ago, and both could be traced to tea varieties grown in Yunnan in southern China. “This

strongly suggests that the tea [found in the Tibetan tomb] came from China," Lu says. The findings were recently published in *Scientific Reports*.

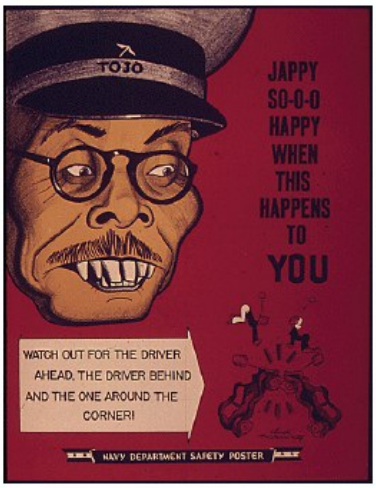
Such early contacts between Tibet and China "point to a high-altitude component of the Silk Road in Tibet that has been largely neglected," says Martin Jones, an archaeobotanist at the University of Cambridge. The evidence contributes to the emerging picture that the Silk Road—which the Ottoman Empire closed off in the 15th century—was a highly three-dimensional network that not only traversed vast linear distances but also scaled tall mountains.

Other studies, too, have documented signs of trade along mountain trails in Asia from around 3000 B.C.—routes now known as the Inner Asia Mountain Corridors. "This suggests that mountains are not barriers," says Rowan Flad, an archaeologist at Harvard University. "They can be effective conduits for the exchange of cultures, ideas and technologies."

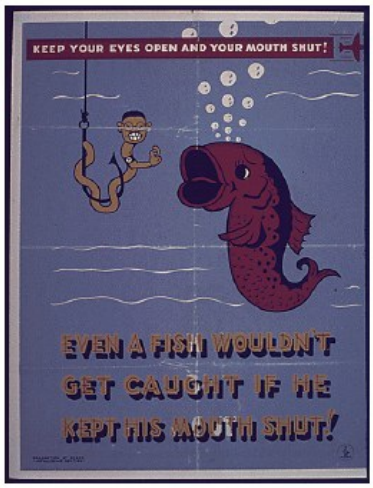
This article was originally published with the title "Silk Road Heads for the Hills"

10 Most Xenophobic Pieces of Anti-Japanese Wartime Propaganda

brainz.org



Although there were relatively few attacks on North America during World War Two, the war was not an easy time for the United States. Even before it had begun, a large Nazi spy ring was found operating in the mainland; later when war was declared, hundreds of ships off the East Coast offered rich pickings for German U-boats; and, of course, there was Pearl Harbour. Despite America's involvement in the European theatre, the Pacific was where its efforts were concentrated, and Japan represented by far the biggest threat to US sovereignty.



The unannounced strike on Pearl Harbour sent a deep shockwave through America and its people. The country was at war in earnest, and the "sneak attack" would receive due payback – with interest. Soon after the day President Franklin D Roosevelt proclaimed "a date which will live in infamy", anti-Japanese paraphernalia and propaganda surfaced in the United States. Now, plunged into conflict, the notion of Japanese treachery was firmly planted in the minds of Americans – but that didn't stop it being nurtured it further.

The massive run of propaganda posters the United States government printed and disseminated were about far more than just raising morale back home; they served both practical and psychological purposes. According to Wikipedia: "Anti-Japanese propaganda was used to dehumanize, antagonize, and create fear of the Japanese people and Japanese nation. It was commonplace in the United States and China during World War II. It was designed to help sell war bonds and was coupled with anti-Axis Powers propaganda."

When it came down to it, the propaganda campaign was racist to the bone. Never before had so much xenophobic material been created directly by the US government, the capabilities of which were boosted hugely by the invention of offset printing, which allowed the production of pamphlets and colour posters by the thousand. Here some of the artwork presents the Japanese as mythic vampire-like monsters – often loose parodies of wartime leader Hideki Tojo – with grotesquely exaggerated features such elongated fangs.

The racial stereotyping also put forward other variations on this demonising theme. While bolstering a drive to feed the war machine, the images portrayed Japanese people as wickedness personified – a sinister, often knife-wielding menace to the American way of life. Many played on the emotions by representing the evil soldiers of the enemy as a threat to the women of America's homeland, while practically all of the posters displayed generic caricatures with racial characteristics exaggerated to the point of fantasy and absurdity.

In fact, many of the posters overstated the racial identity of their subjects to such a degree that they sometimes looked more like a black caricatures, and many were barely recognisable as Japanese stereotypes let alone real people. Meanwhile, to add so-called humour, the Japanese were mocked through language imagining the broken English they spoke. And all this to encourage American citizens to work harder, avoid absenteeism and recycle scrap to support the war effort and help defeat the otherwise faceless enemy.

Under the guiding hand of the War Production Board, posters could be found pasted up in factories and workplaces across the country. Interestingly, there was also a noticeable change in the way Japanese people were represented as the war progressed. At the beginning, artists portrayed the Japanese as short-sighted, bucktoothed and childlike, but as hostilities progressed, soldiers and civilians became more evil and rat-like – inhuman, animal and utterly alien enemies, hell-bent on world domination.

Of course, it wasn't only still visual propaganda that was created for domestic and military consumption. Music and cinema were if anything more effective means of communicating the anti-Japanese sentiment, and depicting the gross nationalist caricatures employed during the war. Feeding on the lack of knowledge Americans had about the Japanese people and culture, Hollywood and the National Wartime Music Committee were able to portray the Japanese as an outlandish and uncivilized American foe.

As the churned-out propaganda and growing hostile feeling rendered America's exotic enemy sub-human, a faux-official document called the 'Jap hunting license' appeared that sanctioned the hunting of Japanese – even though that included over 250,000 Americans at that time. Then there was Executive Order 9066, which ostensibly authorised the exclusion of persons in the interests of national security but ultimately led to the detention of 110,000 Japanese nationals and Americans in 'War Relocation Camps'.

The government-sponsored anti-Japanese propaganda of WWII was unique both for the sudden way in which it materialised and the official approval it was given. Anti-Japanese propaganda may not have been unprecedented in America – and tensions between the two countries that had been simmering through the 1930s – but with the war came a landmark in history: through extreme xenophobia, US citizens on the frontline and home front were persuaded that the Japanese were an evil that needed to be eliminated whatever the cost.

NYC art students reconstruct faces using skulls from real cold cases – Metro

touch.metro.us

First-year student Allison Hill-Edgar recreated the face of a member of the first African American civil war regiment.

Photo: Courtesy the New York Academy of Art

A group of New York City students have used the power of art to help finally give a face to some unknown homicide victims — and opened the door to one day finding out their stories.

Starting this month, the New York Academy of Art, at 111 Franklin St. in Manhattan, is hosting an exhibition of clay models and featuring the work of students from the school's Forensic Sculpture Workshop who recreated the faces of unidentified victims from real cold cases.

Through the workshop — which is a partnership between the graduate school and the New York City Office of the Medical Examiner — 15 students were each given a replica of a skull of an unknown individual and asked to recreate the face of the victim.

This is the second year the graduate school has partnered with the medical examiner. Students first reconstructed faces a year ago for 11 victims — one

who later was a positively identified and another who is currently in the process of being identified.

"This is very exciting because it is very fun to do for the students but you recognize that you are doing a service for someone and there is the possibility that you can help someone," said John Volk, director of the school's Continuing Studies Program.

Through the direction of Joe Mullins — who teaches the workshop — the students are asked to select a skull and are then given details on each victim.

Some of the details include age range, where the body was found, anything that was left with the body, a guess on gender, and more.

Then, through five days in mid January, the students begin to form the faces, using the knowledge they already gained through classes at the school such as anatomical drawing and écorché — where students sculpt a body from bone to muscles.

"When you walk in and you've come from 15 people to now there is 30 people in the room at the same time it's a very strange and eerie kind of feeling," Volk said. "And now [the skulls] are no longer an abstract idea, this is somebody."

This year, the replica of the skulls — which were created through a 3D printer — came from cold cases all over the country such as Delaware and California, along with six cases from the New York metro area.

For first-year student Allison Hill-Edgar the idea of building faces out of just a skull seemed impossible. However as each day went by, the impossible slowly transformed into an amazing possibility.

"When we got to the end of the class and everyone had these vastly different people staring back at them I was completely amazed. I was blown away," Hill-Edgar said.

The painting major, who never dabbled in sculpting before, added that she waited until the rest of her classmates selected a skull and took the last one on the table.

To her surprise, the skull she picked came with a unique history. The skull belonged to a member of the 54th Massachusetts Infantry, the first all-African-American civil war regiment.

And although she said she initially wanted to recreate the face of a cold case victim, she was always fascinated about the story of the regiment and this felt like helping form a part of history.

"To be able to put a face for someone that was unidentified, that was so cool," she said.

Hill-Edgar, who used to be a doctor, said she utilized her medical background to understanding the anatomy behind the reconstruction and said she helped her classmates when questions came up.

She added that during the last day many of the students took the time to make sure details matched the information they were given because unlike other art projects — where they are given the freedom to express themselves creatively — this assignment had more meaning to each piece.

"Each day there was a step that we added, so it was wild to watch them come alive," Hill-Edgar said. "Doing it right was very important. I think we all felt a certain amount of responsibility."

The face models will be on view in the windows of the school facing Franklin Street until March 23.

Once the exhibition is over, the models will be photographed and uploaded to Name Us, a website which is maintained by the National Center for Missing and Exploited Children, with the hope that someone will recognize a face and possibly give an identity to a victim.

"It was just really rewarding to be a part of the art world being able to help people," Volk said. "It's like instant gratification."

Australian insists illegal pet rabbit is a guinea pig - BBC News

bbc.com

BBC

- 15 March 2016
- From the section Australia

Image copyrightQueensland Police

Queensland police released a statement about the incident titled "What's up, cop?"

A rabbit illegally kept as a pet in Queensland state has been re-homed after its owner failed to convince police that it was a guinea pig.

The pet will be sent to a sanctuary in the state of New South Wales.

"Somebunny tried unsuccessfully to convince Springwood Police that this little guy was actually a guinea pig," Queensland Police posted to social media.

Queensland's anti-rabbit laws are the world's strictest.

While rabbits can be kept as pets in all other Australian states, Queensland banned the practice to protect its agricultural industry.

Owners without permits face six months' jail and fines of up to A$44,000 ($33,000; £23,000).

The Queensland Government says destruction caused by rabbits costs up to A$1b each year.

Australopithecus fossils found east of the Great Rift Valley pasthorizonspr.com

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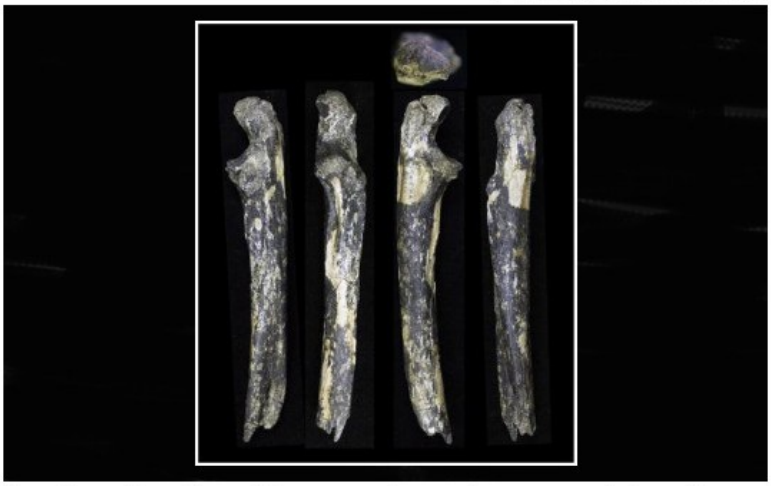
Archaeology News from Past Horizons

Australopithecus fossils found east of the Great Rift Valley

Posted on March 25, 2016



New fossils from Kenya suggest that an early hominid species — *Australopithecus afarensis* — lived far eastward beyond the Great Rift Valley and much farther than previously thought.

An international team of palaeontologists led by Emma Mbua of Mount Kenya University and Masato Nakatsukasa of Kyoto University report findings of fossilized teeth and forearm bone from an adult male and two infants from an exposure eroded by the Kantis River in Ongata-Rongai, a settlement in the outskirts of Nairobi.

"*So far, all other A. afarensis fossils had been identified from the centre of the Rift Valley*," explains Nakatsukasa. "*A previous Australopithecus bahrelghazali discovery in Chad confirmed that our hominid ancestor's distribution covered central Africa, but this was the first time an Australopithecus fossil has been found east of the Rift Valley. This has important implications for what we understand about our ancestor's distribution range, namely that Australopithecus could have covered a much greater area by this age.*"

A. afarensis is believed to have lived 3,700,000-3,000,000 years ago, as characterized by fossils like "*Lucy*" from Ethiopia.

Stable isotope analysis revealed that the Kantis region was humid, but had a plain-like environment with fewer trees compared to other sites in the Great Rift Valley where *A. afaransis* fossils had previously appeared. "*The hominid must have discovered suitable habitats in the Kenyan highlands. It seems that A. afaransis was good at adapting to varying environments,*" notes Nakatsukasa.

The team's survey also turned up masses of mammal fossils, including a few that probably belong to new species of bovids or baboons.

The authors write that the Kantis site was first noted in a 1991 geological survey. At that time, a farmer said that he and his family had come across fossilized bones from Kantis in the 1970s, although they did not recognize their importance. Following airing of Kenyan television programmes on palaeontological research, locals gradually started to appreciate the fossils. Since then, Kantis and other sites have been identified thanks to fossil notifications from the

local population.

The team welcomes this achievement not only for its academic implications, but also for the benefits to the local community. "*Kantis is in the vicinity of Nairobi, a major city,*" said Nakatsukasa. "*We hope that the discovery of the new site and the fossils will aid in increasing tourism, and in improving educational awareness of the local community.*"

The paper "Kantis: A new Australopithecus site on the shoulders of the Rift Valley near Nairobi, Kenya" will appear May 2016 in the *Journal of Human Evolution*, with doi: 10.1016/j.jhevol.2016.01.006

Hoverboards

snopes.com

http://www.snopes.com/movies/films/hoverboard.asp

snopes

updated From the archive

Claim: The hoverboards used in the film *Back to the Future II* weren't merely creative special effects; they were real!

False

Example:*[Collected on the Internet, 1994]*

In the movie *Back to the Future II*, the hero rides a pink hoverboard and saves the day, etc. A very prevalent legend that circulated around the schools when this movie came out was that some toy company had actually developed a working hoverboard, and were planning to release it as soon as the movie was out of theaters. The release of the board not occurring, the rumor was appended to be such that someone had been killed/severely injured in the playtesting of the hoverboard, and the resulting suit from the child's parents kept the hoverboard from being ever put into production.

Origins: One of the more memorable details of *Back to the Future II* (1989), the second entry in the *Back to the Future* trilogy, were the incredible hoverboards depicted in that film.

Hoverboard

In a futuristic tie to the original *Back to the Future*, the sequel (set thirty years in the future from the original, in the year 2015) featured airborne hoverboards, a 21st century updating of the skateboard Marty McFly opportunistically "invented" in 1955 to escape a gang of pursuing bullies. But unlike the earthbound versions of bobbysoxer times, these *Back to the Future II* boards could fly.

Naturally such a sight prompted lust in the hearts of kids and teens who saw the picture. They envisioned themselves swooping though air on these gadgets, and the *wish* for such a product created the belief that there actually *was* such a product. Besides, the name "Mattel" was printed on those things; that must have meant they were real! (Actually, *Back to the Future II* was somewhat infamous for the number and prominence of product placements salted throughout the film. Had the hoverboard *not* had a logo on it, *that* would have been remarkable.)

In the world of lore, we call this a wish fulfillment legend; in the hearts of those kids, it was only right that wanting something so much could transform it into reality.

Young folks came charging out of the theaters with their heads filled with vivid images of hoverboards and of themselves smugly swooping along on them, the envy of all theymet. Whispers quickly spread that it wasn't just special effects up on that screen; those were *real* flying hoverboards and, even better, they'd be in the stores soon!

But of course there was nothing to any of it. Hoverboards were naught but ordinary movie special effects wizardry, created by suspending actors from a rig on the back of a truck and driving them around Courthouse Square (a fixed shooting location in Universal's back lot in Hollywood) on hoverboards that were nailed or glued to their feet to appear as if they were floating in the middle of nowhere. Scenes where the hoverboards seem to jump up and snap onto the riders' feet were created with the help of rare earth magnets secreted in the actors' shoes. Closeups were effected by posing hoverboard-riding actors in front of a blue screen, then afterwards melding these shots with footage of the background scene.

Robert Zemeckis, the film's director and special effects genius, became fed up with people asking him how the hoverboard sequences were done, and, according to Michael J. Fox, he began answering, "What do you mean, how did we do it? It's a real hover-board. It flies. Michael [J. Fox] just practiced a lot." His exasperation-fueled flippancy only served to heighten the rumor; now even the director was confirming it!

The hoverboard's failure to appear on toy store shelves was attributed to pressure brought to bear upon Mattel by parents' groups concerned for the safety of children, and once again Zemeckis was right there to stir the pot: "Hoverboards have been around for years, but parents' groups worry that kids will get hurt, so they've pressured the toy companies not to put them on the market," he said. "We got our hands on some."

The DVD set of the *Back to the Future* trilogy has Zemeckis saying "we got our hands on a couple of these hover boards after toy companies were banned from producing them" and one of the features includes footage of stunt men testing the hoverboards in a field. But this is just more of the leg-pull.

Further non-Zemeckian extensions of the rumor told of a tester who died in a particularly gruesome accident, his death leading Mattel to rethink the whole concept.

Mattel was besieged with inquiries about where and when buyers could purchase hoverboards. "In most cases, we make it clear it was made specifically for the movie," said Glenn Bozarth of Mattel back in 1989 when the phones were ringing off the hook. "But if they've got a sense of humor, we tell them to wait until 2015."

In March 2014, the supposed HUVr Tech company proclaimed "the hoverboard has arrived" and released a video (featuring, among other celebrities, actor Christopher Lloyd, who portrayed Doc Brown in the *Back to the Future* series) purportedly showing such devices in action:

This video was created by Will Ferrell's *Funny or Die* company, the same outfit responsible for the previous year's fake video featuring NASCAR's Jeff Gordon supposedly pranking an unsuspecting car salesman. Of the HUVr video, TechCrunch wrote:

If you're looking for a well-crafted but ultimately very fake video about hoverboard technology featuring Moby, Terrell Owens, Tony Hawk and Dr. Emmett Brown himself, today is your lucky day. The video above is exactly what I've described, featuring a weird cast of cameos and what appears to be a fake tech team powering everything, plus a soundtrack with Chromeo and Best Coast. Also there's a Mark Cuban endorsement to complete the strange assembly.

The tagline is that the "Future Has Arrived," when in fact it hasnÂÂÂÂÂ't. Aside from being a clear (though still technically impressive) fake, the website for this demo and fake company also shows a counter with December 2014 as the projected "destination time" for whatever's going on here. That could just be part of the artificial HUVr product dressing, but it could also be when whatever's being promoted here breaks cover.

The *International Business Times* also noted that:

It seems pretty real until you dive into the legal section of HUVr's website, which says, "the inclusion of any products or services on this website at a particular time does not imply or warrant that these products or services will be available at any time."

There are also clues in the video that it's a hoax. At 2:10, it is clear that wires attached to a harness are the real cause of Terrelle Owens lifting into the air.

HUVr's website says that the HUVr Board demonstration is a marketing scheme to attract investors, saying that the team and investors are "marketing this exciting consumer product in order to fund ongoing R&D."

Even though HUVr Boards likely aren't on their way anytime soon, HUVr could be developing some very exciting technology. This YouTube video certainly got the Internet talking about them.

Barbara "*bleck!* to the future" Mikkelson

Last updated: 4 March 2014

Bats and Vampiric Lore in Père Lachaise Cemetery atlasobscura.com

by Allison Meier
May 27, 2014

Bat in Père-Lachaise Cemtery (photograph by the author)

The symbolism of cemeteries can be rather ominous, with skulls and flying souls and the refrain of *memento mori* — remember that you will die. By the 19th century, however, most cemeteries in Western Europe and the United States had moved to a gentler Victorian iconography, focusing on eternal life with inverted flames still burning in the dark, and weeping angels with their beautiful carved faces demurely turned to the ground. Yet in Père Lachaise Cemetery in Paris, opened in 1804, a curious dark symbol repeats itself: the bat.

Most visitors to this most touristy of cemeteries don't notice the flying creatures carved in stone or formed in tomb doors, but keep an eye out and you're likely to see at least one on your visit. As Shannon Moore Shepherd wrote for Atlas Obscura in her account of visiting the cemetery with Jacques Sirgent of the Paris vampire museum, 14 bats are hidden in the cemetery, which, when followed, supposedly "put you directly in front of the grave [Sirgent] believes the original Dracula was transported to a long time ago."

The Lautru & Margot tomb (photograph by the author)

There is an undercurrent of vampire mythology in the cemetery. In the 1913 German story *Das Grabmal auf dem Père Lachaise* by Karl Hans Strobl, a man takes the bargain of a fortune in exchange for spending a year in the tomb of a countess, and finds that he is unable to depart the claustrophobic grave. He suspects that a vampire may be the cause, although the tale is as much about the loss of a sense of self. There's also the jesting 19th century *Les Étrennes d'un vampire,* said to have been copied from a manuscript found in the cemetery.

Then there is the very real and gruesome history of François Bertrand. In 1848, graves in Père-Lachaise were

found brutally dug open, the corpses grotesquely ripped to fleshy shreds. It turned out that Bertrand — a French military sergeant proclaimed the "Vampire of Montparnasse" in the frenzied press — was to blame, and he admitted to an uncontrollable impulse to mutilate bodies in their graves.

Some cemetery visitors have noted the eerie Valachie mausoleum on the "Allée du Dragon." Vlad Dracul, father of the man who became Vlad the Impaler and inspired Bram Stoker's *Dracula*, means "Vlad the Dragon," and on top of the tomb is a sculpture of an eagle grasping in its talons a cross and what looks like a stake.

A bat with a rather human face (photograph by the author)

Despite all the fiction and coincidences, the source of the bat may simply be in its representation of the night, and thus death. It is a rare graveyard symbol, but not unseen in other cemeteries around the world, although not nearly in such a concentrated number. An old demonic protection superstition also involved nailing a dead bat to your door for protection, which the bats with their wings spread wide do resemble. Then there is the grave of phantasmagoria pioneer Robertson, which has bat wings flanking skulls as a reminder of the magician's spectral feats in evoking the supernatural through his smoke and mirror tricks.

There is no clear reason why these different people chose bats to adorn their final resting places, although they are a reminder of some of the darker histories of this city of the dead. Perhaps it's best to wait until night, and if you're lucky you may glimpse some of the real bats that call the cemetery home departing their daily resting place, evoking in the night life in the darkness and the descent of each day into sleep. As the flying hourglass cemetery symbol reminds us: time flies.

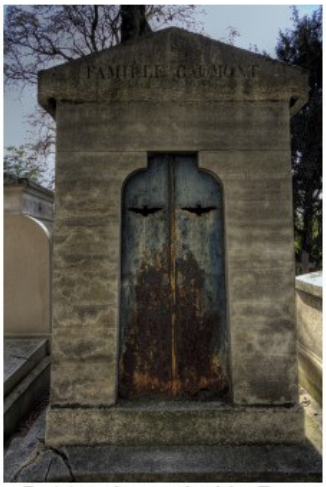
The Gaumont tomb (photograph by Till Krech)

Bat on the Gaumont door (photograph by mirandiki/Flickr user)

Bat above a cross on a tomb door (photograph by John Althouse Cohen)

The tomb of Robertson (photograph by istolethetv/Flickr user)

Skulls and bat wings on the Robertson tomb (photograph by the author)



Bat tomb symbol in Pere Lachaise Cemetery in Paris

Bat tomb symbol in Pere Lachaise Cemetery in Paris

Tomb of Marc Schoelcher, with bats wings on a flying hourglass (photograph by Medelie Vendetta)

Bat tomb symbol in Pere Lachaise Cemetery in Paris

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Bat tomb symbol in Pere Lachaise Cemetery in Paris

'I feel sick!' BBC presenter shocks viewers after eating OWN LEG during science experiment

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- 'I feel sick!' BBC presenter shocks viewers after eating OWN LEG during science experiment

'I feel sick!' BBC presenter shocks viewers after eating OWN LEG during science experiment

BBC science presenter Greg Foot certainly went all out for his latest video and it's definitely not one for the faint-hearted.

By Becca Longmire
PUBLISHED: 05:53, Wed, Mar 23, 2016 | UPDATED: 07:53, Wed, Mar 23, 2016

YOUTUBE

Keen to push the boundaries, Greg actually ate a piece of his own leg in a bid to discover what cooked human meat actually tastes like.

Posting the experiment on his YouTube page, BritLab, the presenter can be seen lying down on a stretcher, before a doctor takes some of his leg meat from his upper right thigh using a rather large needle.

After groaning and saying "urgh, I felt that", the piece of leg was then put into a test tube, with the presenter likening the aroma to "beef and ale stew".

He was then seen tucking into a burger filled with similar smelling meats, with him explaining that although it's "illegal to eat human flesh, there's still a way to nail the taste".

He said after giving the concoction a little nibble: “So this is it, my cooked leg meat.. actually it smells quite nice, it’s really meaty though."

Unsurprisingly, YouTubers were a little unsure about what to think of the three-minute long clip.

One person posted: "I felt sick the whole time watching this. I still feel really nauseous…" as another added: "That's disgusting and sick but thanks for doing it for science! good music too :)"

YOUTUBE

A different person wrote: "Alright guys, I know people often moan about Brit Lab these days, but I've gotta commend you for effort this time, Greg. That was an extreme length to go to for this experiment. Please don't do it again. xD"

Despite the majority posting how shocked they were by the footage, others said that they were expecting him to "literally eat his entire leg".

YOUTUBE

One said: "Genuinely got scared he's gonna eat his own leg…" as a second shared: "Genuinely disappointed that he didn't eat his own leg…"

YOUTUBE

10 Comments

JohnnyEnglish1
Now get all the BBC staff to eat thier own heads....job done, end of the BBC

NotInMyName
Getting desperate are we Beeb? You know things are falling apart when they have to resort to baiting people then not delivering, chop your leg off and stick it in the oven and eat it, then I'll be impressed.

RavenVargas
What next butt steak? Cringing with horror

ImogenSpedding
Mental. Nothing else describes it.

SebWell
Canny timing. We'll all be eating human flesh by 2020.

ThunderKernel
How @n@l!

AJAX
Another sign of the disgusting depravity & degradation the media class is descending in to.
The voice of sanity
What a idiot.
SidSideboard
And this is what I have to pay my TV tax for.

Abolish the TV licence.
ThunderKernel
Haven't paid it for 5 years! Fckem!

The Beautiful Medieval Wall Paintings of Pickering Parish Church

blogspot.com

Welcome to our blog - wee articles on beautiful and interesting places in Yorkshire, as well as the wood carvings, artwork and sculpture of Yorkshire artist bod, whose inspiration comes from a deep love for the history, myth and nature of these beautiful islands. Browse and buy his work on our main website: www.justbod.co.uk

Thursday, 7 August 2014

St Peter's and St Paul's church, Pickering, Yorkshire

St Peter's and St Paul's Church, Pickering, North Yorkshire contains the most complete set of medieval wall paintings in Britain, remarkable for their artistry, detail and state of preservation.

St Peter's and St Paul's Pickering Medieval Wall Paintings

Commissioned over 500 years ago, probably about 1450, they remained hidden under a thick coat of plaster until they were rediscovered during restoration work in 1852.

Virtually all churches in the Middle Ages had paintings on their walls, for both devotional and

St Peter's and St Paul's Pickering Medieval Wall Paintings

teaching purposes.

St Peter's and St Paul's Pickering Medieval Wall Paintings

Up until the the late 15th century there were no printed books, and religious texts were few and far between. Coupled with this, most people were illiterate, and also unable to comprehend the language of religious services, which were mostly in Latin.

Paintings such as the ones at Pickering were referred to as 'Biblia Pauperum' - the poor man's Bible, and the parish priest would use them to teach his congregation about morality, the Bible and stories of the saints.

St Peter's and St Paul's Pickering Medieval Wall Paintings

The North wall includes scenes of St George slaying a dragon, St Christopher carrying a Christ child, St John the Baptist being beheaded, the coronation of the Virgin Mary, the matyrdom of St Edmund, and the death of St Thomas Becket.

On the South wall: scenes from the life of St Catherine of Alexandria, The Seven Acts of Mercy, several depictions of the Virgin Mary, the Passion and Crucifixion, the Descent into Hell and the Resurrection.

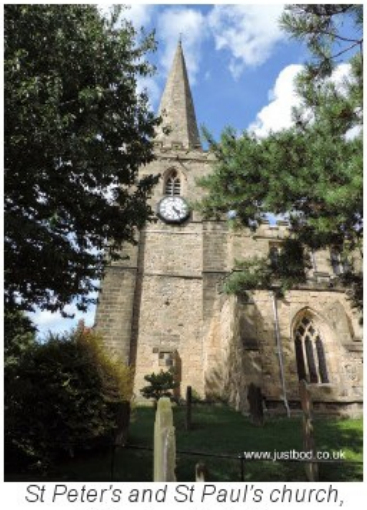
St Peter's and St Paul's Pickering Medieval Wall Paintings

St Peter's and St Paul's Pickering Medieval Wall Paintings

As far as the general history of the Church goes, there was probably originally a Saxon church on the site - the bowl of the font is probably Saxon and their is the fragment of a Saxon cross at the back of the church. There are also stones from earlier phases incorporated into the walls of the church.

The main church website speculates that the original church may well have been wasted during William's comprehensive 'Harrying of the North' as it was replaced by a Norman Church.

Pickering is a beautiful North Yorkshire market town and is well known as one of the main stations on the North Yorkshire Moors Railway. If you ever come to visit, don't forget to pop into the parish church, located on a rise at the top end of the High Street, quite near to the splendid Pickering Castle.



St Peter's and St Paul's church, Pickering, Yorkshire

Thanks for reading!

Toni

St Peter's and St Paul's Pickering earlier stones

Posted by Justbod at 07:03

4 comments:

1. Bill Nicholls20 June 2015 at 11:18

Just picked up the link. Amazing wall paintings in that church, certanly better than the ones local to me, mind you I think I know a place might be as good at Chalgrove

- Justbod21 June 2015 at 00:58

Thanks for the comment Bill. Wall paintings in churches were quite a revelation to me when I first discovered them!

2. Bovey Belle20 March 2016 at 02:18

It's many years since I was there, but I remember being overwhelmed by the completeness of the wall paintings here. I have a bit of a "thing" about them now. If you are ever in Herefordshire, check out Kempley church, which has wall paintings - and quite an atmosphere.

- Justbod20 March 2016 at 06:13

Just looked at some pictures of Kempley Church Bovey Belle - beautiful! Have put it on my list and will definitely try and get there sometime - many thanks!

/ Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

Beothuk Indians - What happened to them?

mysteriesofcanada.com

Newfoundland, Canada's youngest province, has been inhabited for thousands of years. The Vikings first landed in North America well before Christopher Columbus was even born. When they arrived in, what is now called Newfoundland and Labrador, they met the **Beothuk Indians.** The site of the oldest Viking settlement in North America is at L'anse Aux Meadows on the northern peninsula of Newfoundland.

Beothuk Indian Camp

The story of the Beothuk is both fascinating and controversial, and it certainly is one of the oldest *Mysteries of Canada*.

They were tall people with dark eyes and black hair. Their origin is not firmly established, although it is generally believed that they are distant relatives of the Algonquin. They came to Newfoundland, from Labrador, across the 18 kilometer wide Strait of Belle Isle.

Beothuk living sites and burial grounds abound in Newfoundland. It is believed that they inhabited the land for almost 2000 years.

They were first seen from distance. From the time the Indians were first met they developed a well-deserved, fear of the White Man. From the landing of John Cabot in 1497 at Newfoundland, and the first settlement by Europeans in 1610 by John Guy in Cupids, Conception Bay, their land was exploited for its lumber and fish. Some were captured and sent to Europe as slaves, or were put on exhibit as curiosities.

By the 1700's communities were being built all over Newfoundland. This drove the Beothuk Indiands further away from their native grounds, and away from their natural way of life. Their fear of the white-man kept them out of sight. But did not prevent them from diseases, primarily tuberculosis, brought to the island by the Europeans. Which they had no immunity.

Their isolation and fear of settlers wrote the final chapter of the Beothuk people. In 1823, three sick and starving Beothuk women were found by furriers. Of these, only one survived their immediate illness. **Shanawdithit** was twenty years old at the time. She lived the remaining six years of her life in St John's. When she died of tuberculosis in 1829, no more Beothuk Indians were found in Newfoundland.

The Beothuk people were extinct.

Summary
Article Name

Shanawdithit-Beothuk Indian Statue

Beothuk Indians - What happened to them?

Description

The story of the Beothuk is both fascinating and controversial, and it certainly is one of the oldest Mysteries of Canada.

Author

Bruce Ricketts

Publisher Name

Mysteries of Canada

Beothuk Indians – What happened to them? was last modified: January 27th, 2016 by Bruce Ricketts

Hundreds Sue Tennessee Cemetery After Relatives' Bodies Go Missing

talkingpointsmemo.com

TPM

TPM

AP Photo / Karen Pulfer Focht

ByADRIAN SAINZPublishedApril 11, 2016, 8:30 AM EDT

BARTLETT, Tenn. (AP) — Jackie Hughes longs to grieve over her sister's death in simple ways: visit her grave, lay out flowers, and pour a can of Bud Light — her sister's favorite — on the spot. But three years after Tawana Hillard's death, Hughes hasn't been able to spill a drop.

Hillard is missing. Since her graveside service at Galilee Memorial Gardens near Memphis in 2012, her body has been lost, along with hundreds of others whose remains were entrusted to the cemetery.

"I want to be able to walk in, to put flowers down, to just kneel and talk with her, whatever," Hughes says. Instead she leafs through photo albums at home, smiling as she remembers Saturday mornings spent talking with her sister about their love of blues music.

Two years ago, state officials closed Galilee. Owner Jemar Lambert was accused of misplacing hundreds of bodies, burying multiple cadavers in the same grave, and crushing caskets to fit them into single plots. Lambert received 10 years' probation in a plea deal. He left behind disorganized records, an investigation that continues today, and families who don't know where their loved ones are buried.

Hughes says Lambert told her family that several burials were scheduled the day of her sister's ceremony, so he would put Hillard in her grave later. Other families say Lambert told them the same story. Hughes is among hundreds now suing Galilee and the funeral homes that sent bodies there. She says she would use any damages awarded to find her sister and relocate her body to another cemetery.

"How much longer do we have to wait?" Hughes says. "I'm still in limbo."

What happened at Galilee is not all that rare. From Washington, D.C., to Chicago and

elsewhere, lawsuits have been filed and charges pursued over mismanaged cemeteries, with accusations of unmarked graves, burial urns unearthed and dumped, plots resold, and vaults broken to make room for more remains.

Critics and families want more rigorous oversight nationwide, from small, family-run operations like Galilee to well-known national sites such as Arlington National Cemetery.

The federal government leaves cemetery regulation largely to states, which vary dramatically in approach, according to an Associated Press analysis of statutes, enforcement and lawsuits. Most states regulate cemeteries that are run as businesses, such as Galilee, but not religious, municipal or family cemeteries. State laws, however, are largely limited to licensing, establishing funeral director boards, developing a complaint process and providing financial protections for consumers who buy plots.

Many laws say officials reserve the right to inspect cemeteries, but that occurs only when regulators act on complaints. Few states — California is one, Florida another — require annual on-site inspections.

"Cemetery regulation is almost uniformly awful, where it exists at all," says Joshua Slocum, director of the nonprofit Funeral Consumers Alliance, which has pushed for more federal regulation.

A lack of oversight appears to have led to the malfeasance at Galilee, families and attorneys suing the cemetery say.

Tennessee law requires records inspections every two years at cemeteries, but not annual inspections of grounds. Aside from revoking or suspending a license, performing random or quarterly inspections, and issuing fines up to about $1,000, Tennessee has little power to punish cemetery owners.

In 2010, Jemar Lambert took over the tree-lined Galilee cemetery from his father, whose grave sits unperturbed near the entrance. It catered to working- and middle-class families, most of whom are black. But record-keeping became a problem, according to investigators' reports.

Galilee's registration certificate expired in December 2010. The state didn't renew it after auditors discovered Lambert's disorganized records. The state started investigating, but Lambert kept burying bodies at Galilee for three years as he appealed for a license renewal.

By 2013, investigators had accused Lambert of burying up to 200 bodies in land adjacent to Galilee that he didn't own. In 2014, he faced more charges. Relatives of three people buried at Galilee complained to him that they couldn't find the graves. Lambert and two funeral directors searched records, and disinterred and opened caskets — finding some that were crushed and stacked in single gravesites. They never found the bodies. The funeral directors informed the state. Investigators charged Lambert with abuse of a corpse and theft, and took over management of the cemetery.

In March 2015, Lambert accepted a plea deal. To Hughes, his punishment isn't enough. "Ten years' probation?" she says. "Well, hell. Go on fixin' to do what you was doin', because you're not going to get no time behind it."

Investigators have reviewed Galilee's slipshod paper records against the plots and inspected the adjacent land. Experts jabbed a 10-foot pole into the ground in front of grave markers — if it didn't go down as far as it should, they'd probably find another set of stacked coffins. Burial areas have been tightened to fit more bodies, some graves are marked occupied but appear empty, and many are too shallow, according to court records.

Through his lawyer, Lambert declined an interview. Attorney William J. Haynes III says in a statement that problems at Galilee existed before Lambert was born.

"Many of the allegations surrounding Jemar's tenure at Galilee do not take these facts into account. That is highly unfair to Jemar and his family, who have cooperated with the Galilee receivership to the best of their ability," the statement says.

State Sen. Mark Norris, who represents the Memphis suburb Bartlett, home to Galilee, says the state needs to look further into what happened and says officials could consider reviewing cemetery records more frequently.

"Perhaps at the beginning of the next General Assembly we'll be able to make some changes that will give people comfort," he says. "It may be cold comfort and it's not going to be enough to really address the suffering of these particular families, but maybe ... because of this terrible experience they've had, others may not experience the same fate."

The Tennessee Department of Commerce and Insurance declined to provide an interview with Commissioner Julie Mix McPeak about Galilee and cemetery oversight. Instead, in an email, spokesman Kevin Walters placed blame on Lambert, accusing him of falsifying records to deceive auditors and customers.

"We empathize with the people who have been grievously affected by Mr. Lambert's reckless and criminal behavior," Walters wrote. "Today, it is easy for anyone to second guess."

Changes in oversight would be unfair to cemeteries "attempting to operate their businesses honorably," Walters wrote.

Many of those affected by Galilee think the state hasn't done enough. Wanda Chambers, whose mother and other relatives are buried there, filed a complaint in 2013 with the state, more than two years after Galilee's license expired. She says Lambert was still burying people and Galilee was poorly maintained. She's not satisfied with the state's response.

"They should have been able to move a little faster and do a better job to open the cemetery back up to let us go back in," Chambers says.

The state says no decision regarding Galilee's future will be made until investigators determine how many grave spaces are occupied.

Today at Galilee, friends and family can rarely visit loved ones. Last Memorial Day, the state reopened Galilee for a few hours — the only time the gates have opened to the public since February 2014.

Visitors navigated uneven grounds, broken headstones and trash. They tiptoed among ragged plots, searching for those they had lost once, and then again. A pastor stood on top of old graves and prayed. A man played "Amazing Grace" on his saxophone. One woman stepped in a hole and fell.

Hughes again searched for her sister's gravesite. She cried, holding flowers and balloons.

"I can't find my sister," she screamed.

Minutes later, she gave up, releasing the balloons toward the heavens.

___

Associated Press reporters Kristin M. Hall in Nashville and Johnny Clark in Bartlett contributed.

Ashes of Biker Bob found once again — this time on Clayoquot Island

2016/03/03 cbc.ca

CBC CBCnews
cbc masthead logo

By Liam Britten, CBC News Posted: Mar 03, 2016 7:24 AM PT Last Updated: Mar 03, 2016 7:24 AM PT

Bethany James holds the bottle that contains the ashes of Biker Bob on Feb. 20. That bottle was thought to have gone out to sea, but washed up not far from Tofino on Clayoquot Island. (Caleb Harding/Facebook)

Ashes of Biker Bob found once again — this time on Clayoquot Island

For Biker Bob, the journey continues.

The ashes of Nanaimo's Hugh Robert Nisbet — better known as "Biker Bob" — were discovered on Clayoquot Island after an apparently unsuccessful attempt to send him across the Pacific Ocean.

"I was coming down the beach on the ATV … noticed a bottle with a message in it, picked it up and realized it was Biker Bob," discoverer Dave Walton told *All Points West* host Robyn Burns.

"I heard the story of him and just put two and two together. I thought it was pretty neat."

On Feb. 21, Caleb Harding and Bethany James discovered the bottle of Bob's ashes on China Beach. They resolved to set him loose the next weekend so he could continue the journey his widow, Maudine Pervil, sent him on two years ago.

Pervil said the original plan was to take him to the lake near their cabin, sprinkle his ashes on his canoe, set the canoe loose and sink it by shooting it with his rifle.

Inclement weather got in the way of that plan, however, so the ashes were placed in a bottle and set off to sea near Nanaimo.

Now, after Bob's returned to shore twice, it's Walton's turn. He says he's not taking any

A photo of Biker Bob in life with Maudine Pervil on his bike. (Chek News)

chances.

"We'll take him a mile off shore so he'll be good and free then," he said. "He could head far north. Maybe the next time he's found is in Alaska."

But first, he might treat Bob one last time.

"It just so happens I have a Harley, so I was thinking of taking him for a ride," Walton said. "Someone already found him and took him for a beer at a biker bar, I believe, in Victoria. so I was thinking of doing somewhat similar the same thing, and setting him free again."

Brawl breaks out between lawyers at Orange County courthouse

scpr.org

89.3 KPCC

Brawl breaks out at Orange County courthouse between DA investigator, defense attorney

KPCC Staff

March 10, 04:35 PM

Court-appointed private attorney James Crawford suffered from fractured sinuses after he was allegedly attacked by an Orange County district attorney investigator.

Courtesy of Jerry Steering

121237 full

An Orange County district attorney investigator got in a brawl with a court-appointed private attorney at Santa Ana's Central Justice Center on Wednesday morning.

O.C. Sheriff's spokesman Mark Stichter said that at about 10:30 a.m. an argument turned into a physical altercation between the two men outside a courtroom at the Central Justice Center in Santa Ana.

The defense attorney, James Crawford, was at the courthouse to work with a witness, according to his attorney Jerry Steering, when he and an investigator got into an argument. Steering said that soon after, the investigator allegedly came up behind Crawford and punched him nearly a dozen times. Crawford suffered fractured sinuses and visited the hospital on Wednesday night, Steering said.

No arrests were made at the time of the incident, though deputies assigned to the courthouse responded and made a report, Stichter said.

The incident comes after Crawford recently obtained a re-trial for a man convicted

of the 1998 murder of a pregnant woman in Fullerton, Steering said.

"He was able to obtain that new trial in the last week of February," Steering said. "A lot of people didn't like this."

Steering said that Crawford will be suing the man who attacked him and perhaps the county.

A statement from the O.C. District Attorney's Office said that the incident is currently under investigation by the O.C. Sheriff's Department, and will then be sent to the California state attorney general's office for review.

Brooklyn's Museum of Death: Inside Morbid Anatomy's House of Intriguing Horrors

201407100945 thedailybeast.com

http://www.thedailybeast.com/articles/2014/07/10/brooklyn-s-museum-of-death-inside-morbid-anatomy-s-house-of-intriguing-horrors.html

140709-strochlic-morbid-tease

Photo of preparations at Philadelphia's Mütter Museum. (Joanna Ebenstein)

Nina Strochlic

CORPSING

07.10.14 2:45 AM ET

From death masks to Mexican saints, human hair to a mummified cat's head, the newly-opened Museum of Morbid Anatomy aims to demystify death—with a planned bar on the roof.

She's known as the Mona Lisa of death masks.

In the 1880s, the body of an unknown young woman was found floating in the Paris waterway. Her face was cast into a plaster mold, preserving her shy smile for posterity. This was a traditional practice of those days, but the peaceful look on her resting features so captivated the French public that her death mask was mass-produced and soon hung in well-furnished parlors across the country.

And now one adorns a corner wall in Brooklyn. At the new Morbid Anatomy Museum and Library, a mold of the young woman, dubbed *L'Inconnue de la Seine* ("The Unknown Woman of the Seine"), shares display space with spirit photography, elaborate wreaths made from human hair, and other paraphernalia of grief in its inaugural exhibit: *The Art of Mourning*.

Joanna Ebenstein

Moulage on display in the Morbid Anatomy Library.

Entering Morbid Anatomy from an unremarkable, industrial street in Brooklyn, its ground-floor coffee shop/bookstore is buzzing. Families, hipster thirtysomethings, and laptop-toting student-types peruse books on taxidermy, histories of famous corpses, and Mexican death saints.

They've all come to this most unusual new museum for an education in archaic and folkloric

140709-strochlic-morbid-embed1

rituals around death, taking form in exhibits of macabre subjects from grieving relics of the Victorian era to the art of taxidermy—and to mingle with the morbidly like-minded.

"It's really a community clubhouse of people whose interests aren't met by other organizations," says Joanna Ebenstein, founder and director of the organization, of the eclectic group drawn to her new museum since it opened on the last weekend of June. "They feel like misfits but find each other here."

In the midst of it all, Ebenstein is unassumingly eating lunch at a large communal table scattered with laptops and papers, plotting out the next few months of programing for her museum. Flanking her are two of her visiting scholars: Salvador Olguin, an expert on death culture and practices in Mexico, and Emily Evans, a British anatomist and artist, sketching on her computer drawing pad.

After a varied career of museum curating, photography, and book design, Ebenstein, 42, has merged all of these skills with her love of the dark and devilish, and turned this former nightclub space into an already-popular museum. She seems to juggle it all—writing, designing, sourcing, and hanging exhibits—employing what she calls "a very DIY process that I hope shows a lot of human heart."

By shedding light on death, Ebenstein hopes to "get people to rethink what they think is creepy and dark and macabre and horrible," and ponder how this prejudice reflects upon us and our modern society. Besides, what's the big deal? "Death is a white elephant in the room," she says. "We all know we're going to die."

140709-strochlic-morbid-embed2

Joanna Ebenstein

Photo of skeleton preparation, Museum of Anatomical Waxes "Luigi Cattezneo" in Bologna, Italy.

The museum exhibit, housed in a single upstairs room, isn't underwhelming or overwhelming, it's just the right amount of whelming. The wall hangings, glass cases and descriptive histories can be taken in within a half-hour, leaving time to spare for the adjoining research library.

This Art of Mourning anchors in the 1860s, when Queen Victoria's deep grief for her husband, Prince Albert, made mourning into a fashionable, and lucrative, business. But as the 20th century dawned, changing times, views on hygiene, and scientific advancements moved dead bodies from the parlor—now the "living" room—to the funeral home.

"You realize on a visceral level that this [having dead bodies in the parlor] is not a one-off thing, this is an activity people used to do all the time that now seems bizarre to us," she

says. "And it was only 100 years ago, so what has changed about us as a culture that this is unacceptable?"

It's the type of exhibit that wouldn't warrant a room in the marble-ceilinged, guidebook-listed museums of the world. But Ebenstein found that like-minded aficionados of such morbid relics as Victorian mourning hair art—worn or displayed to memorialize a loved one—are scattered throughout New York and thrilled to dust their treasures clean and show them off.

140709-strochlic-morbid-embed3

Joanna Ebenstein

Kitten Princess of Winter. By Tia Resleure of "A Case of Curiosities Fine Art Taxidermy," from the Collection of Ronni Ascagni, Art Director, New York City.

"Here's their stuff finally being taken seriously, [because] where else would you show it?" she says. "These are things not traditionally of value: they're not fine art, they're not scientifically valuable. But they're beautiful and they tell us stories about the past that we're not seeing anywhere else."

On the Morbid Anatomy museum's opening weekend alone, which brought in 400 visitors, Ebenstein had three people approach her to offer up their personal morbid collections of such obscure interest as the human hair pieces currently on display.

Near one display of hair-constructed accessories—earrings, bracelets, rosaries—a placard reads: "Because human hair can last a century and is so intimately related to our individuality, it was seen as an ideal material from which to fashion sentimental keepsakes and memorials."

An adjacent open door leads into the Morbid Anatomy research library, where books of all gruesome subjects merge with curio cabinets of tchotchkes, ephemera, and folkloric relics collected across the world—there are funeral home anti-fainting kits, plaster molds of limbs riddled with maladies, bottles of slimy who-knows-what, a mummified cat head. Ebenstein's photography graces the walls: the taxidermied head of a bearded lady here, an Anatomical Venus—a deconstructed mold of a woman used as an 18th-century medical teaching device—there.

"This is our death-in-Mexico shelf," Ebenstein says, pointing out a dark wooden case stocked with books. Filled with her own rare and out-of-print esoteric collection, the library offers a wooden desk under a dramatic chandelier for visiting researchers.

It's this merging of serious academic study and bizarre folkloric subject matter that best represents what Ebenstein has set out to do. She's built a "world in which I'm not a total geek," she says, after years of feeling that the world looked down on her interests as trivial. "People feel so gratified there's a place like this that takes what they like seriously." She speaks with vigor about her projects, pointing out her favorite pieces in the museum and

library.

Morbid Anatomy started in 2007 as photo project about medical museums, which turned into a popular blog, later blossomed into a 2,000-piece private library, then an events company, and now, a public museum. In December 2012, Ebenstein launched a Kickstarter for her anthology. An $8,000 request turned into $46,000 of donations. The first lecture she offered was standing room only. "It never occurred to me anyone else would be interested," she says.

140709-strcholic-morbid-embed4

Joanna Ebenstein

Anatomical preparation; 1900; The Vrolik: Amsterdam, The Netherlands.

When she was approached in 2013 at a Brooklyn lecture (on Halloween eve by identical twin entrepreneurial sisters, no less) about turning the brand into a museum, there was little hesitation. A second Kickstarter campaign raked in $76,000, and in September, Ebenstein devoted herself to the museum full-time.

Morbid Anatomy, with Ebenstein at the helm, seems to do it all, from publishing books to leading international trips. Each month, a chosen theme colors the myriad events cramming the calendar. There are reading groups (next up: "Human sacrifice, eroticism and politics"), parties, film screenings, singles mixers, even a flea market with such macabre offerings as human ribs ($12 each). Totes, T-shirts, and an anthropomorphic stuffed rat are for sale at the gift shop.

The singles night began in March when a friend lamented that her date didn't understand why she had to cancel in order to collect a dead kitten from a friend's backyard and put it in her freezer. "I was like, 'You can't tell someone that—we live in a self-selecting world of weirdos,'" Ebenstein remembers. So, the pair set about tapping into that world to find partners who might appreciate the utility of a dead, frozen kitten.

With her permission, this friend launched the Morbid Anatomy singles mixer soon after, and met someone on the very first night who she's been with since. In fact, Ebenstein says, waving over a slight, dark-haired man near the coffee counter, that's him right there. "We had spoken in passing a sentence or two, but then we met-*met*," he says, laughing.

Joanna Ebenstein

Femme à barbe (taxidermied bearded lady under belljar), Musée Orfila, Courtesy of Paris Descartes University.

The *Art of Mourning* will run until Dec. 4 and then be replaced by an exhibit on Dime museums, those P.T. Barnum-style displays that used to line seedy streets with offers of gawking at taxidermy, shrunken heads and exotic relics from faraway lands. Three years of Morbid Anatomy exhibits are already roughly plotted out, which, Ebenstein says with the tone

140709-strochlic-morbid-embed5

of someone who basks in new discoveries, is "kind of depressing."

But there's plenty else to keep her preoccupied as these theme solidify. On the upcoming July calendar, highlights include such diverse topics as "Dissection and Drawing Workshop with Real Anatomical Specimens" and "From 'Holy Gore' to Santa Muerte: Death and Catholicism in Mexico."

Below the main floor, a cellar seats 65 people for the museum's multi-weekly lectures and events. Atop the building, an unfinished roof deck awaits the enticement of a soon-to-be liquor license.

"It's a place that's just as nice as a place for normal people—or more mass-market people," Ebenstein says. "We should have something just as good. Just because what we like isn't what everyone else likes doesn't mean we shouldn't have a really good time."

Built for the Dead, Stickney Mansion - Bull Valley, Illinois

Phantasmagoria Photo's Field Journal:

Photographer, writer and traveler exploring historic haunted places and macabre curiosities.

Friday, April 22, 2011

Since I was a child I've heard legends about the "mansion with no corners." For years I thought it was all a myth, until I researched for this project and found that the mansion does exist and the legends are true. When we found and stood on the grounds of the mansion a few years ago, a chill ran up my spine as I thought about the story associated with this mysterious house.

Both accomplished mediums and devout practitioners of Spiritualism, George and Sylvia Stickney built this unusual two-story house in 1836 on an isolated country highway in Bull Valley, Illinois, thinking this corner-less design would assist them when holding séances and gatherings at the property. The couple had twelve children but only three survived to adulthood; they would often try to contact their nine dead children during their séances.

The Stickneys' believed that spirits have an inclination of getting stuck in the corners of houses, producing terrible results. They also felt that having a 90 degree angle corner would attract evil spirits. Therefore, all the rooms in their mansion have round smooth corners except one. For some unknown reason this room accidentally ended up with a 90-degree measurement.

According to legend, George Stickney was one day discovered slumped to the floor, dead from an apparent heart failure next to the only corner in the house located in that very mysterious room.

Reports claim Sylvia Stickney continued to live in the house as an accomplished spirit medium. People from all over the world come to take part in séances upstairs in the converted ballroom.

In the 1970s, Rodrick Smith moved in and began to hear strange noises and his dog began to exhibit strange behavior. After awhile Smith became more and more uncomfortable in the house and decided to research the home. According to Smith's findings, satanic worship took place in the mansion during the sixties and the black magic rituals conjured up an evil presence which resides in the house. Other researchers feel it was hippies during that time that changed the atmosphere of the house with drug use and painting the rooms dark colors, spray painting messages and leaving their abandoned drugs after they left.

The mansion was later sold and the Village of Bull Valley police department moved in as their headquarters. The police have reported hearing footsteps in the ballroom area, formally the séance chamber. Disembodied voices and strange noises have been heard on the stairwell and through out the

house several times. Objects have moved on their own, door knobs have been seen turning on their own. Lone workers have seen and heard doors opening and closing on their own when no one else was in the building. One police officer saw the apparition of what he later described as Stickney's father-in-law. Two police officers have quit due to the disturbances that take place in this bizarre house.

Further research into town cemetery records often yield different facts to the dates in this story, but little else is recorded of this time. We have the old legends and the stories from the mansion's modern-day occupants to work from on our journey. Most important of the details, is the fact that the reputation of the house is firmly based in the Stickneys' practice Spiritualism and the regular attempts to commune with the spirits who have passed on into the beyond.

The day we arrived to visit the mansion two springs ago was bright, warm, and friendly. On the grounds of the mansion, however, the air was still and tense. The home felt isolated on its road winding off of the main road through town. Walking around the mansion, we felt uneasy staring into the black windows as if the house was watching us. The very look of this odd house makes one feel uncomfortable, which shouldn't be a surprise since it was built specifically to talk to the dead. Perhaps the spirits still wander freely through its rooms and corridors waiting to make their presence known.

10 comments:

1. SailorApril 23, 2011 at 11:44 AM

Beautiful blog. Very interesting to read through it.

2. AnnaApril 24, 2011 at 12:45 PM

This comment has been removed by a blog administrator.

- AnonymousJune 14, 2013 at 7:14 PM

very interesting story for sure!! cant wait to go by the place...

3. AnonymousAugust 29, 2011 at 7:44 PM

My friend has lived next door since the 1970s. We area teens visited the mansion often calling it the "Devil Worshiper's House. This reputation does date to the 1970s, probably not the result of 1960s hippie residency.

4. MichelleDecember 11, 2011 at 3:51 PM

Let me see. where do I start. The house was built with no 90 degree corners, even where the ceilings meet the walls. There are corners now, due to adding them well after the Stickney family moved out. It is a mis-conception that George Stickney died in the house. Sylvea actually died before he did, she died September 21, 1879. George Stickney did not die until 1897 after he remarried.. The Stickney's had 10 children and only 3 made it to adulthood. The house was not used for "devil worship" like many say, that was up the road from where the Stickney house sits. Alot of newpapers have asked to do a story, but everytime is around Halloween. But, let's face it when this happens the weirdo's come out to break windows and de-face this beautiful historic home.

5. hugogatoJune 17, 2012 at 10:40 PM

some body can translate the history in spanish.

6. AnonymousAugust 19, 2013 at 10:26 PM

Be polite!

7. JenniferOctober 21, 2013 at 9:48 PM

Great blog, and I Love the photo!! Since I was about 16 yrs old I always wanted to go inside the Stickney house (instead of just drive by it lol). Last week my mom and I decided to take a tour. We were not allowed upstairs because they were remodeling it. Anyway, we talked with a few of the police officers, and they told us they have heard and seen quite a bit going on; especially upstairs. Anyway, (this is kind of personal but I will get to the point) my mom used the bathroom, and she didn't notice anything unusual (especially being alone in a room). But, when I used it, and I was about to leave the bathroom, the closet door to my right just before exiting opened really quick and slammed shut. I thought it happened because of the air suction as i opened the door, but it didn't happen to my mom. Well, I took a total of 20 photos inside and outside of the house, and in the 13th photo I see a very unusual face in the tree. I would like you to see this and tell me what you think. Contact me, and I will send you this photo. Thanks for having this blog! Take care. :D

- AnonymousMarch 6, 2014 at 2:29 PM

  Hi I would like to see that photo please

- Phantasmagoria PhotographyMarch 10, 2014 at 2:22 PM

  Thank you so much! The place is amazing and I would enjoy seeing your photos! if you want to send them to me schjothphoto@gmail.com I would live to look at them. Of course I wouldn't publish them unless I had your permission.

Canada Denies Entry to Blood-Drinking Libertarian Senate Candidate from Florida

Brendan O'Connor

gawker.com

http://gawker.com/canada-denies-entry-to-blood-drinking-libertarian-senat-1763406073?rev=1457396218712
March 9th 11:43pm PST USA

Canada Denies Entry to Blood-Drinking Libertarian Senate Candidate from Florida

Photo via InvictusForSenate.com

Blood-drinking pagan and Libertarian candidate for U.S. Senate Augustus Sol Invictus was denied entry to Canada this weekend, FloridaPolitics.com reports. In a press release, Invictus, who is running to replace Marco Rubio, said that he was barred over ties to neo-Nazis.

http://gawker.com/yes-i-drank-th...

"Yes, I Drank the Goat's Blood," Says Florida's Pagan, Libertarian, "Genius-Level" Senate Candidate

Augustus Sol Invictus, Floridian former lawyer and current Libertarian candidate for Senate, once... Read more

Invictus, who once described himself as being "of genius intellect," is licensed to practice law in four states, as well as federal court, FloridaPolitics.com reports. In 2014, he began working on the criminal appeal of the former leader of a central Florida neo-Nazi group who had been convicted on domestic terrorism charges. From the press release:

> The candidate's intention was to attend a scheduled speech in downtown Vancouver at Liberty Square on Friday, but the border agent did not believe him.
>
> "Canadian Border Service then spent 3.5 hours investigating me," said Invictus. "I was interrogated about my affiliation with neo-Nazis, about the charges of Fascism, and about allegations of racism." They went so far as to order him to remove his shirt to search for tattoos with neo-Nazi symbols, which they did not find, he said.
>
> "I was a politician traveling to give a speech and yet they treated me like a gang member trying to run guns across the border," said Invictus. "They said that no good could come of my entry into the country because violence would certainly ensue." The communists, who had already commenced a vicious protest against Invictus in Portland, Oregon earlier in the week, were the ones threatening violence, he said. "There is no question my expulsion from Canada was due to political reasons."

In 2013, the Associated Press reported, Invictus walked from central Florida to the Mojave Desert, sacrificing a goat and drinking its blood in thanks for his surviving the arduous journey.

"He is the absolute exact opposite of a Libertarian. He's a self-proclaimed fascist. He's promoting a second civil war," former Libertarian gubernatorial candidate Adrian Wyllie said last year. "It's absolute insanity. We must explain to people this is the opposite of Libertarians. This guy has no place in the

Libertarian Party."

Contact the author at brendan.oconnor@gawker.com.

Reply359 replies

- Mortal DictataBrendan O'Connor
3/07/16 7:20pm

> "There is no question my expulsion from Canada was due to political reasons."

Or they decided you were scum and didn't want you in their country.

Always love idiots who big up 'America's Right' to block certain travelers or limit certain freedoms but when they're the victims suddenly it's evil.

  - Maj. MalfunctionMortal Dictata
  3/07/16 7:58pm

  See, I think we need to file a formal diplomatic protest with the U.N. Security Council and *force* Canada to take this guy. We'll file on the grounds that the U.S. has more Floridians per capita than any other nation and it's a human rights violation to force us to coexist with all of them.

  - CorbettoMaj. Malfunction
  3/07/16 8:05pm

  Since they forced Beiber on us, this seems like we're totally getting The Canadian Shaft... in the butt

  - OKTOBERFISTCorbetto
  3/07/16 8:09pm

  let's keep bieber and give back Cruz. please!

  - Crown_JewMortal Dictata
  3/07/16 8:15pm

  I'm Canadian. I've had friends try to cross the border where the U.S. border authorities have scraped their steering wheel with a blade and denied entry on the basis of finding weed residue. If that's enough to keep someone out, surely we're justified in denying this piece of garbage.

- BirdDroppingsBrendan O'Connor
3/07/16 7:21pm

He's got pretty lady lips and this soft butch vibe going on. As a lesbian, I approve of his looks.

  - Mrs.Choate PFLAG GrandmaBirdDroppings
  3/07/16 7:29pm

  Now that you mention it, I think she made me a fantastic Kir Royale at Henrietta Hudson once.

  - matt.maraBirdDroppings
  3/07/16 7:30pm

If he wasn't a complete nutball, he might actually be (twinkish) cute...

- CaptainButtersBirdDroppings
3/07/16 7:41pm

We call that syrup chugging lips

- m9105826CaptainButters
3/07/16 7:45pm

He's got them little bird lips.

- CultureCannibalBrendan O'Connor
3/07/16 7:20pm

Everything about Florida and the whack jobs it produces is like a weird fever dream. A rip in the time-space continuum.

The geographical equivalent to bath salts.

The World of Harry Potter is pretty dope, though.

- ThrumbolioCultureCannibal
3/07/16 7:41pm

Also NXT!

- Getting real tired of your shitCultureCannibal
3/07/16 7:58pm

You know what, fuck you. It's not their fault that every state sends their crazies there because they like the fucking weather. But honestly, I used to live there and there are only a few other states I'd rather live in.

- dothedewCultureCannibal
3/07/16 8:19pm

They are not all a product of the natural Florida swamp-toxins. Much of the state is actually located over a magnetic field that exerts a draw on crazy people from across North America, particularly the northeast and midwest.

- You might be wrong.Thrumbolio
3/07/16 8:27pm

They keep managing to escape for a few days at a time, though. Too bad *they* haven't tried coming to Canada yet. One NXT match at Roadblock just ain't enough. It's not even for the Women's Championship, which is *obviously* the best of all championships.

- 4thGenBrendan O'Connor
3/07/16 7:40pm

Haha. I went on a whole kick reading about this nut at one point because he is a lawyer from (of course) my home state of Florida. Check out his "fireside chats," which are delivered in some

weird affected accent somewhere between George Wallace and his hero, Mussolini. An interviewer somewhere noted he has no accent when speaking normally.

I don't know exactly what they say, because the crazy gets pretty deep, pretty fast.

http://www.invictusforsenate.com/fireside-chats...

https://soundcloud.com/invictusforsen...

You're welcome.

- Tyrant Biggles4thGen
3/07/16 8:03pm

I did, too! His YouTube channel is a Fatherland wonderland. Yet as fascinating as his fireside chats are he is equally forgettable. Here he is exhorting Europe to reawaken to their racial destiny.

https://www.youtube.com/watch?v=g5m7HB...

- MarksMakerTyrant Biggles
3/07/16 8:21pm

He sounds like an off-brand James Bond villain.

- Thunder-LipsTyrant Biggles
3/07/16 8:48pm

What is equally amazing is the people saying good job in the comments section. I listened to the whole thing and think he was trying to do a british southern accent mashup.

- WhatUpMyKinjaMarksMaker
3/07/16 9:28pm

+1 Ernie Blowfield

- BabyGroundhogEyesBrendan O'Connor
3/07/16 7:24pm

Fuck Me Dead!! WHY is it ALWAYS Florida ?? Why Satan ?? Why ??

(Yea, I know. It was a rhetorical question, anyway, so.....)

- Mrs.Choate PFLAG GrandmaBabyGroundhogEyes
3/07/16 8:05pm

Satan likes hot weather.

- CaptainBastardBabyGroundhogEyes
3/07/16 8:14pm

As a Florida native that has watched every kook east of the Mississippi move here, I think the transplants know in the back of their mind they wont freeze to death if they end up homeless here. If you can trace back any "Florida-man" story, at least 75% are from out of state. That's my theory, anyhow. We have the whole damn rainbow of crazy here now, I am one of the few natives I know anymore.

- **BabyGroundhogEyesCaptainBastard**

3/07/16 8:25pm

True that. Almost anywhere there is a cray-cray story, the wing-nutz behind it are transplants. 'Tis the nature of the beast these daze. When I was out inna Cali—one radio station had a "Florida Or Not Florida" contest where they would read weird-shit outa the daily rag & a caller woulds havta guess. Fuckin' California—Home-Base to All that Is Weird —& they wanna shine-on Sunny FLA. Everybody wants to piss down somebody else's back.

- **CaptainBastardBabyGroundhogEyes**

3/07/16 8:41pm

I think Cali and Florida share that, both states attract people looking for something else. Florida gets all the east coast people with their wildly different driving styles and demeanors , it made me quit riding motorcycles.

Driver who lost control of car accidentally achieves perfect tight spot parking

metro.co.uk

Nicole Morley

Nicole Morley for Metro.co.ukWednesday 23 Mar 2016 4:00 pm
1.5k

Driver who lost control of car accidentally achieves perfect tight spot parking

It was a bit of a tight squeeze (Picture: INS)

Oh dear.

This car accident ended up a fairly impressive attempt at parking in a tight spot.

Firefighters had to be called in after the driver of the black BMW lost control of her vehicle and mounted a grass bank alongside a house.

Somehow, the car then gracefully slid on its side before neatly dropping perfectly into the slot between the house and the bank.

The motorist had to be pulled to safety by fire crews and, thankfully, she was not seriously hurt.

INS News Agency Ltd 23/03/2016 Oops! This has to be the best attempt at parking in a tight spot you have ever seen. Firefighters had to be called in after the driver of the black BMW lost control of her vehicle and mounted a grass bank alongside a house. The car then gracefully slid on its side before neatly dropping into the slot between the house and the bank. The woman motorist had to be pulled to safety by fire crews but was not seriously hurt. See copy INScar

(Picture: INS)

The drama happened in Carrington Road, High Wycombe, Bucks., yesterday afternoon and caused something of a spectacle for passing pedestrians and drivers.

Crews from Buckinghamshire Fire and Rescue Service freed the driver at around 3.58pm and paramedics from the South Central Ambulance Service rushed to the scene to treat the driver, who was suffering from shock.

A safety cordon was placed around the vehicle until the car was removed by the fire crews.

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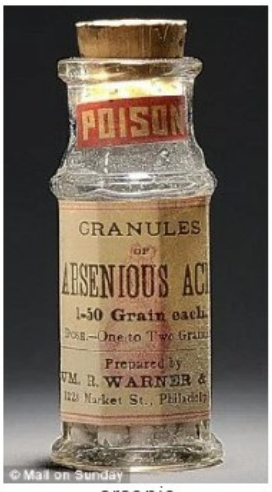
Self-Murder: The Case of Mary Hunt (1767 – 1792)

Mar**26** by The Chirurgeon's Apprentice



arsenic

It is just before midnight on Thursday, the 19th of April, 1792. Mary Hunt —a 25-year-old servant to a gentleman in Bedford Square (below)— paces her room nervously. On her bedside table lays a small vial of white arsenic. Her mind races, her heart pounds. A moment of weakness has left her desperate and alone. Her lover—a footman in the same household—has rejected her. Now, it is only a matter of time before the news of her pregnancy reaches the ears of her master.

She clutches her midriff, staring at the bottle of arsenic before her. For a moment, she imagines she might weather the storm. But then she glimpses her future self, dirty and unkempt, selling her body to rough men in the back-alleys of London in order to feed her and her baby. Her cheeks burn in shame. There is no way out.

She picks up the vial, closes her eyes, and swallows the contents. Her hands tremble slightly as she reaches for an uncorked bottle of wine by her bed. She drinks nearly a quart to calm her nerves.

She waits.

Around 1 o'clock in the morning, she begins screaming in agony. Terrible pain tears through her stomach. She doubles over and begins vomiting. The household is awakened and a doctor is called to her bedside. She complains of excessive thirst and is given several quarts of brandy and water. She thrashes around in bed, breaking out into a cold sweat, as her body tries to purge itself of the poison. After hours of excruciating pain, she slips into unconsciousness. At 1 o'clock in the afternoon, her body begins convulsing as saliva collects in her throat. She looses the ability to swallow, and starts to drown in her own fluids.

Thirteen hours after ingesting the arsenic, Mary Hunt dies a violent, agonizing death. [1]

Suicide—or 'self-murder' as it was sometimes called—was not uncommon in 18th-century England. Indeed, the English were renowned for it. The French philosopher, Montesquieu, once quipped: 'We do not find in history that the Romans ever killed themselves without a cause; but the English are apt to commit suicide most unaccountably; they destroy themselves even in the bosom of happiness'. [2] Others agreed. The writer, Beat Louis de Muralt, claimed that the English 'die by their own hands with as much indifference as by another's' and for reasons 'that would appear to us but as Trifles'. [3]

While this characterisation may not be entirely accurate, there is some truth in it. Despite the social stigma associated with suicide, people were still finding new (and terrible) ways to end

their lives in the 18th century. Consuming arsenic was just one of them.

Bedford Square, London, where Mary Hunt died.

For reasons unexplained in the case records, Mary Hunt's body ends up in the hands of the surgeon, Thomas Ogle. It may be that Mary had no family, and that her employer was unwilling to take on her burial costs. The fact that she had committed suicide also meant that it was unlikely Mary would have been afforded a Christian burial, although this certainly wasn't always the case. For these reasons, however, it is likely that her employer may have found it easier (and more profitable) to hand her remains over to Ogle, who then performed an autopsy and dissection.

In his report, Ogle remarked that her stomach contained 'a greenish fluid, with a curdy substance…an effect produced by the arsenic'. He also noted that there was 'an uncommon quantity of blood in the vessels of the ovaria and Fallopian tubes' and that it was 'evident, from this circumstance, that conception had taken place'. Nevertheless, when told that the date of her last period had only been 'a little more than a month before her death', Ogle began to question whether Mary had been pregnant when she died. [4]

Curious to know the truth, Ogle removed the 'organs of generation' and gave them over to the famous anatomist, John Hunter, whose interest in pregnant cadavers was well known. Hunter injected the arteries and smaller vessels of the uterus with a wax-like substance so that 'the whole surface became extremely red'. The uterus was then split open and the 'inner surface of the cavity…was examined with a magnifying glass'. Hunter noted that it was 'extremely vascular, and dotted with innumerable whitish spots too small to be seen by the naked eye'. He concluded that the 'presence of a corpus luteum [essential to establishing and maintaining pregnancy by producing high levels of progesterone], the enlargement of the uterus, the newly-formed vascular membrane…and the history of the case' sufficiently proved that conception had taken place. [5]

Mary was, indeed, in the very early stages of pregnancy when she committed suicide.

Today, the only thing that remains of Mary Hunt and her unborn child is her disembodied uterus, which is on display at the Hunterian Museum at the Royal College of Surgeons in London. Those who visit the collection know nothing of who she was in life, nor why she died at such a young age. They do not even know her name, for only the the word 'Homo' [indicating that the specimen is human] and the numbers '3590' are stamped upon the jar.

1. Story based off details found in Thomas Ogle, 'The Case of a Young Woman who Poisoned Herself in the First Month of Her Pregnancy' in John Hunter, *Observations on Certain Parts of the Animal Oeconomy* (1840), pp. 89 – 92.
2. Montesquieu, 'Book XIV: Of Laws in Relation to the Nature of the Climate' in *The Spirit of*

uterus

the Laws (1752).
3. Beat Louis de Muralt, *Letters Describing the Characterand Customsof the Eng- lish and French Nations* … (l726), p. 44. Originally quoted in Roland Bartel, 'Suicide in Eighteenth-Century England: The Myth of a Reputation', *Huntington Library Quarterly* 23 (Feb., 1960), p. 145.
4. Ogle, 'The Case of a Young Woman', p. 90
5. Ibid., pp. 90-1.

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Before Ellis Island Existed, Castle Garden Welcomed Houdini and Typhoid Mary

atlasobscura.com

How a one-time beer garden became an immigration hub.

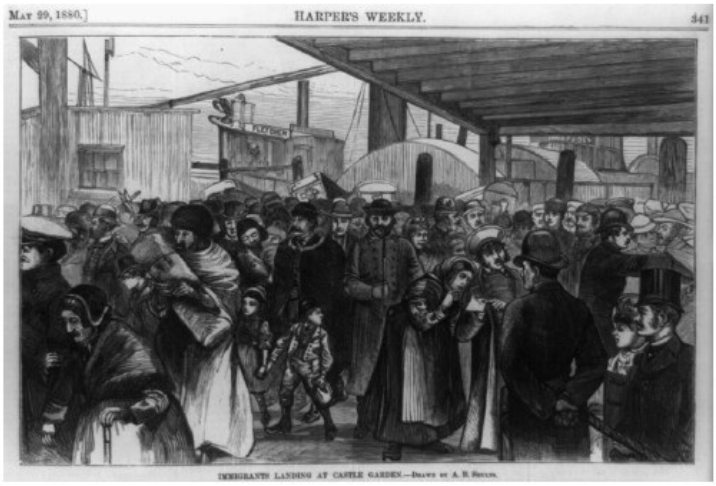
by Natalie Zarrelli
April 07, 2016

At the southern tip of Manhattan, thousands of ships packed with hundreds of Europeans, weary from weeks at sea, entered New York's harbor between 1855 and 1890. New arrivals sat on damp trunks and nursed their children or smoked pipes; city residents from the immigrants' homelands brought American clothes so their kinsmen could change in the bushes. Unscrupulous tradesmen waited hungrily to take advantage of new arrivals, offering meaningless currency exchange rates, while agents scoped the crowd from the door of the labor office. Horse-drawn carriages carted the immigrants, many from Ireland, Germany, Italy, and Scandinavian countries, to their prospective neighborhoods on the Lower East Side.

But this was decades before Ellis Island, the most famous gateway to life in America, ever opened its doors. Before Ellis Island was built, over eight million immigrants began new lives in America after walking through Castle Garden, a former beer garden and fort turned immigrant safe haven during a time of open immigration to New York City.

Originally called the Southwest Battery, the sandstone fort that is now Castle Clinton National Monument in lower Manhattan was built in preparation for the War of 1812, one of five forts meant to deter the British from the city's southern waters. However, the British chose to attack other ports instead. Over the following decades, the Southwest Battery took on several new identities. It was briefly named Castle Clinton (after Mayor DeWitt Clinton), and in the 1820s it became Castle Garden, a raucous beer garden, opera house and theater that one *New York Daily Tribune* article from 1845 says had so many concert-goers that they "tested it to the utmost."

Immigrants started arriving in larger numbers by the 1850s, and New York City needed a more official place for them to go. By August of 1855, Castle Garden had become a state-run immigration portal, and at the time it wasn't just the main point of entry for immigrants to the U.S., it was the only organized immigration station in the entire country.



Castle Garden, as run by the state government, was intended as part of a new effort to track disease, and give immigrants a place to convene before going onto to their new, confusing lives.

Still, people who arrived through Castle Garden found themselves in a disorienting hodgepodge of people, beckoning them in multiple directions. This was so much the norm that the Yiddish noun *kesselgarten*, which means "disorder and chaos", comes directly from a pronunciation of Castle Garden.

"As much as we were trying to safeguard the immigrants' interests, [New York residents] were taking advantage of the immigrants who did not know the language," says Warrie Price, the founder and President of the Battery Conservancy, which maintains the park where the former Castle Garden stands. Con artists often sold new immigrant families train tickets for imaginary trains, naturally giving them terrible exchange rates for their foreign money.

Local aid programs popped up around the bustling port; a nearby church set up classes to teach young Irish women to be housemaids, and immigrant aid groups waited for new arrivals to guide them safely around opportunists who hoped to take advantage of them, and on to neighborhoods where their languages were spoken, and jobs. Thanks to the open immigration policy, there were no visas, health checks, or governmental red tape to navigate; if you made it to New York, you got to stay.

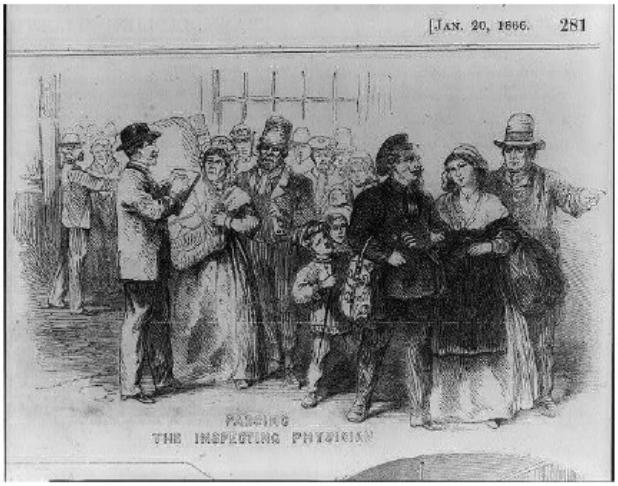
"Many people, because we were in the middle of the Civil War during this period, went right into the Union forces," Price says. "We had a Union group of people that would sign you up—we'll feed you, we'll cloth you, sign here."

Of the approximately eight million people who sailed into New York's first immigration port between 1855 and 1890, an enormous amount settled down in New York City. Ninety-seven percent of Irish immigrants stayed in the city, forever changing its culture and heritage; Emigrant Savings Bank near Grand Central station was established by Irish immigrants who

came through Castle Garden.

Others became permanent fixtures in American culture. Mary Mallon, later known as “Typhoid Mary”, first walked off of a ship from Ireland into Castle Garden in 1883 at the age of 15; Nikola Tesla’s first steps on U.S. soil took place the next year, and Harry Houdini, Emma Goldman, and Joseph Pulitzer all began their lives in America the same way. In 1885, a 16-year-old runaway barber from Germany named Friedrich Trumpf came ashore at Castle Garden, and began to build the real estate empire later inherited by his grandson, Donald Trump.

By 1890, New York City had grown to 1,515,301 inhabitants, up considerably from the 629,904 residents of 1855. A similar population swell around the United States gave the government pause, and federal agencies stepped in to regulate the burgeoning immigrant population. In 1890, Castle Garden was closed and immigrants were accepted at the Barge Office, where the New York Coast Guard is today, until Ellis Island was finally built and put to more permanent use.



Ellis Island’s service dwarfed Castle Garden in subsequent years, and completely changed the way New York dealt with immigration. Up until this point, immigrant workers were welcomed, no questions asked. While very ill immigrants who arrived at Castle Garden were taken to hospitals until they were well, immigrants on Ellis Island were pre-screened for possible health issues, and could be quarantined at the gate.

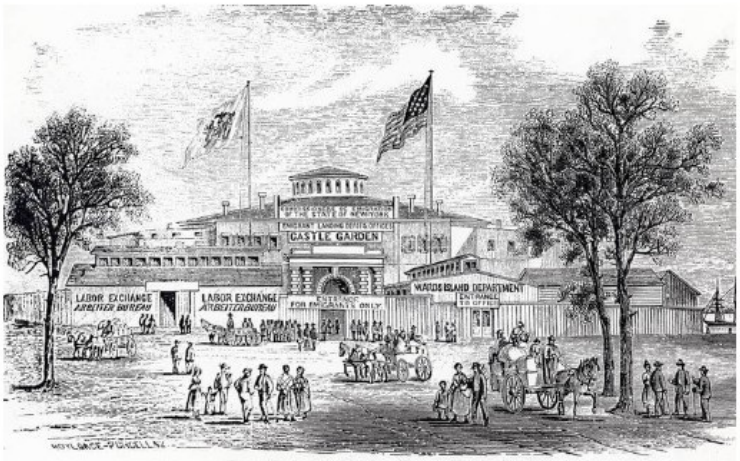
If you were a little too winded when running up and down stairs, as part the health exam, “they would put an “H” on your [armband], meaning you might have a heart condition,” says Price. You could be sent back home if you didn’t pass some medical examinations. Information on new potential citizens was recorded and stored centrally; the days of open-door immigration was over.

In 1896 Castle Garden reopened as New York's first municipal aquarium, and the building was expanded considerably. A *Frank Leslie's Sunday Magazine* article from 1897 describes it having a 20,000-square-foot building with "graceful archways", a glass-paned roof, and tanks surrounded by plants and shrubs where "his majesty, the whale, swims and blows as only

whales can; a rookery for the sea-lion, and a pond for the seals, complete the central view." The aquarium's marine life and education programs lured an average of 5,000 people per day, but in the 1940s, a full 130 years after it was built for war, it became part of a heated battle.

In 1941, the powerful New York City parks commissioner Robert Moses pushed to build a new bridge from Brooklyn into the city, creating a public outcry. Preservationists of the time believed a bridge would ruin the residential park in the Battery Park City neighborhood where Castle Garden had flourished, and with the help of President Roosevelt, fought for a tunnel instead.

When they won, Robert Moses was obliged to move the aquarium to Coney Island—but he didn't just move the sea life, he decided to dismantle the building. Bit by bit the glass roof, decorative lighting and ornate second floors were ripped away.

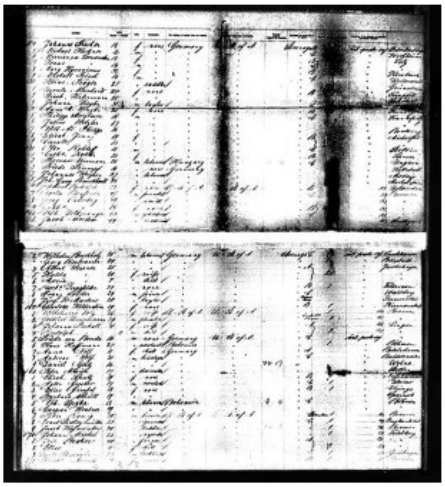


State Emigrant Landing Depot, Castle Garden, N. Y.

A group of preservationists stepped in again, and stopped Moses from destroying the original walls of the fort; Congress declared it a national monument in 1946. "It was one of the first successful preservation fights in New York, the saving of the original brownstone walls of the West Battery," says Price. In the 1970s, the monument was restored to its original form as a military fort.

Until recently, finding records of people who were received at Castle Garden was a challenge. Many of the ship manifests from New York immigration vessels were burned in a fire on Ellis Island in 1897, and while some records survived, they lay dormant in Temple University and the National Archives for years. For the 150th anniversary of Castle Garden's time as an immigrant entry-point, the Battery Conservancy coordinated the digital transcription of the documents previously held at Temple University.

It's possible that some of those records did not survive the ages or that the online archives aren't yet complete, as names of specific passengers and families processed at Castle Garden are still difficult to track down. If you're interested in looking for records from Castle Garden, you can search the Battery's store of digital copies at castlegarden.org, or see them firsthand at the National Archives. The genealogical websites stevemorse.org and



immigrantships.net also have searchable manifests from Castle Garden's immigrant vessels.

What once was Castle Garden still greets visitors to Battery Park City; its protective walls still rise into the air at the edge of the sea. Now attended to by the National Park Service as the Castle Clinton National Monument, the structure is surrounded with plaques and an actual garden, part of a major revitalization project run by the Battery Conservancy. It now hosts everything from urban farms to a trippy carousel with fish-shaped fiberglass seats.

"The Battery always adapted to the needs of New York, and it's very much reflected of the lives of the Castle. The park changed to really respond to the needs of the citizens," Price says. "I think that's the interesting thing about the Battery—it's seen the footsteps of all of our history, and we hope it will continue to do that."

Cat burglar prefers to take underwear

Sunday, 20 March 2016

nzherald.co.nz

By Susan Strongman

A 6-year-old cat burglar with a taste for men's underwear is terrorising the streets of Hamilton.

Like many cats, Brigit the tonkinese is a nocturnal hunter - but her prey is specifically socks and boxer briefs.

The cat, who lives on George St in Hamilton East, has brought home 11 pairs of underpants and more than 50 socks in the last two months.

And those are just the ones her owner Sarah Nathan has kept.

"It's all men's. It's really, really weird. She's got really specific taste."

Nathan suspects they all belong to the same unlucky neighbour. She said Brigit has been collecting menswear for about two of the six months they've lived at the current property.

At their previous home she was thieveing as well - but was less specific.

"In our last house she'd bring home a bit of everything - she'd bring home men's undies, women's undies, togs, she even brought home a hockey shin pad and a jumper.

"She was much less discerning - now she's decided menswear is the thing - and it's a very specific kind of underpants that she likes," Nathan said.

"She stopped when we moved to George St, but she's obviously got herself acclimatised, because now she's rampant again.

"It's an absolute obsession. A night does not go by without her bringing things home. I got up this morning and there were another four socks in the house."

Brigit sometimes puts her booty on Nathan's bed, or at it's base. Sometimes they're left outside the cat flap.

"We just did a really big gardening session and we found a whole bunch of them stuck in the fence."

Nathan said she thought Brigit may have tried to jump over the fence with them and got them

stuck.

The cat thief also sometimes leaves them on the front and back doorstep - and she like to get both socks in a pair.

"One will be at the front door and one will be at the back door - so she's obviously gone back to get the matching sock," Nathan said.

Luckily she thinks they're clean.

"They feel as if they've come off the washing line - they've got that crispy feeling."

She said they were moving to the country soon - where they would be living on a two acre property - so hopefully the neighbours would get some respite.

But before they go, Nathan is desperate to find the owner of the socks and pants so they can be reunited.

She's distributed flyers on her street and posted on Facebook.

"I've got this massive bag... You think someone would've noticed."

The socks vary - there are workmen's socks, sporty socks, black, grey and stripey socks. There's even 'Cat' brand socks.

Brigit also recently brought home a heap of boy's undies.

"I feel so bad about it - someone is spending a fortune on underwear," she said.

Since she posted about the cat thief on Facebook, a lot of people had shared stories of similar experiences - but none so extreme, and so specific.

"Brigit is just more dedicated to her hunt."

Why this caterpillar wears a hat made of discarded heads

By Yao-Hua Law 10 March 2016

bbc.com

BBC

Why this caterpillar wears a hat made of discarded heads

The gum leaf

A gum leaf skeletoniser, complete with hat made of heads (Credit: John Tann, CC by 2.0)

skeletoniser assembles its old head shells into an improvised piece of headgear. The question is, why?

Imagine a caterpillar, green and yellow and about 0.8 inches (2cm) long. A rich coat of fine white hair sprouts from its back and sides. And bizarrely, what looks like a horn sticks up from its head.

You now have a mental image of the Australian caterpillar known as the gum leaf skeletoniser (*Uraba lugens*). Their name refers to the caterpillars' destructive habit of stripping the leaves of *Eucalyptus* gum trees to mere veins and mid-ribs.

Behavioural ecologist Petah Low studied the caterpillars for her PhD at the University of Sydney, and eventually became rather fond of them. "I gave them a name," says Low. "Unicorn caterpillars." One writer has called them "Mad Hatterpillars".

The horn on a unicorn caterpillar is actually a stack of its old, empty head casings. Effectively, it is wearing a pile of its old skulls.

Low's research could now explain why it has adopted such unconventional headgear.

A gum leaf skeletoniser (Uraba lugens) (Credit: Graphic Science/Alamy Stock Photo)

A caterpillar's body is a squishy sausage of flesh and fluid encased in a tough outer skin. As it grows it eventually gets too big for its own skin, at which point it molts: the caterpillar cracks the old skin, crawls out, and grows a new larger skin.

Each gum leaf skeletoniser molts up to thirteen times before spinning a cocoon and transforming into an adult moth. Starting from the fourth molt, the gum leaf skeletoniser keeps the head shells from its old skins and stacks them on its head.

It is not quite clear how the stack is held in place, but the caterpillar does have a crown of hairs that might help to anchor it.

That is a pretty unusual thing to do. Most insects discard their old skin, and some eat it, but only a handful of species make horns out of their old head shells. So why do they do it?

A caterpillar on the leaf of Eucalyptus melliodora (Credit: Donald Hobern, CC by 2.0)

In a study published in 2014, Low probed gum leaf skeletonisers with forceps to simulate attacks. "They reared their heads back, as if they were trying to protect their backs with the head shell stack," says Low. "The stack extended the caterpillar's reach and knocked my forceps around."

So Low wondered if the head shell stack helps protect the caterpillar, an idea first proposed in the 1980s. To find out, she tested how the caterpillars use their horns. Her latest results have now been published in *PeerJ*.

A gum leaf skeletoniser (Uraba lugens) (Credit: John Tann, CC by 2.0)

Low placed two caterpillars in a petri dish, one with a head shell stack and one without, then introduced a predatory stinkbug into the arena and watched what happened.

The stinkbug probed the caterpillar with its rostrum, a needle-like mouth that injects toxins and sucks prey dry. In response the caterpillar thrashed about, swung its head, regurgitated food and retreated.

This video shows a typical attack.

The caterpillars without head shells succumbed within 14 seconds, but the caterpillars with head shells thwarted the predator for at least 120 seconds – although they also succumbed in the end.

Often, the bug stabbed the head shells instead of the caterpillar, suggesting that the horn confuses predators. Also, when the bug stabbed the soft flesh behind the armoured head, the caterpillar swung its horn to deflect the bug's needle.

It was a small study, so the results are inconclusive. But Low feels "very confident that the head shell stack played a part in prolonging the attack."

In the wild, the young caterpillars gather in groups. To find out if this made a difference, Low placed 600 caterpillars in groups of ten on the leaves of gum trees. One set of groups had all their horns removed, another had all its horns intact, and a third had an equal mix of both.

Gum leaf skeletonisers, doing their thing (Credit: Graphic Science/Alamy Stock Photo)

After eight days, only one in six caterpillars still lived. Groups of caterpillars with head shells did not survive better than those without. But within the mixed groups, twice as many caterpillars with head shells survived than those without head shells.

This suggests that a horn does not help a caterpillar much if most nearby caterpillars also have them. But in the wild, different caterpillars have different numbers of head shells.

So a gum leaf skeletoniser's horn might just protect it, as long as its horn is better than those of its neighbours, says Low.

Chauvet-Pont d'Arc: 'Cave of forgotten dreams' paintings 10,000 years older than previously thought

ibtimes.co.uk

- By Léa Surugue

April 11, 2016 20:00 BST

The Chauvet-Pont d'Arc is the oldest-known decorated cave in the world, featuring prehistoric wall paintings, engravings and hand prints. UNESCO classified the cave as a World Heritage site in June 2014. Patrick Aventurier/Getty Images

Radiocarbon dating in the Chauvet-Pont d'Arc cave, southern France, has revealed a new chronology of human and animal occupation of the site during the Paleolithic era. Classified as a World Heritage site in June 2014, the cave's walls are decorated with some of the oldest prehistoric artworks ever encountered.

Previous analyses had dated the charcoal drawings back to 22,000–18,000 BP. However, the comprehensive dating program carried out in the cave now indicates a much older age (32,000–30,000 BP) for the black drawings, which are the only one in the cave datable with the radiocarbon-dating method. All the results are published in the Proceedings of the National Academy of Sciences.

A detail of the full-scale reproduction of frescoes found at the cave of Pont-D'Arc also known as the Chauvet cave, on April 8, 2015 in Vallon Pont D'Arc. The frescoes were reproduced by French graphic artist and researcher Gilles Tosello, to replicate the Chauvet Cave which are located in the Ardeche region of southern France. JEFF PACHOUD/AFP/Getty Images

According to analysis of the absolute dates obtained from the artworks, as well as other data derived from traces of animal and human activity, the cave went through two distinct periods of human occupation: one from 37 to 33,500 years ago, and the other from 31 to 28,000 years ago. Additionally, the scientists found bears also took refuge in the cave until 33,000 years ago.

It is the first time that scientists are able to come up with a chronology of the cave's occupation using time references that everyone can understand. "Before 2009, we were not able to date human occupation in the cave precisely, because we did not know how to convert a given measurement of radiocarbon

Black rhino at the entrance of Megaloceros Gallery. JEFF PACHOUD/AFP/Getty Images

in a sample into an estimate of the sample's calendar age. This study is the first to date human and animal occupation of the Chauvet cave into actual calendar years," study author Anita Quiles, from the French Institute for Eastern Archaeology, told **IBTimes UK**.

Challenging art theories

In total, Quiles and her team analysed 250 radiocarbon dates, collected over 15 years. They include analyses of black animal drawings and charcoal marks (including torch marks), but also charcoal and bear bones found on the cave's floor.

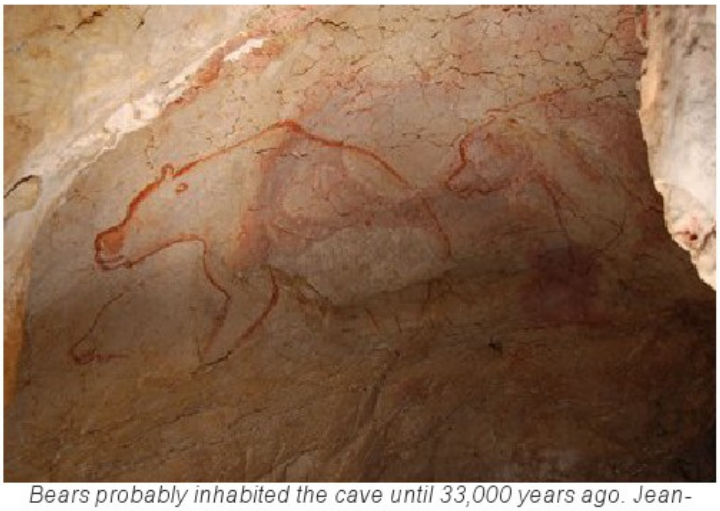
Hand prints make up part of the full-scale reproduction of frescoes found at the cave of Pont-D'Arc also known as the Chauvet cave. JEFF PACHOUD/AFP/Getty Images

Although not all the artworks in the cave have been analysed, radiocarbon dating from the black charcoal drawings reveal that most were probably created during the first phase of human occupation, between 37,000 to 33,500 years ago. These findings challenge traditional beliefs about parietal art. Indeed, experts were surprised that our human ancestors were able to create such rich and detailed frescoes, so far back in the past.

"Now, we understand that even at this time, humans were capable of creating such magnificent and elaborate artworks. The drawings are full of dynamism, they reflect a real desire to transmit something to an audience," Quiles says.

No bears with the humans

The study of the bears' bones samples suggests an overlap between their occupation of the cave and that of the first humans who passed through Chauvet. However, the probability that they crossed paths is low, because ancient humans would probably not have entered the territory of such a dangerous animal. Dating conducted in the cave does not allow researchers to know how long the humans used the cave for, but it is also probable that they did not use it continuously during their first and second phase of occupation.



Bears probably inhabited the cave until 33,000 years ago. Jean-Michel Geneste, Ministère de la Culture et de la Communication.

What Is The Meaning Behind Key West Cemetery's Bound Woman Statue?

cultofweird.com

Cult of Weird

Museum of Oddities and Obscurities - www.cultofweird.com

Cult of Weird

By Charlie Hintz on April 11, 2016

No one knows why this statue of a nude woman in historic Key West Cemetery is depicted with her hands bound behind her back.

Bound Woman statue in the Key West Cemetery

The Bound Woman statue on the grave of Archibald John Sheldon Yates, Key West Cemetery

Beneath the blue skies and palm trees of Key West, Florida, the historic Key West Cemetery is the final resting place of numerous tragedies, including slave burials, brutal murders, Civil War soldiers, sailors who died when the USS Maine was blown up in 1898, even the bizarre story of Carl Von Cosel's demented love affair with a corpse.

Established in 1847, the cemetery was built on the highest point in Key West after a hurricane wiped out the old graveyard and scattered bodies the previous year. Among the monuments and above-ground vaults are legendary locals like barkeep "Sloppy" Joe Russell, and humorous epitaphs like "I'm just resting my eyes," "A devoted fan of singer Julio Iglesias," and hypochondriac B.P. "Pearl" Roberts' "I told you I was sick."

But perhaps the strangest thing you will find while wandering around the Old Town cemetery is the grave of Archibald John Sheldon Yates, adorned with a statue known as The Bound Woman. The figure, said to represent Yates' wife Magdalena, sits nude above his head, her hands tied behind her back.

In the book The Florida Keys: A History & Guide, Joy Williams writes:

> She's no angel certainly and her posture seems to suggest something other than grief, but Archibald John Sheldon Yates really, really wanted her on his grave and there she is.

The Bound Woman has been mystifying visitors for years. No one knows why Yates insisted on having this statue placed on his grave, or what it is meant to represent.

Front view of the Bound Woman statue in Key West Cemetery

Tied hands of the Bound Woman in Key West Cemetery

Images via cruisingat60

Chhattisgarh woman branded 'witch', beaten to death by family - Times of India

indiatimes.com

Indiatimes|**The Times of India**

Rashmi Drolia
TOI in its several reports has highlighted related issues where more than 60% cases go unreported as the inicdents take place in remote areas.
| TNN | Mar 25, 2016, 06.39 PM IST

RAIPUR: A 35-year-old woman was beaten to death branding her as 'tonhi' (witch)- one involved in black magic practices by her relatives at a village in Balrampur district in north Chhattisgarh on Wednesday night. The incident came to fore when the duo father-son accused of killing the woman were arrested on Friday noon.

Balrampur police incharge KK Shukla told TOI over phone that the deceased Kunni Bai, 35, from Badar village of Balrampur was beaten with cane and rods by her own brother-in-law and his son till she succumbed to injuries.

"Accused Tukanram Aghariya and Rajesh were furious and suspicious about Kunni Bai that she was responsible for recent death of Rajesh's son and practiced witchcraft practices. On the eve of Holi, the duo was consuming liquor outside house and suddenly in a fit of rage went inside home where Kunni was sitting and dragged her out by her hair and attacked her with cane and rod," Shukla said.

Kunni's husband who tried to intervene also sustained grievous mouth fractures when the duo kicked him too.

While Kunni died on the spot, her husband reported the matter to police followed by arrest of the accused under Sections 302 (murder), 323 (voluntarily causing hurt), 34 (common intention) of IPC and the Chhattisgarh Witchcraft Atrocities (Prevention) Act 2005, he said adding that Kunni is survived by two children.

Usually it's women who are widow, childless and loners who are targeted and branded as 'tonhi' but abnormal and sudden death of a family member, constant spread of diseases in a village or blame of loss of crops are often loaded on defenseless women in the remote villages.

TOI in its several reports has highlighted related issues where more than 60% cases go unreported as the inicdents take place in remote areas.

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Child Abandoned And Accused Of Witchcraft Makes Extraordinary Recovery

huffingtonpost.com

“Where there is love, there is life.”

04/01/2016 05:34 pm ET

- Sarah Grossman Editorial Fellow, The Huffington Post

Hope, a young boy in Nigeria, has made an astonishing recovery just months after he was found starving in the street, and a photo of him went viral.

Anja Ringgren Lovén, the aid worker who helped him, posted photos of the toddler looking happy and healthy, in stark contrast to his condition two months ago.

via Anja Ringgren Loven

Hope had been abandoned by his family after being accused of witchcraft. Lovén, founder of the African Children’s Aid Education and Development Foundation, gave him food and water and brought him to a hospital.

When she shared a photo of the child, the post went viral, garnering 20,000 likes, thousands of comments and hundreds of thousands of dollars in donations.

“Thousands of children are being accused of being witches and we’ve both seen torture of children, dead children and frightened children,” Lovén said in a Facebook post in January. “This shows why I fight. Why I sold everything I own. Why I’m moving out in uncharted territory.”

Now Hope spends his days playing with the other children at Loven’s orphanage, which helps children accused of witchcraft by providing them with housing, healthcare, food and education.

“As you can see on the pictures Hope is really enjoying his life now having 35 new brothers and sisters,” Lovén said in a post. “[They] take such good care of him, play with him, study with him, and make sure he is safe and is getting a lot of love.”

The young boy still has a health condition called hypospadias, according to a recent post. It is a common condition that affects the urethra and it can be easily repaired, according to the Mayo Clinic. Hope is going into surgery this week.

Hope’s story has inspired people worldwide. Most recently, a Norwegian man started a campaign calling for people to post photos to Facebook with messages of hope, for

Hope. Submissions have poured in from Norway to New York.

“This greeting is meant especially for the little boy, Hope,” the campaign’s message reads. “It’s also a greeting to ALL children in the world, with hope that they will live a safe and meaningful life full of love, joy and happiness.”

H/T Daily Mail

Children slither like snakes at Emono school

newera.com.na

March 15th, 2016 | by New Era Staff Reporter

Classes at Emono Combined School near Oshakati came to a standstill yesterday morning after three cousins started slithering like snakes and channelling the voice of a known villager.

It is alleged that one of the children, a 12-year-old boy, started behaving strangely after killing a snake two years ago when he was in Grade 4. He is now in Grade 6.

The other two children, girls aged 15 and 16 respectively, only started behaving strangely on Thursday afternoon.
When New Era arrived at the school yesterday, half of the school population was standing outside the schoolyard, while the three affected children hummed Josh Groban's song: "You raise me up", in tears. Community members also flocked to the school to observe what was happening. The person accused of being behind the alleged "witchcraft" also arrived at the school in the company of her two daughters and grandchildren shortly after the Oshana police arrived at the scene.

According to the boy's father, Samora Basilius Iitula, who is also a teacher at the school, prayers and traditional help sought by the family have proved futile, because his son's condition only seems to get worse.

"When that snake was killed he started moving like cattle do and croaking like a frog and hissing like a snake. A voice of one of the villagers started speaking in him," said Iitula.
According to Iitula, the purported witch said through the child that she is dangerous and would make the Iitula family suffer for killing the snake.

Iitula further narrated that in the latest incident, the voice in one of the girls started questioning why she does not greet the alleged witch's grandchild and why she is the only one given scriptures to read at church.

The children were taken for prayers on Friday and Sunday.
The villager, who is accused of being behind what appear to be demonic fits, was also at the scene yesterday, but denied any involvement, saying she is being wrongly accused.

"I was informed by an informant of the voice in the children and I'm just being accused. I'm not really their neighbour. There are two houses in between. I've never argued with the Iitulas, or had had a problem with them," she said.

She related that her attempts to get the two parties solve the problem amicably proved futile, as the Iitula family refused. She said she went as far as the police and headman to have her name cleared.

Apostle Leonard Ntinda of Destiny Discovering Ministries, who was also called to the scene,

said the best way to fight witchcraft is to turn to the church.

He said witchcraft and demonic spirits are real and can only be fought by fasting and prayer, as Jesus had directed.

1. Mr Mige says:
March 15, 2016 at 10:04 am

Am now, confused

. Oshana people, what went wrong?

14:51, 9 Mar 2016 Updated 14:51, 9 Mar 2016 By Lisa Toner **dailyrecord.co.uk**

As chimp in top hat is stolen in bizarre taxidermy raid - we take a look at 10 times the strange craft has gone terrifyingly wrong

Met police

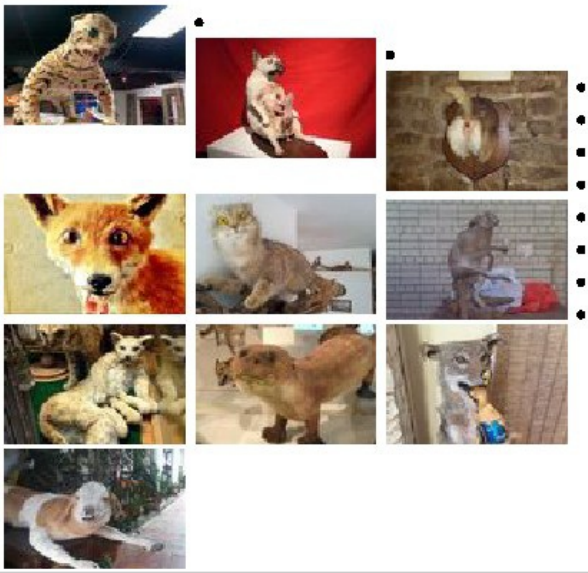
The chimp was among 18 exotic stuffed animals stolen by thieves

A CHIMPANZEE in a top hat was among 18 exotic stuffed animals stolen by thieves from a taxidermy warehouse in London on March 1.

Other creatures, including lions, a giraffe, a zebra and a sloth were also crammed into a van in the haul worth £100,000.

Taxidermy is a lucrative art form which takes patience and skill.

Imgur



11th Circuit Upholds Vampire Pimp's Sentence

By JEFF D. GORMAN

Courthouse News Service

Courthouse News Service

Monday, March 28, 2016Last Update: 6:53 AM PT

(CN) - A vampire-style sex trafficker was properly convicted and sentenced to 27 years in prison for pimping women around the world, the 11th Circuit ruled.

Damian Baston called himself Drac, short for Dracula. He liked to dress up as a vampire, complete with gold-plated fangs and yellow contact lenses, according to court records.

Baston beat and threatened women, forcing them into prostitution from Florida to the United Arab Emirates to Australia.

Baston came to the United States in 1989 but was deported in 1998 after a felony conviction. However, he reentered the country after purchasing the identity of an American citizen.

He then traveled the world, funding his extravagant lifestyle following the fifth law of "Pimpology," a book written by "Pimpin' Ken," which says pimps should "prey on the weak" - in this case, women who were victims of sexual abuse as children.

While Pimpin' Ken did not advocate violence, Baston beat, choked and slapped his victims, forcing them to call him "Daddy," court records show.

Baston also allegedly maintained a muscular physique by forcing his victims to inject him with steroids.

K.L., an Australian woman, testified that Baston offered to help her start her own restaurant before she discovered that his real intent was to pimp her around the globe.

She said that one night, when Baston thought she was cheating on him, he woke her up and punched her in the pelvis. He strangled K.L. and threatened to slit her throat with a heated kitchen knife, K.L. stated.

An American victim, T.M., testified that Baston wrapped a belt around her neck and made her crawl on her hands and knees like a dog.

J.R., who was an aspiring model before falling in with Baston, testified that he threatened to chop her body up and "have (her) thrown in the Everglades."

She added that Baston forced her to have an abortion because he "didn't want to have a baby by a punk bitch," according to court records.

Baston was arrested in 2013 at his mother's house in New York. He was indicted on 21 federal charges for sex trafficking and money laundering.

At trial, Baston testified that he did not coerce the women into prostitution, and that his transactions in Australia were legal because prostitution is legal there.

The jury convicted Baston and sent him to prison for 27 years with a lifetime of supervised release. He was also ordered to repay the victims $99,270 in restitution.

Baston appealed, arguing that he did not traffic J.R. across state lines. Judge William Pryor of the 11th Circuit disagreed in a ruling filed Thursday.

"Baston also trafficked J.R. in Louisiana, Texas, Tennessee and New York," Pryor wrote

for a three-judge panel. "And even if we were to assume that Baston trafficked J.R. exclusively in Florida, we have held that a defendant whose 'illegal acts ultimately occur intrastate' still acts 'in commerce' if he 'uses the channels or instrumentalities of interstate commerce to facilitate their commission.'"

The judge said, "Baston's use of phones, the Internet, hotels and buses facilitated his trafficking of J.R., so his conduct was in commerce."

Pryor also agreed with the government that Baston must pay an additional $400,000 to K.L. for sex trafficking that took place in Australia.

Baston had argued that extraterritorial jurisdiction would be unfair to him under the due process clause, but the judge disagreed.

"When he trafficked her in Australia, he wired the proceeds back to Miami," Pryor noted. "In short, Baston used this country as a home base and took advantage of its laws; he cannot now complain about being subjected to those laws."

Courthouse News Service

Saturday
April 02, 2016
Hot Springs Sentinel-Record

Submitted photo LAND MINE: What is believed to be a Civil War-era land mine is displayed on a kitchen counter in this cellphone photo taken by Hot Springs resident Matt Bell. The device was found in Danville by Bell, who initially thought it was a cannonball. Photograph is courtesy of Bell.

Submitted photo LAND MINE: What is believed to be a Civil War-era land mine is displayed on a kitchen counter in this cellphone photo taken by Hot Springs resident Matt Bell. The device was found in Danville by Bell, who initially thought it was a cannonball. Photograph is courtesy of Bell.

Civil War land mine prompts evacuation

BySteven Mross

This article was published April 1, 2016 at 4:00 a.m.

The Sentinel-Record/Richard Rasmussen STARTLING FIND: Matt Bell, of Hot Springs, talks to The Sentinel-Record about his discovery of what he initially...

A local man who was excavating outside Danville Wednesday found what he thought was a Civil War cannonball, but when it turned out to be a possibly still active land mine, it prompted the evacuation of his neighborhood and the arrival of a military bomb squad Thursday afternoon.

Matt Bell, of Hot Springs, said he and his crew were doing some excavating work near a large creek that feeds into the Petit Jean River just outside Danville in Yell County around noon Wednesday when they found the object.

He said the worker who actually pulled it out of the ground tossed it several feet, thinking it was harmless. Bell said, "I immediately knew it was Civil War artillery, but I thought it was a cannonball."

He put the object into the back seat of his pickup and brought it back to Hot Springs with him. He said he showed it to his friends and family and they had it on the kitchen counter at one point, measuring it and weighing it.

Bell said the object was 6.25 inches in diameter and weighed 31.6 pounds. He noted he has since learned the Confederate land mines weighed 32 pounds, and speculated that corrosion over the years probably ate away at it, resulting in its reduced weight.

Still thinking it was a cannonball, he said he took it to the Civil War Museum West in Hot Springs. He said he left it in his pickup and brought one of the curators out to look at it. He said the curator told him it was not a cannonball and was in fact a land mine.

"He took me back inside and showed me a photo of one and I realized he was right. I'm really thankful it didn't blow up."

He went back to his residence on Woodberry Street and left it in the back seat, noting "I had a seat belt around it the whole time." He said he then called Hot Springs police around noon and they responded to the scene.

Officers evacuated all the residents on Woodberry, HSPD Cpl. Kirk Zaner said, noting there were about 15 to 20 houses, but many people were not home at that time. They also blocked off the street at either end to prevent traffic, and Hot Springs firefighters also responded to the scene.

The Sentinel-Record/Richard Rasmussen CLOSER LOOK: Members of the Little Rock Air Force Base Explosive Ordnance Disposal Team prepare to X-ray what is...

The Little Rock Air Force Base Explosive Ordnance Disposal Team was notified and responded a few hours later. Team members conducted X-ray testing of the device and determined there were possibly explosives inside. They then transported the device to the Garland County Landfill, where it was detonated.

The Sentinel-Record/Richard Rasmussen BOMB SQUAD: Members of the Little Rock Air Force Base Explosive Ordnance Disposal Team load what is believed to ...

Hot Springs Fire Chief Ed Davis complimented the landfill's employees, who prepared an area where a disposal team could safely detonate the device using C-4.

Davis acknowledged it would have

been nice to have preserved the device, but noted that public safety was of paramount concern.

According to http://www.history.com, the mines, or torpedoes, as they were sometimes called, were largely a Confederate weapon. They were originally developed by Gen. Gabriel J. Rains, typically iron containers rigged with gunpowder, a fuse and a brass detonation cap.

Bell said he did some research and learned the mines contained a little glass vial with chemicals, and 7 pounds of pressure applied to the detonator on top would break the glass and trigger a chemical reaction which would cause it to explode.

He said he had noticed what appeared to be "a nipple or button" on top of the object, but "I thought maybe that was where it came out of the mold. I still thought it was a cannonball."

Bell stressed he still realized it could be live ammunition so he was careful with it, but had no idea how potentially lethal it might be. "At this point I'm feeling very lucky," he said. "This is probably one of the first ones made."

His friend, J.R. Klein, said, "I still can't believe I was picking that thing up. You just don't think of land mines and the Civil War as going together. It's so bizarre."

Bell noted he learned there was a lot of fighting in that area of Danville during the Civil War, so finding a relic was not that surprising, but he never expected to find a land mine. "I almost wish I could keep it," he said, laughing.

Local on 04/01/2016

The Sentinel-Record
Published Daily since 1877

Hillary Clinton: 'I'll Make UFO Files Public'

huffingtonpost.com

HUFFPOST WEIRD NEWS

"If there is something there, unless it's a threat to national security, I think we ought to share it with the public."

03/26/2016 10:08 am ET

As the presidential campaign heats up, with many across the country speculating about a possible Hillary Clinton-Donald Trump face-off, Clinton stopped by "Jimmy Kimmel Live" Thursday night to discuss a variety of things — including UFOs.

We can't say for sure that Clinton expected the topic would come up (as seen in the video above at the 2:58 mark), but it couldn't have been that much of a surprise, given the late night talk show host has asked both President Barack Obama and former President Bill Clinton about it before.

"When we had your husband, President Clinton, on this show [in 2014], I asked him about UFOs and Area 51," Kimmel reminded Clinton. "If I was president, that's the first thing I'd do. I'd go right into those files and see what was going on. And he said that he *did* do that, and that he didn't find anything."

Clinton offered this provocative response: "Yes...well, I'm gonna do it, *again*. And you know, there's a new name," Clinton added. "It's unexplained aerial phenomenon — UAP — that's the latest nomenclature."

When Kimmel countered that he prefers the "old" acronym — UFO — Clinton said, "Well, I think we can use them interchangeably, but I would like us to go into those files and, hopefully, make as much of that public as possible. If there's nothing there, let's tell people there's nothing there."

"What if there *is* something there?" Kimmel retorted.

"Well, if there *is* something there," the Democratic front-runner suggested, "Unless it's a threat to national security, I think we ought to share it with the public."

Share what, exactly? Is Clinton fueling speculation that some UFOs might be — dare we say it — extraterrestrial?

Earlier this month, Clinton campaign manager — former Bill Clinton White House chief of staff and UFO disclosure advocate — John Podesta told KLAS-TV in Las Vegas that he had convinced Hillary to declassify UFO files if she becomes president.

And in late December 2015, while on a campaign stop in New Hampshire, the former first lady-secretary of state told a reporter she was going to "get to the bottom" of the UFO issue.

So far, not a peep about UFOs from Donald Trump. Maybe that will change over the next few

months.

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6:29PM GMT 10 Mar 2016 telegraph.co.uk

The Telegraph Friday 11 March 2016

Scientists reveal hopes of cloning extinct Siberian cave lion

The mummified remains of 12,000-year-old cave lion cubs were discovered in the Siberian permafrost

A replica of an ice age lion A replica of an ice age lion Photo: Getty Photo: Getty

Plans to clone a species of extinct cave lion have been revealed following the discovery of two perfectly preserved cubs underneath thawing ice in Siberia.

Scientists in South Korea have taken samples from the mummified cubs left trapped beneath ice for the past 12,000 years, according to the Siberian Times.

They removed skin and muscle tissue from the ancient animals, named Uyna and Dina, and hope to find out why the species died out, the site reported.

One of the cubs found is being frozen indefinitely until more advanced techniques are available to research scientists.

“We intend to keep it for the future,” explained Dr Albert Protopopov from the

“The methods of research are constantly being improved, about once a decade there is a mini-revolution in this area. So we will do everything possible to keep this carcass frozen for as long as possible.

“We managed to take some samples of skin along with the muscle tissue, and we hope that we will find what we want in these samples.”

Experts will study the samples from the “sensational find” in the hope of finding living cells suitable for cloning, it is reported.

A contractor collecting mammoth tusks near the Uyandina river spotted the cubs by chance last summer through cracks in the ice.

“Their wool, legs, tails, ears, eyes, and even moustaches were preserved,” explained worker Yakov Androsov in November.

He added: “The most likely cause of their death is a collapse of soil, which walled up the lion's den.”

Scientists hope to bring back the woolly mammoth which has not existed for 3,300 years

South Korean scientists are already considering an attempt to resurrect the extinct woolly mammoth - but concerns have been raised about the ethics of such a project.

In January, a tree frog believed to be extinct for more than 100 years was rediscovered in the jungles of north-east India.

Meanwhile aesthetically challenged animals are routinely ignored by researchers in favour of 'cuter' animals, a new study suggests.

Colonels of Truth

damninteresting.com

Colonels of Truth

Written by Alan Bellows

The Driver

Please note that this piece contains a bit of swearing.

The seventh of May 1931 was a hot, dusty day in the mountain town of Corbin, Kentucky. Alongside a dirt road, a service station manager named Matt Stewart stood on a ladder painting a cement railroad wall. His application of a fresh coat of paint was gradually obscuring the sign that had been painted there previously. Stewart paused when he heard an automobile approaching at high speed—or what counted for high speed in 1931.

It was coming from the north—from the swath of backcountry known among locals as “Hell’s Half-Acre.” The area was so named for its primary exports: bootleg booze, bullets, and bodies. The neighborhood was also commonly referred to as “the asshole of creation.”

Stewart probably squinted through the dust at the approaching car, and he probably wiped sweat from his brow with the back of a paint-flecked wrist. He probably knew that the driver would be armed, angry, and about to skid to a stop nearby. Stewart set down his paint brush and picked up his pistol. The car skidded to a stop nearby. But it was not an armed man that emerged—it was *three* armed men. “Well, you son of a bitch!” the driver shouted at the painter, “I see you done it again.” The driver of the car had been using this particular railroad wall to advertise his service station in town, and this was not the first time that the painter—the manager of a competing station—had installed an ad blocker.

Stewart leapt from his ladder, firing his pistol wildly as he dove for cover behind the railroad wall. One of the driver’s two companions collapsed to the ground. The driver picked up his fallen comrade’s pistol and returned fire. Amid a hail of bullets from his pair of adversaries, the painter finally shouted, “Don’t shoot, Sanders! You’ve killed me!” The dusty roadside shootout fell silent, and indeed the former painter was bleeding from his shoulder and hip. But he would live, unlike the Shell Oil executive lying nearby with a bullet wound to the chest.

This encounter might have been as commonplace as any other gunfight around Hell’s Half-Acre were it not for the identity of the driver. The “Sanders” who put two bullets in Matt Stewart was none other than Harland Sanders, the man who would go on to become the world-famous Colonel Sanders. He was dark-haired and clean-shaven at the time, but his future likeness would one day appear on Kentucky Fried Chicken billboards, buildings, and buckets worldwide. In contrast to most other famous food icons, Colonel Sanders was once a living, breathing person, and his life story is considerably more tumultuous than the white-

Dave Thomas and Harland Sanders

the ways of the restaurant. Thomas would go on to manage several successful Kentucky Fried Chicken franchises. Later Thomas founded his own franchise, a hamburger chain called *Wendy's* that has enjoyed some success.

The Diner

Colonel Sanders' business grew in trials and errors and fits and starts. The work was taxing for the almost-70-year-old Sanders, causing considerable cantankerousness. One unknown morning in some unknown town, he and Claudia stopped at a diner for some breakfast. When the waitress set the Colonel's plate before him, he blanched at the flaccid, undercooked eggs. "Miss," he said, "I was never drunk enough to eat eggs raw as that. And I asked that they be turned over."

"That's right, you did," she said. "I'll take them right back." She was gone for a few moments, and then returned with the plate. The eggs indeed looked more thoroughly cooked, though the Colonel reckoned this to be a physical impossibility given the time that had elapsed. He flipped the eggs over, and confirmed his suspicion: One side was still untouched by the grill; the cook had merely turned the eggs over on the plate.

In the kitchen, the cook was sitting on a table smoking a cigarette when the double swinging doors burst open to reveal a curiously-dressed man. The intruder was wearing a white linen suit, black string tie, and a silver goatee. He had a breakfast plate in hand. "You son of a bitch," the uninvited guest said, "You think you're smart turnin' those eggs over on my plate?"

"Don't call me a son of a bitch," the cook said, standing up from the table. "Get out of my kitchen."

"I'll do just that," Sanders said, tipping the eggs from his plate into his upturned palm, "and leave your eggs with you." Colonel Sanders cocked his arm back, and projected the fistful of breakfast at the object of his scorn, like a wizard casting a poultry hex. The eggs sailed, egg-like, across the expanse between them. The floppy projectiles struck the cook dead in the center of his chest in a spattering burst of raw yellow yolk.

Back at her table, Claudia was startled as the kitchen doors burst outward, and her husband backed quickly out into the dining area. He was holding a small stool in a defensive posture and shouting at the yolk-soaked cook, who emerged from the kitchen with a knife clenched in his hand. Sanders disgorged a cornucopia of vulgarities relating to supernatural deities, bodily excretions, procreation, and the temperament and marital status of his assailant's parents—suspending his profane tirade for a moment to apologize to a couple of diners who were taken aback by the spectacle. The grill man eventually gave up his attack and returned to the kitchen, having accomplished his intended intimidation. The Colonel returned his stool to the floor, and he and Claudia decided that they probably ought to take their dining business elsewhere.

The Mug

Despite the slow initial progress in signing up franchisees, interest in Kentucky Fried Chicken began to improve in the late 50s and early 60s. Word had gotten out regarding Pete Harman's success—by then he was doing brisk business at multiple locations. Colonel Sanders' company had also launched a number of innovative carry-out locations which omitted the dining area. The food was packed into boxes and buckets so customers could take it home for dinner, and the concept was proving popular.

The Colonel's meticulously anachronistic attire and twinkle-eyed charm helped him gain a foothold via organic marketing. He began to visit local radio stations to tell his story, and occasionally he appeared on television talk shows and the like. His face and signature string tie were appearing on increasingly numerous signs and food packages, and people began to recognize him in public. "I never liked the idea of using my photograph on things," he wrote in his autobiography. "I had always referred to my face as my mug. But I did have a line drawing made for use in advertising, and when I saw it on the boxes containing my food I nearly fainted."

By 1962, there were hundreds of restaurants in North America sending fees to 72-year-old Sanders, most of the deals sealed with a handshake and maintained on the honor system. Franchise applicants eventually became so numerous that Sanders no longer went out to meet them; rather, he cordially summoned them to his estate in Shelbyville, Kentucky.

The City Slicker

In October of 1963, a 29-year-old lawyer named John Y. Brown, Jr. was pretty sure he knew what Colonel Sanders ought to do with the finally-profitable Kentucky Fried Chicken, Incorporated: He should sell it to John Y. Brown, Jr.

Brown had been working with Sanders as an upstart franchisee, but he had greater ambitions. Brown saw a company that was making over $300,000 per year with a staff of 17. The Colonel wasn't much of a fan of paid advertising, and Brown felt there was a fortune to be had by acquiring the company and instituting an aggressive sales campaign. He convinced the Colonel to join him in a meeting with Jack Massey, a businessman from Nashville. "Colonel," Massey said, "you're 74 years old. You've developed a wonderful product in Kentucky Fried Chicken. And you've worked hard doing it, but now is the time for you to relax."

Relaxing was not among the Colonel's talents. "A man will rust out quicker than he'll wear out," is something he was fond of saying. According to Sanders, he dismissed the "city slicker" and his offer, probably with a flourish of profanity, but the pair soon returned. He declined again, they returned again. Employing the time-tested method of erosion, they wore him down over a period of months. They told him the tax burden on his estate would be

astronomical if he died while he still owned the company, robbing his daughters of inheritance. They told him it would be a disaster to sell to the franchisees as he had planned; the company would tear itself apart. They told him they would respect the way he had always done things, treating franchisees like partners and treating the recipes like gospel. They told him a lot of things.

Massey, Sanders, and Young

Brown and Massey convinced Sanders to meet with Pete Harman and some of the other long-time, trusted franchisees to see how they felt about him selling the company. To Sanders' surprise, they recommended he sell. This may have had something to do with the 25,000 shares of stock Brown and Massey had offered each of these franchisees, along with seats on the board. In a meeting that dragged until two o'clock in the morning, Sanders finally caved to a provisional deal: Sell for $2 million, and collect a $40,000 annual salary to remain as the quality controller and goodwill ambassador. The agreement excluded a few regions that had already been promised to friends and family, including Canada, which Sanders wanted to keep for himself. Sanders would later say that he had asked about getting some stock as part of the deal, but the buyers advised against it for tax reasons. He decided to trust them.

Despite considerable consternation, Sanders signed the sales agreement, collected the first $500,000 installment from Massey, and entrusted his life's work with the city slickers. Sanders would hold the company's stock as collateral until the full $2 million was paid. He settled into the role of spokesperson rather than decision-maker, taking comfort in the new owners' reassurances that they would not compromise on the quality of the business or the product.

Ambassador Sanders

The compromises at the new Kentucky Fried Chicken, Inc. began almost immediately. The company bought out many of the existing franchises, and ordered the remaining owners to conform: They must remove their own menu items, rename their restaurant "Kentucky Fried Chicken," update the decor to the red-and-white-striped corporate branding, and use signage and packaging featuring the Colonel's mug.

The new advertising campaign was indeed aggressive, and financially successful. The Colonel appeared personally in TV commercials, as well as on The Johnny Carson Show, Lawrence Welk, and other such talk show spots. "Wherever you see a picture of this mug of mine, you know you're going to get good food," he would say. "At least, good chicken!" Sanders was uneasy with the changes being made within the company, but he was paid to be the goodwill ambassador, so he spread goodwill.

Although the sales contract had set aside Canada as the Colonel's own territory, legal minds

in the new corporation soon realized that the wording left them wiggle room—the contract granted the Colonel exclusive rights to *process* chicken in Canada, but no restrictions on *merchandising* it. So as long as they pre-processed the chicken they could legally sell it in the Colonel's exclusive Canadian market. When corporate officers later came to Sanders and asked him to hand over the collateral stock so the company could go public, he refused until they revised the sales contract to close the Canada loophole. In the meantime he continued to spread goodwill on television, probably through clenched teeth.

Jack Massey, the original $2 million investor who controlled 60% of the company stock, ordered the headquarters moved out of Colonel Sanders' expansive estate in Shelbyville to a new building in Tennessee. "This ain't no goddamn Tennessee Fried Chicken," the Colonel protested, "no matter what some slick, silk-suited son of a bitch says." But Sanders had sold his company to the 'slick, silk-suited son of a bitch' in question, so harsh language was about the only legal recourse available.

The Booze Hounds

In the early 1970s, Colonel Sanders was informed that Kentucky Fried Chicken and its 3,500+ franchises had been acquired by Heublein Inc., a company best known for distributing Smirnoff vodka. As someone who spent his entire life rallying against liquor (finger lickers notwithstanding), this was an insufferable affront. Once the $285 million buyout was complete, the company was flush with new millionaires. But Colonel Sanders was not among them. He held no stock.

When the great insatiable corporate belly began to grumble, company cooks and chemists were allegedly directed to seek out ways to reduce the expenses associated with the secret-recipe spice spectrum. Fewer and cheaper ingredients would accumulate into millions in savings. Cooking the cracklin' gravy was particularly demanding, so a powdered alternative was introduced. Despite his role as so-called quality controller, Colonel Sanders was not kept abreast of these changes, but be did receive letters from fans asking him why he kept changing his recipes.

Colonel Sanders with Alice Cooper for some reason.

In the meantime, Heublein was growing concerned about a new "crispy" offering from competing Church's chicken. Executives decided to roll out "Extra Crispy" chicken with more breading and fewer spices, renaming the Colonel's recipe to "Original Recipe." The Colonel described the new offering as a "damn fried doughball stuck on some chicken," and he said he didn't want his name and likeness associated with it. But his preferences didn't seem to hold much sway with the new owners of his name and likeness, and they went ahead and slapped his face on boxes of "Colonel Sanders' Extra Crispy Chicken."

In an effort to restore his reputation as a cook, Harland and Claudia opened *The Colonel's Lady*, a new restaurant that occupied the space in their home that was vacated when headquarters was moved to Tennessee. Fried chicken was on the menu, among other things, but it was unclear whether it was "secret recipe" chicken. According to Sanders' daughter Margaret, Heublein claimed that they owned his face, the name 'Colonel', and his food creations, and began legal proceedings to shutter the fledgling business. Colonel Sanders doubled down, suing the "booze hounds" for using his likeness to promote products he did not develop, and for interfering with his new business. "I'm not too proud of my name being associated with some of my restaurants," he was quoted as saying in the *Milwaukee Journal*. "Everybody thinks I'm Kentucky Fried Chicken. They don't know these other fellows who really run things. […] I only want to find out how much of my body and soul they own."

Sanders and Heublein finally settled out of court. Heublein paid Sanders $1 million, and agreed to stop interfering with his new endeavor. Sanders agreed to change his restaurant's name to *Claudia Sanders Dinner House*. That restaurant is still in operation today.

Colonel Sanders-san


A typical Japanese Sanders statue

Japan of the 1970s was evidently a land untouched by turkeys. As a consequence, when Western expatriates sought out holiday poultry, chicken was the nearest available analogue. When the marketing department of Kentucky Fried Chicken discovered this, they launched a "Kentucky for Christmas" advertising campaign in Japan, suggesting that viewers visit one of their local Kentucky Fried Chicken locations on December 25, an otherwise unremarkable day in the 99% non-Christian nation. The delightfully alliterative invitation was surprisingly persuasive to the Japanese and expatriates alike, and the Kentucky for Christmas tradition persists to this day. Around the holidays, scores of people in Japan spend hours waiting in chicken lines, and Colonel Sanders acts as a stand-in Santa Claus.

In the 1970s, Colonel Sanders was sent to Japan several times to pay promotional visits to hundreds of Kentucky Fried Chicken franchises. At each location he encountered a life-sized molded-plastic Colonel Sanders doppelgänger, its hands outstretched in a welcoming pose. One of these statues was famously flung into the Dōtonbori River by riotous celebrators when the Hanshin Tigers baseball team won the Japan Championship Series in 1985. The team's performance declined sharply in subsequent years, an effect which local legend attributes to the "Curse of the Colonel," a supernatural punishment for defiling the Colonel's graven image. It was believed that the team was doomed to lose every Japan League Championship until the Colonel was recovered from the river and restored to its rightful place.

Pressure Suit

As Kentucky Fried Chicken franchises popped up around the world, 86-year-old Colonel Sanders crisscrossed the globe to attend grand openings and other special events. He was fond of paying surprise quality control visits to franchises as he passed through cities. If the

chicken was lackluster, the gravy substandard, or the cleanliness of the facility short of impeccable, an earful of criticism awaited the local management.

On one occasion in 1976, at a franchise in Bowling Green, Kentucky, staff stood anxiously awaiting the Colonel's assessment as he sampled the day's gravy. "How do you serve this Goddamned slop," he demanded, "with a straw?" A reporter for the *Courier-Journal* later quoted him as saying, "My God, that gravy is horrible. They buy tap water for 15 to 20 cents a thousand gallons and then they mix it with flour and starch and end up with pure wallpaper paste."

This insult was more than the Bowling Green franchisee was prepared to bear, and they filed a defamation suit against the man whose face graced the front of their store. The court eventually threw out the case, ruling that the Colonel was clearly discussing Kentucky Fried Chicken in general rather than their restaurant in particular. Heublein could have sued the Colonel for libel, or even fired him, but customers still responded positively to his advertisements and appearances, so the company opted not to throw the baby out with the gravy water. "Let's face it," a company executive was quoted as saying in *The New Yorker*, "the Colonel's gravy was fantastic but you had to be a Rhodes Scholar to cook it."

Limited Time Only

In April of his 89th year, Colonel Sanders was dispatched to Japan for yet another promotional tour. He made personal appearances in hundreds of stores, and posed for photographs with thousands of individual fans. He felt unusually exhausted upon his return home. As weeks passed the exhaustion didn't diminish, and several weeks later he was diagnosed with acute leukemia. Sanders spent the next few months in and out of the hospital, still making public appearances when he was able. He knew that his end was coming soon, and he implored the franchisees to remain open on that day when it finally came. The people must not be deprived of chicken.

The Colonel had become interested in religion in his later years, and one day he asked a reverend whether God could help cure him of his foul language. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," the reverend quoted from the Bible in reply. So the Colonel prayed. He said that he then felt as though a great weight was lifted from his shoulders. His troubles with profanity were finally over. Not to say that he stopped his constant cursing, far from it—but from then on he would say a silent prayer for forgiveness immediately following the vulgarities, and that seemed to do the trick.

Harland Sanders died on 16 December 1980 at the age of 90. His casket was put on display in the rotunda of the Kentucky State Capitol building where mourners and dignitaries paid

Sanders greeting well-wishers at his 90th birthday party.

their respects. The governor of Kentucky, one John Y. Brown, Jr., gave the eulogy.

Sanders' daughter Margaret went on to write an account of her upbringing titled *The Colonel's Secret: Eleven Herbs and a Spicy Daughter*. In it, she explained how she was her father's favorite child, and she credited herself for some of the pivotal innovations that led to the success of Kentucky Fried Chicken. It also included a curious quantity of details about her father's sex life, including an anecdote from the night of her own conception. But other Sanders relatives are quick to point out that Margaret's version of events is not universally agreed upon.

Kentucky Fried Chicken today—officially shortened to "KFC" in 1991—is a subsidiary of Yum! Brands, and headquarters was moved back to Kentucky years ago. As of this writing, KFC is the second largest restaurant chain in the world, with about 19,000 locations selling ambiguously seasoned dinosaur descendants to humans on every continent except Antarctica.

Independent laboratory testing has suggested that the only seasonings in modern KFC are salt, pepper, sugar, and MSG, despite corporate claims to the contrary. And although Sanders had always insisted on frying with vegetable oil for the best flavor, in the 1990s the company switched to cheaper palm and soybean oils. Crass caricatures of the Colonel appear on television promoting crass caricatures of his food. And the current, corporatized biography of Colonel Sanders' life has been watered down more than a Bowling Green gravy.

One can only imagine how Harland Sanders would respond to the continued use of his name and likeness in the modern manifestation of his restaurants. He would probably have a thing or two to say about supernatural deities, bodily excretions, procreation, and the temperament and marital status of executives' parents. He would probably make every attempt to legally bar the company from putting his face on buildings, buckets, and boxes containing the impostor products. And, failing all else, he probably would have challenged those 'slick, silk-suited sons of bitches' to some terrific fisticuffs—to settle the matter of who owns his body and soul once and for all.

Epilogue

On 10 March 2009, workers building a boardwalk on the Dōtonbori River in Osaka, Japan encountered a strange, barrel-sized object lodged deep in the wet soil. They extracted it from the river and hosed it off. The object that slowly emerged from the mud was splotchy gray, the enamel having worn off years earlier, but it was the unmistakable shape of the torso, head, and arms of a Colonel Sanders statue. The right hand and the legs were soon found on the river bottom nearby.

Japanese KFC officials cleaned and reassembled the pieces, arranged for some Shinto curse-breaking rituals, and placed the mottled, mostly-complete effigy in a clear protective

The recovered Sanders statue on display

case at a KFC branch near the statue's original location. There he patiently awaits a reunion with his still-missing left hand and eyeglasses, which will lift the Curse of the Colonel according to local legend. In the meantime, employees turn the Sanders statue to face the television whenever the Tigers are playing a televised game. To this day they still haven't won another Japan League Championship.

1 In his autobiography Sanders wrote that this was a *Model A*, but this was probably an error. There were two Model A series produced by Ford, one made 1903-1904, which would have been quite obsolete by 1926, and a newer series that wasn't released until over a year after these events.

24 Comments

Sam
Posted 15 March 2016 at 07:31 am

First?

Barry
Posted 15 March 2016 at 08:47 am

Very damn interesting. One correction to make though – the attack on Pearl Harbor should be 1941 not 1942

Alan Bellows
Posted 15 March 2016 at 09:56 am

@Barry: Oops! Fixed. Thanks!

zappadog
Posted 15 March 2016 at 01:12 pm

"At age twelve he became squeamish at the sight of the alphabet leaking from English class into math class"

????

Mark

Posted 15 March 2016 at 04:34 pm

@zappadog : algebra

Another fascinating and well written article! Thank you Alan.

PaulJ
Posted 15 March 2016 at 04:58 pm

@zappadog: I believe that the estimable Mr. Bellows is saying that the good Colonel didn't like algebra.

benjineer
Posted 15 March 2016 at 05:04 pm

Algebra zappadog. Algebra.

Ray Van Dune
Posted 15 March 2016 at 05:08 pm

Alphabet leaking into math class is probably a reference to algebraic variables.

Reynard Fox
Posted 15 March 2016 at 05:12 pm

Please, you must elaborate on the sentence that zappadog above has raised. I too find this line to be a very puzzling statement. Just what the hell does it mean?

"At age twelve he became squeamish at the sight of the alphabet leaking from English class into math class"

Reynard Fox
Posted 15 March 2016 at 05:15 pm

Algebra hey, that probably would have been the more succinct thing too say then. Far too ambiguous a passage otherwise.

Wal W
Posted 15 March 2016 at 06:31 pm

Forty years after living in the MidWest for a few years, I've returned to my own country and eaten more than enough KFC to see me out, but I can still remember (and still *CRAVE*) Wendy's roast-beef burgers, a taste I've never found here.

Another very good — well, all right, Gosh-Darned (sic) Interesting — read, Alan, but spare me the faux piety: "this piece contains a bit of swearing"?!?!? Just what century are we living in that you need to apologize for a handful of "God-damns" and "sons of bitches"? Or do you have a wowser editor whose red pencil already eradicated any real reason for it? If parts of your readership are going to be offended by something as tame as THAT, they clearly need to

get out more often — it's almost akin to saying, "Be careful! This story is about someone who used to swear a lot."

Smokey
Posted 16 March 2016 at 02:21 am

Alan,One of your best yet!

Donation forthcoming.

Annie
Posted 16 March 2016 at 06:34 am

After reading about the life of this fascinating, tough, feisty old bird I have to say that the recent commercials showing various comedians playing the part of The Colonel are even more horrifying. They are such a farcical representation of a really amazing man, and pretty insulting. His life was so full of invention and hard work and clever business strategy. (And a bit of intrigue, too!) I love your clever description of his algebra reaction. I had the same issue in high school. I remember telling my father (an algebra teacher!) that "letters belong in sentences, Dad, not in math!" Thanks for such an informative article!

Alan Bellows
Posted 16 March 2016 at 08:50 am

> Alan, but spare me the faux piety

Piety is the least of my motivations in life, be it faux or otherwise. The warning is mainly a courtesy for school teachers who like to use our articles in classrooms. "Goddamned" is perfectly acceptable for most mature readers, but some folks don't like their offspring exposed to such vocabulary early in life. The warning informs teachers that they may need to skip this one, and/or deploy the censor's toolbox.

Quint
Posted 16 March 2016 at 09:53 am

Here's what I find amazing: I knew a man who owned a Kentucky Fried Chicken franchise in Colorado Springs, He said that the 5 cent fee per chicken paid to Sanders was done by an honor system; no paperwork. They just counted the chickens served and sent the money. He said he knew many other franchisees and that they were all honest in their accounting. This method went away when Sanders sold to the city slickers and the cost of business increased radically..

Boonie
Posted 16 March 2016 at 09:56 am

Funny how this appeared an hour or so ago;

http://www.dailymail.co.uk/news/article-3494851/The-incredible-true-story-Colonel-Sanders-

washed corporate biography suggests.

Departures

Harland Sanders was born on 09 September 1890 in the farm community of Henryville, Indiana. It was a town truism that a man didn't bother to buy a suit until he needed one for his own wedding, and he didn't bother wearing it again until he needed one in his own casket. In 1895, when Harland was just five years old, his father Wilbur closed his butcher shop early and stumbled home in the middle of the day, feverish and ill. Within days Wilbur wore his suit for the second time.

Harland was raised by his mother Margaret, a strict Christian who constantly warned her children of the evils of alcohol, tobacco, gambling, and whistling on Sundays. By age seven, Harland was routinely expected to cook for his younger siblings while mother was away at work. At age twelve he became squeamish at the sight of the alphabet leaking from English class into math class, and he dropped out of school, never to return. His mother remarried, and her new husband expressed his resentment of the children's existence by slapping them around for any perceived slight. 13-year-old Harland put his few belongings in a box, crept into the kitchen, snuck out the back door, and set out on his own.

Military Days

In 1906, young Harland Sanders had found work as a streetcar conductor in New Albany, Indiana when two men struck up a conversation with him regarding the ongoing troubles in Cuba. They were Army recruiters, and by the time their stop arrived they had convinced young Sanders that the Army was the place for him. He promptly enlisted, and he was dispatched to a ship loaded with men and mules bound for Cuba.

Before boarding that ship, the largest body of water Sanders had ever previously seen was "the old swimming hole" back home. He spent the ocean crossing at the ship's rail, alternating between gaping at the vast Atlantic, and vomiting into it. When Sanders' commanding officer in Cuba discovered his new recruit was just 16 years old, he discharged the boy and put him on a boat back to the states. Thus ended the future colonel's military career.

Railroaded

In the early 1900s, the archetypal steely-eyed adventurer was embodied by the railroad engineer, analogous to the jet pilots and astronauts of later decades. Harland Sanders' sixth-grade education didn't qualify him for any skilled jobs in the business, but he found work as an "ash doodler" for Southern Railroad, scraping coal ash from steam engines. But Sanders studied the railroad firemen, watching as they shoveled coal into the firebox, and learning how to spread the fuel for maximum efficiency. By age 18 Sanders had reverse-engineered the occupation, and he began filling in for firemen who failed to show up for work. He also adopted the firemen's lexicon, cultivating an expansive vocabulary of profanities in his everyday conversation. "It's hard for me not to call a no-good, lazy, incompetent, dishonest SOB by any thing else but his rightful name," Sanders would later write. With the exception of his filthy language, Sanders was obsessed with cleanliness, and he adopted the unusual

creator-KFC-shot-business-rival-served-dinner-scientists-worked-Hiroshima-bomb.html

Voracious Reader
Posted 16 March 2016 at 02:04 pm

Finger lickin' good article! Some much needed brain food!

xoxoxoBruce
Posted 16 March 2016 at 02:53 pm

I loved the alphabet leaking into math, a superb description.
Outstanding, Sir, once again.

Jared Goodlet
Posted 16 March 2016 at 07:56 pm

Worth the wait, keep up the good work.Western Australia

DanB
Posted 17 March 2016 at 04:34 am

Very enjoyable, thank you as always! I heard a Planet Money podcast about a month ago which briefly spoke about the history of KFC, so it was great to hear such an interesting and indepth history from DI. RE Boonie's link above, baader meinhof phenomenon perhaps…

Steve H.
Posted 17 March 2016 at 06:28 am

Under cover of night, a friend secretly left a packet of the Colonel's recipe batter in my parent's mailbox. My Mom made the Colonel's chicken at my request; that great lady could really fry chicken, and we had some Kentucky roots. I pine for her fried chicken today and I know for certain that the Colonel's secret recipe just ain't what it was in 1966.

Susan Heider
Posted 17 March 2016 at 09:40 am

Alan,
I really loved the article. It's amazing to learn about the man behind the legend.

Being a tax professional, I couldn't help but notice that his social security number appears on his driver's license. There isn't likely a privacy issue since he's long passed but I thought it interesting. With all the identity theft going on in the world nowadays that a number that was never supposed to be used for identification, is something that now ties our lives together, and that we're cautioned to guard, used to appear on a driver's license which would have been shown to many people at that time.

Astorix
Posted 17 March 2016 at 12:08 pm

I was in Indiana Junior Achievers when Colonel Sanders came to the auditorium at Indiana University in 1978 to give a speech on business success. He was quite old and frail at the time but we all loved him! He received a standing ovation!

xoxoxoBruce
Posted 17 March 2016 at 05:38 pm

@ Susan Heider. At one time my SS number was my driver's license number, my Boeing employee number, my health insurance number, and a couple of minor IDs.

END OF COMMENTS

/ Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

practice of dressing himself in white overalls and white cotton gloves. He claimed that he often went home spotless despite working amid coal all day.

It was around this time that Sanders met his beloved Josephine King. Both were regular customers at the same moving-picture house, and after a brief, shy courtship they decided to marry. According to Margaret Sanders—the couple's future eldest daughter—her mother had no interest in having children. Unfortunately, Josephine was under the impression that her firm resolve was sufficient to suppress reproduction. Margaret was born roughly 40 weeks after the wedding night.

A Pound of Flesh

Sanders worked for various railroads over several years, but his days as a professional fireman were over when he and an engineer were found engaging in terrific fisticuffs under a railroad water tower. History failed to record the cause of the disagreement, nor whether young Sanders blemished his pristine white uniform with blood.

At age 21, Sanders began a law correspondence course, and he studied in a judge's office in Little Rock. Eventually he found work as a justice of the peace, hoping to bring some justice to the long-abused poor of the region. He was particularly proud of the time he was able to negotiate better settlements for the mostly-black victims of a train wreck, and of his efforts to stop courts from pressuring defendants into settlements. But his days as a justice of the peace were over when he and his client were found brawling in a courtroom, evidently over unpaid legal fees.

Sanders during his time as a tire salesman

Sanders also spent some years as an independent entrepreneur, launching ventures of varying success. He lost most of his money trying to sell an indoor lighting system based on acetylene gas—the newfangled electrical grid arrived in rural areas sooner than expected. But he earned a small fortune when he established a much-needed steamboat ferry crossing in Jeffersonville, Indiana.

Sanders used the profits to establish a Young Businessmen's Club in town. One fine Saturday afternoon the club declared that all of the businesses in town would be closed for a picnic in the park. They put out signs announcing the picnic the day prior.

Inside a Jeffersonville barber shop, a customer was enjoying a hot shave when a surly, Sanders-shaped silhouette darkened the door. "The dry-good stores, the grocery store—everybody is closed but you," Sanders said to the barber. "Why don't you close?" Apparently other town barbers were nervous about losing their customers to the lone holdout, and they were threatening to desert.

"Whenever I get ready to close my business I'll put my own sign on my door," the barber replied, "I'm not goin' to have you damn fellows closin' me up."

The foamy customer in the chair added, "All you fellows is doin' is gettin' all the money out of

the town you can for yourselves."

"You come out here, and I'll make you prove it," Sanders replied. The customer shot from the chair and squared off with Sanders outside. Sanders presently punched the lather right off the half-shaven fellow's face. Unfortunately, Sanders' brand new straw hat—one he bought special for the picnic—was trampled in the commotion. Nevertheless, the picnic was reportedly the "daggonest" Jeffersonville ever saw. Attendees even collected money to replace the ruined hat.

The Incident at the Bridge

In the late 1920s, the Sanders family was living in Camp Nelson, Kentucky, where Harland supported his wife and three children as a salesman for Michelin Tire Company. His commissions were sufficient that he was the proud owner of a new top-of-the-line Maxwell automobile. She was a beauty, with varnished wood-spoked wheels, nickel trim, and a revolutionary new straight-six engine under the hood.

One frosty morning in November of 1926, Sanders was outside tying a tow rope from the back of his Maxwell to the front of the family's other car, an old Ford Model T1. The Model T was a persnickety thing, especially in the cold, and sometimes it had to be pull-started to get the engine to turn over. Sanders' 18-year-old son Harland Jr. took the wheel of the Model T, and Sanders Sr. towed him toward the bridge over Hickman Creek. It was a "swinging bridge" designed for horse-drawn carriages, but the Sanders boys frequently crossed it in their horseless alternatives without any trouble. As they crossed the expanse, however, the combined weight of two cars proved to be more than the creaky bridge could bear. When they were about halfway, one of the main cables snapped.

The entire bridge twisted, dumping father and son and family automobiles into the 40-foot-deep gully. Both cars landed upside down, crushing their flimsy canvas roofs. The younger Sanders wriggled out from under the Model T, somehow escaping with only minor cuts and contusions. The senior Sanders crawled out from under his ruined car, fractured, bruised, mud-caked, and bloodied. The two walked back to the house while neighbors gawked from the edge of the gully above. Once he arrived home, Josephine helped her husband put a large loose flap of scalp back where it belonged, doused the wounds in turpentine, and bandaged him up. He had survived, but lacking a working automobile, his employment did not.

Corbin Stories: Part 1

Harland Sanders next found work managing a Standard Oil service station in nearby Nicholasville. He made two cents profit per gallon of gasoline, and he earned interest by selling farm equipment to locals on credit. But a severe drought descended upon the bluegrass region in the late 1920s, ravaging crops and livelihoods. Gasoline demand

declined, and customers defaulted on their credit. Then the Wall Street Crash of 1929 smothered what little hope for recovery remained.

Sanders contacted some acquaintances at Shell Oil and leveraged his reputation to lease a new location where fuel demand was higher. They gave him a little station in the town of Corbin, Kentucky. There was no electricity yet, and it was a rough area, but the station had a convenient apartment in the back, and it was near busy U.S. Route 25. This was the "Hell's Half-Acre" where Sanders later engaged in advertising-related gunplay with Matt Stewart (who, by the way, was sentenced to 18 years for the murder of Shell manager Robert Gibson (though, incidentally, Stewart died just two years into his sentence at the hands of a deputy sheriff (who, according to rumor, was hired to acquire vengeance on behalf of the wealthy Gibson family))).

The Corbin service station

One night, in the wee hours, Sanders was jolted awake by multiple gunshots outside. Two rival alcohol bootleggers were exchanging bullets and insults in the road in front of Sanders' place. The shootout was interrupted by the sound of a door crashing open from the nearby service station. A middle-aged man stood just outside the door wearing nothing but his underwear, aiming a large shotgun in their direction. "Line up, both of you sons of bitches and throw down your guns!" Sanders ordered. Being called a son of a bitch was no trifling insult to fellows from those parts in those days, but the shotgun convinced them to comply.

When the sheriff arrived to collect the suspects, he asked Sanders to come back to the county seat with him to serve as a witness. As they sped away, Sanders' daughter Margaret ran after the car clutching a wad of fabric. "Father!" she shouted, "you forgot your pants!"

Corbin Stories: Part 2

One day in the early 1930s, Josephine and Margaret Sanders were beginning to wonder what was keeping Harland away so long. Last they had seen him, he was riding a mule up the mountain in a downpour, carrying an old lard bucket filled with bandages, scissors, antiseptics, and rubber gloves. He was en route to a nearby Appalachian community which lacked electricity, roads, indoor plumbing, and other modern conveniences. From time to time Sanders brought the families there free food, including full Thanksgiving spreads for entire towns, but most urgently the people needed medical care. He had been summoned because one of the townswomen had gone into labor. Having three children, Sanders had a little experience with childbirth, so he had become a self-styled amateur midwife. But this outing was taking much longer than normal.

Harland interrupted his wife and daughter's worrying when he burst into the apartment and grabbed his trusty shotgun he kept behind the front door. He explained that it might be

necessary to use a little "persuasion." The baby wasn't in the proper position in the womb, requiring more experienced intervention. But the allegedly drunken doctor was refusing to go, Hippocrates be damned. Shortly the doctor was appropriately persuaded, and he was seen riding up the mountain astride a wet mule. The doctor manually adjusted the baby's position, and the delivery proceeded smoothly. The parents named their new son "Harland."

In 1935, in recognition of Sanders' midwifery work, food donations, and his regular shuttling of townsfolk to Alcoholics Anonymous meetings, Kentucky governor Ruby Laffoon commissioned Harland Sanders as a "Kentucky Colonel," the highest title of honor bestowed by the Commonwealth of Kentucky.

Corbin Stories: Part 3

In Corbin, according to Harland Sanders, "Bootleggin's, fights, and shootin's was as regular as a rooster's crowing in the mornin'." Whether or not this excessive chicken noise informed Sanders' future career is impossible to say, but Corbin is where he began his gradual transformation into the future famous food icon. The only thing Sanders seemed to enjoy more than swearing was experimenting with cooking. He decided to put a big oak table in a former storeroom and reopen as "Sanders' Servistation and Café." Hungry travelers were drawn in by the big advertisements Sanders painted on roadside barns north and south of town. Sanders hired some waitstaff, but he made a point to pay them a living wage, and strictly forbid them from accepting tips. Using the kitchen in the apartment in back, Harland and Josephine cooked up such fare as steak, country ham, potatoes with red-eye gravy, grits, and hot biscuits. Chicken was not often on the menu—it took too long to cook it to Sanders' satisfaction. But he experimented with it constantly.

Inside the Corbin restaurant

It was around this time that Sanders met his beloved Claudia Price, a young divorced woman who lived in Corbin. At Harland's suggestion, his wife Josephine hired Claudia to help around the café, and it soon became something of an open secret that Claudia was equal parts waitress and mistress. But this silent scandal was marginalized by the growing success of the restaurant. Sanders added a small luxury motel to the property in 1937, the first one east of the Mississippi, according to Sanders. He even rubbed elbows with renowned food critic Duncan Hines of modern cake mix fame, who gave Sanders' place a glowing review in his travel book.

For entertainment, Sanders would occasionally take customers around back to listen to a braying jackass—an *actual* braying jackass that occupied an adjacent lot, not a New Yorker. "HEE HAW," the jackass would say. This was, from all reports, a thigh-slappingly good time. Affordable diversion was scarce in the Great Depression.

Sanders also kept a pet crow on the premises that the staff named "Jim Crow." Motel guests could drop a penny in their pant cuff and stroll around the yard, and Jim would hop behind

them, pecking and probing until he got the penny out, much to the amusement of onlookers. Nobody knew what Jim did with the pennies until some years later, when Sanders was renovating the hotel. He tore out a staircase and it paid off like a penny slot.

It was around this time that Sanders met his beloved Bertha. Bertha was his nickname for his first pressure cooker, a new contraption that rapidly cooked vegetables using high temperatures and pressures. Sanders wondered whether this might be the key to frying chicken quickly without sacrificing quality. He added pressure relief valves to Bertha so it would be safe for frying, and spent years experimenting with various marinades, oils, temperatures, types of flour, and seasonings. By July 1940, Sanders had developed a system to fry chicken to golden brown in about eight minutes, and he'd perfected his long-evolving spice spectrum by adding an eleventh ingredient. He had also invented a "cracklin' gravy" which took advantage of the bits of breading left in the oil after frying, and it was rumored to have been among the finest things one can put in one's mouth. But his discoveries would have to wait for the world to sort some things out.

The Secret City

In the cold of an early December Sunday afternoon in ~~1942~~ 1941, the Sanders family were sitting in Margaret's home listening to music on the radio when the broadcast was interrupted by a special news bulletin. An announcer informed listeners that Pearl Harbor was being bombed by the Empire of Japan. The United States was at war.

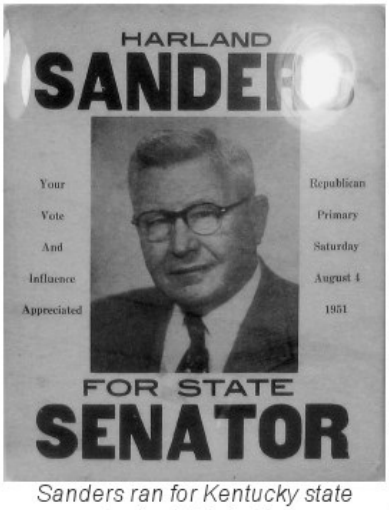
Buildings in Oak Ridge, Tennessee

At 52 years old, Sanders was too old to serve his country, but he could still serve a small portion of it. He left the restaurant in the care of his mistress Claudia and traveled all the way out to the remote town of Oak Ridge, Tennessee where the government had hastily erected a sprawling, state-of-the-art facility on what had previously been farmland. Sanders met up with his friend Jo Clemmons, the manager of a local cafeteria, and formally accepted a position as Assistant Manager.

Although he worked there until nearly the end of the war, Sanders had no idea how the thousands of men and women of Oak Ridge spent their days. They never openly discussed their work, even with the affable Sanders. Only later would he learn that those workers were scientists and engineers, and that they had been developing their own secret recipe: uranium-235. They had spent years heating chunks of the metal to high temperatures, then pushing its vapors through membranes, then spinning it in massive magnetic chambers, all to isolate a few kilograms of the special isotope. In 1945, the stuff was packed into the *Little Boy*

bomb, loaded onto the *Enola Gay*, flown to Japan, and dropped on Hiroshima. It was the first atomic weapon ever deployed in war.

The Colonel Has Arrived



Sanders ran for Kentucky state senator in 1951, but he was defeated by a narrow margin.

In 1952, Harland Sanders decided to visit Australia. Much had changed in his life after the war. Harland and Josephine had divorced after 39 years, and Sanders married his long-time employee and mistress Claudia. Governor Wetherby recommissioned him as a Kentucky Colonel in honor of his cuisine, and this time Sanders fully embraced the honorific. He began introducing himself as “Colonel Sanders,” and he started to put together his signature look, growing a salt-and-pepper goatee and wearing black frock suits with a Kentucky-style string tie. With so much changing in his life, he thought he ought to change his vocabulary to match the southern gentleman motif he was trying for, which meant the elimination of profanity. This was why he was traveling to Australia, where he hoped that a big religious conference could cure his habit. But he had a stop to make in Utah first.

Wearing some early iteration of his evolving ensemble, 62-year-old Colonel Sanders stepped off a train in Salt Lake City and went to the Do Drop Inn, a newly renovated hamburger stand owned by Pete Harman. Sanders had met Harman at a restaurant convention in Chicago, and the Colonel liked young Harman at once, mostly because Harman seemed to be the only other person at the convention who rejected alcohol.

Sanders asked Harman to give him a ride to a local grocer, and there the Colonel acquired some frozen chickens and an armful of seasonings. He was planning to fry up a batch of the “secret recipe” chicken he had perfected prior to the war, hoping that Harman would sign up to franchise the recipe. Franchising was still a novel concept, and Sanders’ idea was to convince already-established restaurants to add his chicken and gravy to their existing menus. They would subscribe to a premixed herbs-and-spices service, paying a nickel a bird to gain access to the recipes and techniques.

The Colonel cooked his chicken in Harman’s kitchen in a borrowed pressure cooker. Fried chicken was not a common entrée around those parts in those days, so the Do Drop crew were wary. Sanders presented a large serving dish of his signature chicken; they looked at it as though it were a heap of ambiguously seasoned dinosaur descendants. They ate it, but they didn’t seem to know what to make of it. Colonel Sanders got back on the train and headed to San Francisco to catch his flight to Australia.

Two weeks later, on his way back home, Claudia rendezvoused with her husband in San Francisco, and Sanders decided she ought see Pete Harman’s new place. They disembarked from the train in Salt Lake and headed for the Do Drop, and there they were confronted with a massive sign painted on the large windows reading, “Kentucky Fried Chicken—Something New, Something Different.”

Sanders with Pete Harman

"I'll be Goddamned," Sanders said. The convention in Australia hadn't helped.

Pete Harman had evidently cataloged the eleven secret ingredients that the Colonel had purchased, and he had reverse-engineered the pressure frying process. The name "Kentucky Fried Chicken" came from the sign painter, who suggested it when Harman was unsure how to refer to the Colonel's creation. With the surprise reappearance of the Colonel, Harman agreed to officially franchise—the first person to do so—and Sanders laid claim to the name "Kentucky Fried Chicken." They sealed the deal with a handshake. Harman soon invented the infamous "bucket meal" and opened additional locations. Within five years his annual restaurant revenue multiplied twenty-fold.

The Road

In 1956, President Dwight D. Eisenhower signed the National Interstate and Defense Highways Act, authorizing the expenditure of $25 billion to construct over 40,000 miles of the Interstate Highway System. This was to be the largest public works project America had ever seen.

The Sanders hotel and restaurant complex was already struggling—the state had relocated a key junction on Route 25, and Sanders' location was no longer as convenient for travelers. But the Colonel knew he was in serious trouble when the newspaper published the surveyed routes for these newfangled "freeways." Interstate 75 would replace Route 25 as the local traffic artery, but it would pass seven miles outside town. With the irrecoverable loss of passersby, Sanders sold the property for a fraction of what it had been worth a year earlier. Aged 66, Harland Sanders was back to square one, with no income apart from a few franchise fees and $105 per month in social security.

Sanders began courting chicken franchisees in earnest. He would drive to a town with good prospects, park his Oldsmobile on the outskirts, and spend the night asleep in the backseat. He brought with him everything he needed to demonstrate his process—an icebox full of chickens, cake flour, newly-patented pressure cookers, boxes of premixed spices, vegetable oil, and fire extinguishers. He fried his chicken for the staffs of receptive restaurants, and if they took a shine to it, he cooked a quantity for customers. He would then stroll through the restaurant inquiring how diners were enjoying their meals, dressed in his fully formed Colonel regalia—a silver goatee, black string tie, a cane, and a pristine white suit just like back in his railroad days.

One restaurant that decided to franchise early was *The Hobby House* in Fort Wayne, Indiana. There, Colonel Sanders befriended head cook Dave Thomas. The seasoned veteran took young Thomas under his wing, providing the novice with sage advice and mentoring him in

Romania: court affirms prison term for chicken bribes

yahoo.com

19 hours ago

Associated Press

BUCHAREST, Romania (AP) — A court has upheld the prison sentence of a former Romanian lawmaker known as "the chicken baron" who was convicted of bribing voters with 60 tons of packaged, ready-to-fry meat.

The top court of appeal rejected the appeal of Florin Popescu, who went on trial in 2014, a court official said Thursday, speaking on condition of anonymity because he was not authorized to speak to the press.

Popescu bought 60 tons of chicken for 485,000 lei ($120,000) for his campaign for another term as local council chairman in June 2012 elections. He protested he had not even eaten "a chicken wing."

Popescu later won a Parliament seat, but resigned on March 2.

It's not unusual for Romanian politicians to hand out oil and flour to voters in rural areas.

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Alabama city cracking down on diaperless horses

yahoo.com

March 24, 2016 9:32 AM

Associated Press

SELMA, Ala. (AP) — The west Alabama city of Selma is planning a crackdown on what one councilman says is a big problem: Horse droppings.

The City Council passed a law three years ago requiring that horses wear diapers when on city streets, but Councilman Michael Johnson says riders aren't following the law.

Johnson says he doesn't mind people riding horses in the city of 20,000. But he's bothered by the smell and other sanitary problems created by horses on city streets.

The Selma-Times Journal (http://bit.ly/1ZwfGs8) quotes Police Chief John Brock as saying officers will be stricter enforcing the diaper law. He says the department will issue warnings for a first offense and citations for repeat offenders.

There could be plenty of tickets: Johnson says he's seen just one diaper-wearing horse in town.

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Discovery News

Apr 5, 2016 01:20 PM ET // by Owen Jarus, LiveScience

Here, the lead tablet engraved with a curse against husband-and-wife tavern keepers, Demetrios and Phanagora. Italian archaeologists have unearthed the largest Roman water basin ever found, right in the heart of modern Rome. Lined with hydraulic plaster, the massive basin was found some 65 feet down near St. John in Lateran Basilica during the excavation of the new metro C line.

Soprintendenza speciale per i beni archeologici di Roma

As shown in this reconstruction, the water basin was impressive. It measured 115 by 230 feet and could hold more than 1 million gallons of water.

Soprintendenza speciale per i beni archeologici di Roma

The archaeologists unearthed a road that led to a 3rd-century B.C farm.

Soprintendenza speciale per i beni archeologici di Roma

In the first century A.D., the basin was added to existing structures, such as water wheels, used to lift and distribute the water, as shown in this reconstruction. The basin most likely served as a water reservoir for crops as well as an area that made it possible to cope with overflows from the nearby river.

Soprintendenza speciale per i beni archeologici di Roma

The all-woman team of archaeologists led by Rossella Rea found the exact spot where the water wheel was allocated.

Soprintendenza speciale per i beni archeologici di Roma

The excavation also brought to light various agricultural items, such as a three-pronged iron pitchfork, and remains of storage baskets made from braided willow branches.

Soprintendenza speciale per i beni archeologici di Roma

Lined up jars with their ends cut open were recycled as water conduits.

Soprintendenza speciale per i beni archeologici di Roma

View Caption +#8: Used tiles were recycled to make water canals.

Soprintendenza speciale per i beni archeologici di Roma

The tiles were inscribed with the encircled initials "TL" -- evidence that the farm belonged to a single owner.

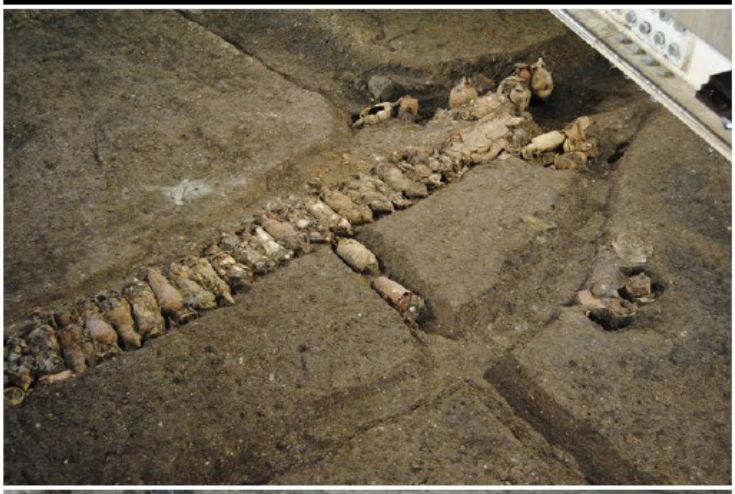
Soprintendenza speciale per i beni archeologici di Roma

The farm was obliterated at the end of the first century A.D., its structures, including the water basin, demolished and buried.

Soprintendenza speciale per i beni archeologici di Roma

Five lead tablets that cursed tavern keepers some 2,400 years ago have been discovered in a young woman’s grave in Athens, Greece.

Four of the tablets were engraved with curses that invoked the names of “chthonic” (underworld) gods, asking them to target four different husband-and-wife tavern keepers in



Athens. The fifth tablet was blank and likely had a spell or incantation recited orally, the words spoken over it.

All five tablets were pierced with an iron nail, folded and deposited in the grave. The grave would have provided the tablets a path to such gods, who would then do the curses' biddings, according to ancient beliefs. [Real or Not? 6 Famous Historical Curses]

One of the curses targeted husband-and-wife tavern keepers named Demetrios and Phanagora. The curse targeting them reads in part (translated from Greek):

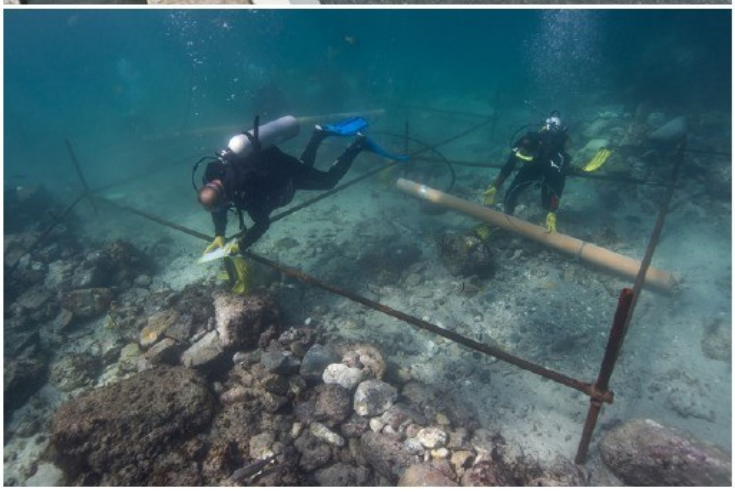
Ancient Roman Tavern Still Littered with Drinking Bowls

"Cast your hate upon Phanagora and Demetrios and their tavern and their property and their possessions. I will bind my enemy Demetrios, and Phanagora, in blood and in ashes, with all the dead…"

"I will bind you in such a bind, Demetrios, as strong as is possible, and I will smite down a *kynotos* on tongue."

The word *kynotos* literally means "dog's ear," an ancient gambling term that "was the name for the lowest possible throw of dice," Jessica Lamont, an instructor at John Hopkins University in Baltimore who recently completed a doctorate in classics, wrote in an article published recently in the journal Zeitschrift für Papyrologie und Epigraphik. The "physical act of hammering a nail into the lead tablet would have ritually echoed this wished-for sentiment," Lamont wrote.

"By striking Demetrios' tongue with this condemningly unlucky roll, the curse reveals that local taverns were not just sociable watering holes, but venues ripe for gambling and other unsavory activities in Classical Athens," Lamont wrote.



Photos: Exploring Delos: Home of 'Underwater Pompeii'

Ancient Greek Temple Aligned to Full Moon

A woman's grave

The grave where the five curse tablets were found was excavated in 2003 by archaeologists with Greece's Ephorate for Prehistoric and Classical Antiquities. The grave was located northeast of the Piraeus, the port of Athens. Details of the burial have not yet been published, but Lamont said that excavation reports indicate that it contained the cremated remains of a young woman. Lamont has been studying the curse tablets at the Piraeus Museum, where they are now kept.

"The way that curse tablets work is that they're meant to be deposited in an underground location," such as a grave or well, Lamont told Live Science. "It's thought that these subterranean places provided a conduit through which the curses could have reached the underworld," and its chthonic gods would then do the curse's biddings, Lamont said.

The woman buried in the grave might have had nothing to do with the curses or tavern keeping, Lamont said. Perhaps she died at the time when someone wanted to cast these curses on others in the same community, Lamont said.

During the ceremonies surrounding the woman's death, the grave "would have been accessible, a good access point for someone to deposit these tablets underground and bury them," Lamont said.

Who cast the curses?

The writing on the curse tablets is neat and its prose eloquent, suggesting that a professional curse writer created the tablets. “It’s very rare that you get something so explicit and lengthy and beautifully written, of course in a very terrible way,” Lamont said.

This curse writer, who probably provided other forms of supernatural services — including charms, spells and incantations — was likely hired by someone who worked in Athens‘ tavern-keeping industry, according to Lamont. “I think it’s likely that the person who commissioned them was probably in the world of the tavern himself or herself,” possibly a business rival of the four husband-and-wife tavern keepers, Lamont said.

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The greatest showman on Earth had a less-than-great run of disasters.

by Eric Grundhauser
March 30, 2016

Barnum's museums have a way of getting destroyed. (Photo: CircaSassy/Public Domain) Barnum's museums have a way of getting destroyed. (Photo: CircaSassy/Public Domain) Barnum's first museum before it was destroyed. (Photo: Wikipedia/Public Domain) Barnum's first museum before it was destroyed. (Photo: Wikipedia/Public Domain) Barnum could never turn down the opportunity to put his face on something. (Photo: Library of Congress/10034181/Public Domain) Barnum could never turn down the opportunity to put his face on something. (Photo: Library of Congress/10034181/Public Domain) The current Barnum Museum (Photo: Garcicar/CC BY-SA 3.0) The current Barnum Museum (Photo: Garcicar/CC BY-SA 3.0) P.T. Barnum, showman, philanthropist, disaster magnet. (Photo: Harvard College/Public Domain) P.T. Barnum, showman, philanthropist, disaster magnet. (Photo: Harvard College/Public Domain)

Step right up and see the Barnum Museum in exotic Bridgeport, Connecticut! It's the final thrilling chapter in a story full of fiery disaster, and the whole thing is 100 percent true!

Long before P.T. Barnum became the famed 19th-century three-ring huckster most remember him as today, the man was a visionary museum proprietor. But whenever he dared to follow his dreams and establish his own museum, nature and fate seemed to conspire to destroy it. And this didn't just happen once. It happened three times.

A business-minded entrepreneur from a young age, Barnum's first foray into entertainment was with Barnum's Grand Scientific and Musical Theater in 1840, a traveling show that earned him the capital to purchase and open his first museum, Barnum's American Museum on Broadway in Manhattan.

The space, in a five-story, corner building was formerly known as Scudder's American Museum. Barnum renamed it and began turning it into an attraction more reflective of the showman's tastes. "Barnum's mission statement was 'instructive entertainment,'" says Kathleen Maher, Executive Director of the Barnum Museum. "Going all the way back to the 1840s, it was always his goal to go back to go back to [that mission]."

Barnum's American Museum opened in 1842, and was an instant smash success. Inspired by Barnum's love of both spectacle and knowledge, the American Museum became a wild mish-mash of exhibits that included live animals, an elegant lecture hall that hosted grand theater and luminaries, and the country's first aquarium, which held a white whale in water pumped in from the East River. There were even human attractions such as famed conjoined twins Chang and Eng, a bearded lady, and "General Tom Thumb," a dwarf who became one of Barnum's lifelong friends.

While many of the attractions and practices at Barnum's American Museum may seem cruel or inappropriate by today's standards, the sheer wealth of fascinating exhibits turned the museum into a world-famous destination.

But the good times couldn't last. In 1865 the first disaster to befall a Barnum museum came in the form of a fire that raged through the place, destroying the entire endeavor. It was a massive conflagration that reduced the building to rubble and spread to the entire block. All of the employees were able to evacuate, and no human lives were lost in the blaze, but many of the animals in the building were not so lucky. Some of them tried to escape by jumping out the windows, but they were shot by police officers. Others, such as the creatures in the aquariums, simply burnt up.

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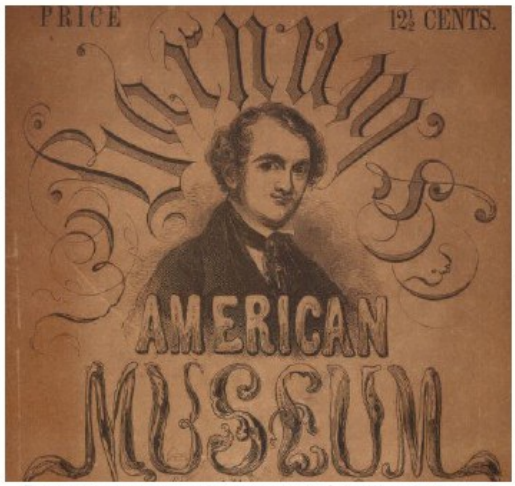
At the time, the *New York Times* blamed the fire on a "defective furnace," but it may have been intentional sabotage. Barnum, who at the time of the first fire was serving on the Connecticut legislature, was a proud supporter of abolition, and it may have been these politics that caused the demise of his first museum. "Right after the Civil War, the American Museum was burnt down, and it was alleged to have been burned down by Southern sympathizers," says Maher.



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But Barnum's dream could not be stopped, and he quickly opened a new museum just up the street from the smoking husk of his previous site. Not wanting to leave his employees in the lurch, Barnum had his second museum up and running within a year or so of losing the first one. Always enamored with the latest technology, Barnum used boilers, which were a novel new invention at the time, to heat this new location. Unfortunately these proved to be a bit *too* untested. "Boilers were new at that time," says Maher. "A boiler explosion burnt down the second museum in 1868."

Barnum just couldn't win. He decided to get out of the museum business.

Choosing to focus on straight performance entertainment attractions, Barnum briefly operated a location on 14th Street in Manhattan (which also burned due to a boiler malfunction), and established what would become Madison Square Garden by turning one a former rail depot into a performance venue, before finally starting his circus. By this time, Barnum was in his 60s.

After Barnum got his fortunes back in line, and was spending his energies on the Greatest Show On Earth, he returned to his original love: instructive entertainment. Barnum decided to create a museum in Bridgeport, Connecticut, the chosen city that he had spent much of his time living in and improving throughout his life. Through his professional life, Barnum lived in Bridgeport, commuting to his museums in New York. The great showman spent a great deal of time improving the city, bringing in industry, and even serving as mayor for a time. His final act of philanthropy towards the city he loved was to establish the third Barnum Museum.

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While Barnum commissioned the domed building that houses the museum, he didn't live to see its completion. Barnum passed away in 1891, aged 80. But not even death could stop the museum, as he had willed funds and a continuing endowment to keep it going. It was finally completed in 1893, and the stone, steel, and terra cotta building (Barnum wanted to avoid more fires) was opened as The Barnum Institute of Science and History.

Originally the building housed a group of scientific and historic societies, but in 1936, it became the Barnum Museum. The exhibits displayed artifacts including some of Barnum's original writings, exotic curiosities from his collection, miniature Tom thumb carriages, and more. The building was renovated multiple times throughout the 20th century, and it seemed as though Barnum had finally created a museum that wasn't susceptible to disasters.

Not so. In June, 2010, the Barnum Museum was ground zero for an anomalous EF-1 tornado that severely damaged the sturdy building. With the historic building damaged to the point of possible instability, the entire 20,000 item collection had to be loaded out and stored or sent to preservationists and conservation labs. Remarkably, only one item was irrevocably damaged. "[It was] an 1872 Barnum autobiography," says Maher. "It was soaked beyond repair. It was just destroyed. Everything else that was really very wet was salvageable."

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Today, after years of safety tests and inspections, Barnum's miraculously sturdy steel and stone building has been deemed stable enough to once again house his museum, and the collection is slowly being returned, as renovations continue. Much like Barnum himself, the Barnum Museum is taking its catastrophic misfortune and using it as an opportunity to start fresh.

"The calamity has given us an opportunity to re-envision ourselves." says Maher. "For the last five years we've been in disaster recovery operations with the historic building." Now that they can get the museum back up and running, staff are devoting themselves to bringing Barnum's vision back to life, working with a company that specializes in educational attractions to bring Barnum's spirit to the museum, using the latest technologies and features. At least until the next disaster.

"People have thought it was a curse," says

Barnum Museum (Photo: Garcicar/CC BY-SA 3.0) P.T. Barnum, showman, philanthropist, disaster magnet. (Photo: Harvard College/Public Domain) P.T. Barnum, showman, philanthropist, disaster magnet. (Photo: Harvard College/Public Domain)

Maher. "[But] there's a good energy here. If there's a curse, maybe it's a good curse. Maybe it was time that Barnum looked down and said, 'You're not getting this done. Lemme send you a little help to get the museum up into the 21st century.' And it happened to come as a tornado."

Go behind the scenes at the Barnum Museum with us during Obscura Day, a worldwide day of exploration on April 16.

Update (3/30): This story initially stated that Thomas Edison spoke at Barnum's first museum. He spoke at the current museum. It also stated that the Greatest Show on Earth got Barnum's fortunes back in line. Barnum was actually in good financial shape by the time in question.

Cyprus village dispute could lead to change in law - BBC News

bbc.com

By News from Elsewhere... ...as found by BBC Monitoring

- 7 March 2016

A dispute in Cyprus between a resident and his local council over a graveyard plot he will never use could result in a change in the law.

Andreas Gregoriades, 71, is refusing to pay a village levy on the local cemetery, even though he's made arrangements to be buried elsewhere, the Cyprus Mail reports. Oroklini council took out a 1.4m-euro loan ($1.5m; £1m) in 2010 to buy the graveyard, and levies its 6,000 residents 80 euros per year to cover the cost of repayments. However, only those with religious reasons or have an alternative plot within the community are exempt from the charge, and Mr Gregoriades plans to be buried at a family plot in nearby Larnaca. His refusal to pay the local levy has landed him in court.

Mr Gregoriades has the backing of the influential Cyprus Union of Communities, which says that he's in the right, but the 2004 law on cemeteries needs to be changed. Advising the Oroklini council to stop pursuing him through the courts, the Union's executive secretary, Panayiotis Damianou, said that he'd consult with the interior ministry to have the loophole closed as soon as parliament reconvenes after this May's elections.

"It is not about the money, it is a matter of principle," Mr Gregoriades told the paper, urging council officials to recognise that they've made a mistake. For now, they've lowered the levy to 65 euros on account of his age, a sum he is still refusing to pay.

Leonardo da Vinci Draws Designs of Future War Machines: Tanks, Machine Guns & More

in History , Technology | April 7th, 2016 Leave a Comment

openculture.com

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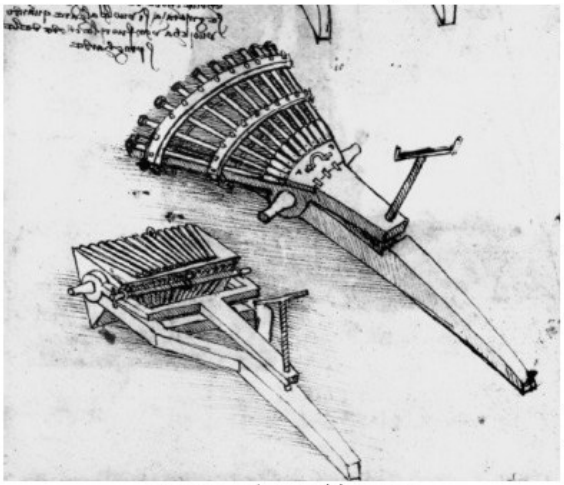


precursor to machine gun

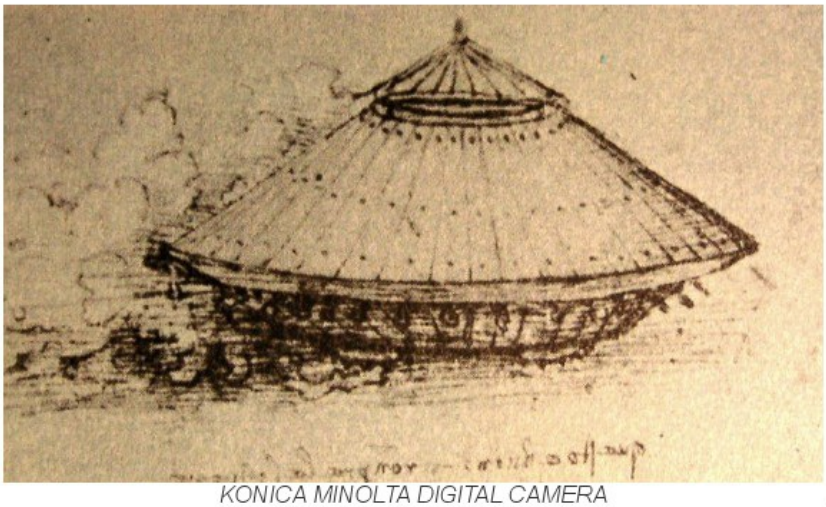
We think of Leonardo da Vinci as one of the great humanists, a thinker and creator whose achievements spanned the realms of art, architecture, natural science, engineering, and letters. We less often think of him as an innovator of the tools of as destructive a practice as war, but a true polymath — and the life of Leonardo more or less defines that concept — knows no boundaries. The website *Leonardo da Vinci Inventions* lists among the machines he came up with an armored car ("precursor to the modern tank"), an 86-foot crossbow, and a triple barrel cannon (at a time when even gunpowder itself hadn't yet attained worldwide use).

Copertina1-640x349

Many of Leonardo's inventions, no matter how thoroughly he diagrammed their designs and mechanics in his notebooks, never got out of the realm of the theoretical in his lifetime — and some remain machines of the imagination. But as Nick Squires reported in the *Telegraph* a few years ago, a late 15th-century cannon dug up in Croatia "bears a striking resemblance to sketches drawn by the Renaissance inventor, notably in his *Codex Atlanticus* — the largest collection of his drawings and writing. Mounted on a wooden carriage and wheels, it would have allowed a much more rapid rate of fire than traditional single-barreled guns — in a precursor to modern day machine guns."

Italian-renaissance-art.com offers more detail on all these Leonardo-designed weapons, and the historical context which drove him to work on them:

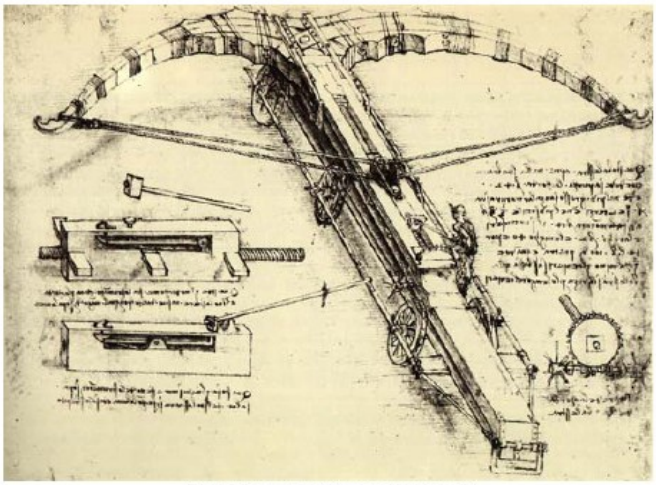
> *He was a man of his time and the need for military engineers provided him with employment, travel opportunities, and the chance to continue his scientific work*



KONICA MINOLTA DIGITAL CAMERA

unhindered. Renaissance Italy was a collection of independent city states who became engaged in incessant warfare with each other.

"This provided a market for the technically advanced weapons needed to gain military advantage over the enemy" — and an opportunity for Leonardo to work out his ideas for "new weaponry, bridging, bombarding machines, trench draining," and more. Leonardo's work during this period included 15th-century blueprints for "an armored vehicle made from wood and operated by eight men" turning cranks, an antiquity-inspired "scythed chariot," breech-loading and water-cooled guns not entirely different in concept from the steam cannons used in the World War II, and "a repeating 'machine gun' operated by a man-powered treadmill."

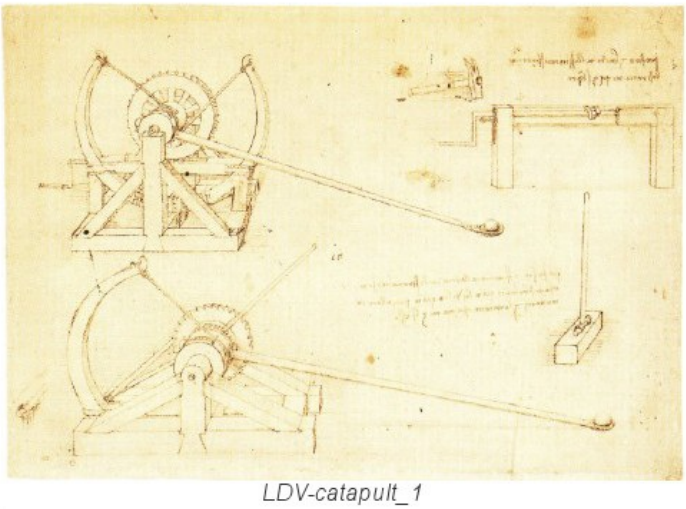


leonardo-da-vincis-crossbow

You can see a real-life example of Leonardo's leaf-spring catapult built by a Society for Creative Anachronism member here. But if you try to follow the instructions and assemble his other ingenious military devices, prepare for disappointment. The *Telegraph*'s Tom Leonard wrote up an early-2000s BBC documentary that claimed this Renaissance Man's Renaissance Man "inserted a series of deliberate flaws into his inventions to make sure that they could never be used," for instance, "when the tank, a tortoise-like contraption, was tested by the Army, it immediately became clear that its gears had been set against each other."

Leonardo possibly crippled his own designs in order to serve the function of absent "patent laws to protect him from having his designs copied," and possibly because he "was a pacifist who was aware that his warlord masters might try to find military uses for his inventions." Either way, at least he died a few hundred years too early to witness the First World War, in which tanks, machine guns, and all the rest of it turned into surely more horrifying a spectacle than all the battles of Renaissance Italy put together.

Based in Seoul, Colin Marshall writes and broadcasts on cities, language, and style. He's at work on a book about Los Angeles, A Los Angeles Primer*, the video series* The City in Cinema*, the crowdfunded journalism project* Where Is the City of the Future?*, and the* Los



LDV-catapult_1

Angeles Review of Books' *Korea Blog. Follow him on Twitter at @colinmarshall or on Facebook.*

by Colin Marshall

Dark illustrations inspired by myth, folklore and magick by Glyn Smyth

bleaq.com

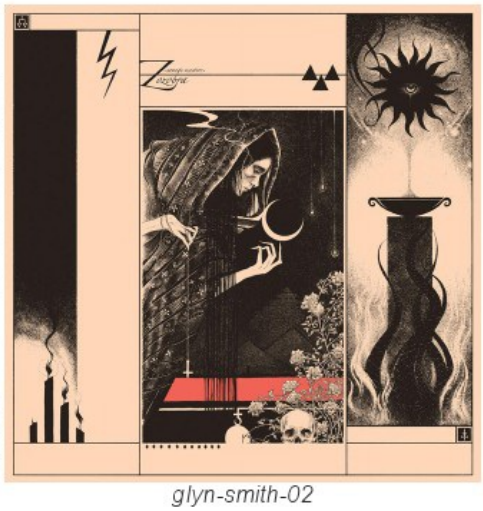
March 11, 2015

glyn-smith-intro

Glyn Smyth, also known under his brand-name Stag & Serpent, is a self-taught illustrator, designer and printmaker from Belfast, Ireland. Glyn's work is inspired by folklore, myths and magick and reminds me of antique book illustrations. When you look at his work it won't surprise you Glyn has collaborated with many underground metal bands (Wolves In The Throne Room, Sub Rosa and Unearthly Trance to name a few); his work is a beautiful visualization of their ponderous, dark tunes.

You can find more of Glyn's work on his website, Facebook page and on Instagram. If you'd like to buy one of his prints make sure to check out the Stag & Serpent shop. Enjoy!

glyn-smith-01



glyn-smith-02

Thanks for reading! What do you think of Glyn's work?

glyn

smyth illustration magic metal myth occult stag and serpent

4 CommentsLeave a comment

- **Alex** says:
March 12, 2015 at 21:37

These are amazing. Thanks for bringing him to our attention.

glyn-smith-03

glyn-smith-04

- **Bleaq** says:
March 17, 2015 at 21:56

My pleasure, glad you like Glyn's work Alex! :)

- **Spotlight #22: Glyn Smith (Stag & Serpent) on his dark illustrations - Bleaq** says:
December 4, 2015 at 07:01

[…] a regular Bleaq visitor you might know I love Glyn's work (you can read and earlier feature here) and was of course happy and excited to show one of his new creations for the first time ever. […]

glyn-smith-05

glyn-smith-06

- **Spotlight #22: Glyn Smyth (Stag & Serpent) on his dark illustrations - Bleaq** says:
December 4, 2015 at 11:57

glyn-smith-07

[…] a regular Bleaq visitor you might know I love Glyn's work (you can read and earlier feature here) and was of course happy and excited to show one of his new creations for the first time ever. […]

Bleaq is an art blog collecting visual inspiration focussed on the melancholic, bleak and dark side of fine arts, design, illustration, photography and fashion.

glyn-smith-08

glyn-smith-09

glyn-smith-10

glyn-smith-11

glyn-smith-12

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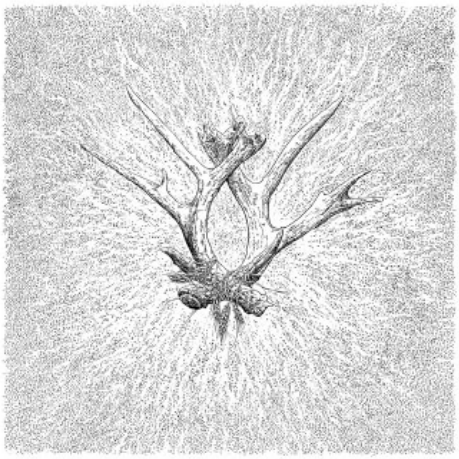

glyn-smith-22

glyn-smith-23

glyn-smith-24

A murder of crows? Dead birds found along Michigan railroad

yahoo.com

March 15, 2016 9:41 PM

Associated Press

SPRINGFIELD, Mich. (AP) — A murder of crows? Dozens of dead birds have been found along railroad tracks in southern Michigan, and wildlife officials are trying to figure out what happened to them.

Some area residents estimated there could be as many as 300 carcasses stretching at least 200 yards along the tracks, the Battle Creek Enquirer reported (http://bcene.ws/1pmmige). They were discovered Tuesday in Springfield, southeast of Grand Rapids.

A Calhoun County official found 57 dead crows along the tracks Tuesday, Michigan Department of Natural Resources wildlife biologist Tom Cooley told The Associated Press. Two birds were found to have fractures and may have been struck by a train, Cooley said.

Several dozen crows were found dead near tracks in the same general area last month. About half a dozen were looked at and determined to have been killed by a passing train, he said.

Birds are susceptible to the weather, especially windy or stormy conditions, according to Cooley.

"With these, there's got to be something in that general area that makes them prone to be struck," he said.

The livers of the two birds brought to Lansing on Tuesday will be tested to see if pesticides played a role in their deaths.

Information from: Battle Creek Enquirer, http://www.battlecreekenquirer.com

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'Dead' wife seen on TV after being 'buried' by husband may have lost her memory

11:09, 11 Mar 2016 Updated 11:13, 11 Mar 2016 By Rita Sobot , Sophie Evans

mirror.co.uk

A woman who popped up on TV two years after her grieving husband believed he had buried her may have lost her memory, it has emerged.

Abragh Mohamed held a funeral for his beloved spouse in 2014 after she was thought to have died from 'serious injuries' in a car crash in Morocco.

But he was stunned when she recently appeared, alive, on a popular TV programme designed to reconnect loved ones who have lost contact.

Now, it has been theorised that the woman may have taken two years to contact her husband because she suffered severe head injuries in the crash.

These wounds could have caused her to suffer memory loss and subsequently forget her identity, it is said.

However, it is not clear what the woman has been doing since the incident, nor how she came to be wrongly deemed 'dead' in the first place.

Following the crash, Mohamed was told by doctors in a Casablanca hospital that his wife had passed away from her injuries.

He later held a funeral for her - without realising he had been given the wrong body to bury.

Two years after the woman's 'death', family members sat down to watch the popular Moroccan television series 'Al Mujtafun (Desaparecidos)' or 'Al Mujtafun (Disappeared)'.

It was then that Mohamed's 'deceased' wife phoned in, saying she had lost contact with her husband and gave his name and former address.

The woman had lived in the small mountain town of Azilal in Morocco

The 'widower'"wasn't watching the programme when she phoned in to trace him but friends were and they broke the shock news to him.

He told Spanish press: "I did not know it was a different body that we buried and my wife was still alive."

The woman had lived in the small mountain town of Azilal.

Her husband was told by the doctors that she probably wouldn't survive but they needed the bill to be paid in any event.

He therefore travelled the four hours back to his home and when he returned with the cash, was told his wife had died.

Later, he received what he thought was her body, wrapped in a shroud and already in a coffin which he took back to Azilal for her burial.

DailyMirror

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Spotlight on Research: Decoding Dorset Polar Bear Effigies

Matthew BettsMarch 9, 2016Museum Research,Spotlight on the National Collection

Multiple carvings of polar bears swimming/stalking or "Lying Still-Hunting." Such carvings were sometimes previously interpreted as "flying bears." Canadian Museum of History, • IMG2014-0118-0001-Dm

One of the most intangible aspects of archaeological research is the interpretation of spiritual beliefs and practices. This is because much of the archaeological record, especially for Indigenous Peoples in Canada, pertains to hunting, gathering and daily life. Artifacts that clearly relate to spirituality are rarely preserved and recovered. This is frustrating for archaeologists, given that oral histories describe a vibrant and rich spirituality that permeated nearly every aspect of ancient Indigenous life.

Often, when we study the ancestors of modern Indigenous Peoples, we can use their historical accounts and oral histories to project recent spiritual beliefs into the past — this is called the "direct historical approach." While this method can be problematic (for instance, it assumes that Indigenous spiritual beliefs did not change over time), it has proven useful when critically applied. But what can be done when the ancient people we are studying have disappeared, leaving no genetic or cultural descendants?

Such a case presents itself with the Dorset, a hunting and gathering people who lived in the Canadian Arctic between 700 and 2,500 years ago. Like their Palaeoeskimo predecessors, the Dorset hunted many Arctic species, including caribou and muskox, but many sites indicate that they specialized in hunting seals. Mysteriously, they abandoned technologies and practices known to their ancestors, like the bow-and-arrow, watercraft and the keeping of dogs. They dressed in clothing with a unique high collar to block the wind and dwelt seasonally in massive communal tent structures called longhouses.

Named for Cape Dorset, where their artifacts were first identified, the Dorset are best known for their spectacular ivory, antler, wood and stone carvings depicting people, animals and hybrid creatures. Preserved by the permanently frozen soils of the Arctic, this "art" provides an unparalleled window into Dorset spirituality and their relationship with the natural world.

In addition to humans, the most frequently depicted animal in Dorset art is the polar bear, which appears in a variety of forms and poses. Hundreds of polar bear carvings have been recovered from Dorset sites all over the Canadian Arctic and Greenland.

An Ivory carving of a polar bear diving and/or "Lying Still-Hunting." Canadian Museum of History, IMG2014-0118-0011-Dm

I have been fascinated with these carvings since I began my archaeological studies at the University of Toronto in the early 1990s. Why did the Dorset carve polar bear effigies so frequently, and what did it reveal about their spirituality and conceptualization of their place in the world?

Wooden polar bear carving with an inserted sliver, next to a human carving with a incised slot. The two may have been made to be joined together. If so, they indicate a very close spiritual connection between the Dorset and polar bears. Canadian Museum of History, IMG2014-0118-0007-Dm

When I began working at the Museum in 2007, I finally had an opportunity to study the largest collection of Dorset art in the world. I looked through the Museum's collection and noticed that the shapes and poses of the polar bear carvings repeated themselves, and that these forms often appeared to mimic behaviour I had seen in photographs of bears in the wild. Several years later, Marianne Kleist (Hardenberg), a Greenlandic archaeologist, provided additional data from collections around the world from her dissertation on Dorset art. With this expanded collection in hand, I began to hypothesize that these carvings were actually representations of real polar bears doing natural things. I speculated that if I could decode what these behaviours were, it might reveal why polar bears were so important to the Dorset.

The only problem with this line of inquiry was that I had never seen a polar bear in the wild and, while I had some ideas, I felt unqualified to interpret polar bear behaviour from the carvings. So, I reached out to Ian Stirling, one of the world's foremost polar bear researchers. A Scientist Emeritus with the Canadian Wildlife Service, Ian was enthusiastic about participating in the project, despite his extremely busy schedule. I sent him multiple photographs of the carvings, and he quickly determined that the Dorset were depicting polar bears in natural poses — and, moreover, that almost all of the art showed polar bears in hunting stances related to stalking and hunting their preferred prey, seals.

These insights were novel because previously the polar bear carvings had been interpreted as portraying bears in fantastical poses, representing “spirit” bears moving between spiritual realms. Some had even been interpreted as “flying bears.” What did this new information mean for the interpretation of Dorset spirituality?

An ivory carving of a polar bear engaged in “Standing Still-Hunting.”, Canadian Museum of History, IMG2014-0118-0009-Dm

We began to explore this by considering what the Dorset were actually doing when they observed and encountered polar bears. While the Dorset exploited a broad range of animals, many of their sites indicate that they spent much of their time seal hunting at ice leads — in the very same habitat where polar bears preferred to hunt seals. The Dorset were observing polar bears hunting seals, at the same time and in the same way that the Dorset themselves were pursuing seals.

I believe the polar bear effigies may have been used to remind and teach the Dorset the proper methods of hunting seals — using stillness, stealth and cunning. The carvings may also have been used in a ceremony to draw hunting prowess from the effigies and the polar bears they represented, to increase the hunter’s chance of success.

But I think it is possible to reveal an even deeper meaning in the polar bear carvings. Polar bears and the Dorset shared a way of living at the ice edge, hunting seals. Perhaps the polar bear became a way for the Dorset to think about and symbolize their place in the world. In effect, by making the carvings, the Dorset signalled “This is who we are.”

Journal Reference:

Matthew Betts, Marianne Hardenberg, and Ian Stirling. 2015. How Animals Create Human History: Relational Ecology and the Dorset-Polar Bear Connection. *American Antiquity* 80(1): 89–112.

Decomposing Bodies Power Ethereal Cemetery Lanterns

18 march 2016

psfk.com

Decomposing Bodies Power Ethereal Cemetery Lanterns

Sylvan Constellation imagines final resting places as green, bright spaces

Jeb Brack

What happens to you after death? We expect that our loved ones will grieve, someone will say consoling words to our family and friends, and perhaps there will be a party with fond toasts to our memory. But what becomes of our remains? In most cases, bodies are either embalmed or cremated, buried or scattered in some meaningful location. But the Centre for Death and Society at England's University of Bath held a competition in hopes of reimagining the future cemetery. They selected as their winner 'Sylvan Constellation,' a proposal that combines grieving with the latest in green technology to create a sustainable, peaceful space.

Sylvan2.jpg

Sylvan Constellation envisions the cemetery as a series of woodland paths through clusters of 'memorial vessels,' some at the level of the path and some suspended on columns overhead. The vessels contain remains and microbial fuel cells that hasten decomposition. As the body breaks down, its energy is converted into electricity that causes the vessel to glow, lighting the nearby paths, creating beautiful surroundings while avoiding the environmental impacts of embalming or cremation. Centre director Dr. John Troyer said in a press release, "The proposal captured the Future Cemetery design competition's larger themes by presenting a mix of different sustainable technologies."

The proposal is the work of Columbia University's Graduate School of Architecture, Planning and Preservation. GSAPP will receive a prize of five thousand pounds and a month's residency in Bath to research the nearby Arnos Vale Cemetery, where Sylvan Constellation will be constructed. GSAPP will collaborate with Arnos Vale and the Centre to bring the project to fruition. "By working together on this project, collaborators will establish networks for longer-term projects involving innovative, sustainable design around end-of-life planning," said Troyer.

The Demon Walking Near the Stickney Mansion | Ghosts & Hauntings | True Ghost Tales

trueghosttales.com

trueghosttales.com

True Ghost Tales

Posted on April 13, 2011

YOU ARE HERE --> Home » Ghosts & Hauntings » **The Demon Walking Near the Stickney Mansion**

I had always known about the Stickney Mansion in Woodstock Illinois. I had visited as a teenager in 1983. The Mansion had at one time had a boy hang himself in the Mansion. The parents of the boy did s&#65533;ances trying to talk to their son.

The mansion was frequented by teenagers looking for a ghost. I never did see anything on the few occasions I drove by the mansion. I was fearful driving down near the Mansion it had large spooky trees and their weren't too many houses built there.

The Stickney Mansion had an iron gate and had all round corners. The house is located in Bull Valley Illinois. It was known to be haunted. In 1984 my brother died in a car accident pretty close to the haunted mansion. He died on Fleming Road a few miles near the mansion.

The George Stickney House or simply "Stickney House" or "Stickney Mansion" is located in rural McHenry County, Illinois, in the small village of Bull Valley, near Woodstock, Illinois. Stickney believed that the spirits required the freedom to roam without getting caught in corners. Therefore, the home's interior was designed with no 90 degree

I never thought anything about the close proximity of the mansion to where my brother died in the car accident. Until 1986.

On a winter day in a bitter cold January day in 1986. It was 1pm and it was a bright sunny day. I was attending McHenry County College and was running late for one of my classes.

I sped down route 14 leaving Woodstock and was heading toward my destination, the college. As I drove around a large curve I straightened out my car and saw a Church on the left side of the road.

I suddenly spotted someone walking in the frozen snow dressed in a black robe. He was tall. The man dressed in black had his hood up and I could not see his face.

The man turned and walked into the tall icy snow. I saw the man in the black robe walk in toward Bull Valley. The man kept on walking toward a group of pine trees in the snow. There were no houses around only a distance away.

I did not understand why someone would be walking in the bitter

angles between the walls cold like that.

I did not think nothing of it until I realized the man dressed in the black robe was headed for Bull Valley and he was walking in the direction toward where my brother had died in a car accident and near the Stickney Mansion.

I shudder with terror, when I think of what I saw that January day and know now what I saw it wasn't a man it was a spirit. This spirit was an evil one.

Sent in by Carri Williams, Copyright 2011

> "The Stickneys may have drifted toward spiritualism as a way to communicate with their dead children; they had twelve children but only three survived to adulthood. It is known that the family conducted seances on the second floor of the building. In the years since the house left the hands of the Stickney family, owners have reported supernatural occurrences." ~ Wikipedia

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Comments

19 Responses to "The Demon Walking Near the Stickney Mansion"

1. alastair says:
April 13, 2011 at 4:48 am

carri, i know that you are sensible and thoughtful, but its probably just a coincidence that a man in a black robe was walking in the direction of your brother's accident. he would have his own reasons for walking through the cold. did you feel anything at the time? a feeling of dread, or terror? if not then it was probably just a normal, everyday person, not a demon. sorry.

2. Anonymous says:
April 13, 2011 at 6:03 am

i dont understand how you figured that he is a evil spirit?i mean it could be anything from a man to ghost but there should be some sighn of evilness other than wearing a black hooded robe…

3. Rosie says:
April 13, 2011 at 1:21 pm

I don't get it. There is no way for you to draw a conclusion that the tall man in black robe is a demon like that. You might feel spooky but you can not convince me. Sorry, I just don't think so.

4. LMC says:
April 13, 2011 at 7:25 pm

Wow Carri thanks for sharing… What a horrible thing to lose your brother like that… My heart goes out to you.

I never heard of the Stickney's Mansion??? I need to look it up to see what it says about it??? Care to share more info on it?

I'm sorry to say I have to agree with everybody else… Wearing a hood and bundled up in the snow anybody would do that while walking in the snow. If you didn't pick up the negative vibes @ the time you saw the guy most likely it would of been someone caught in the snow.

- Caretaker says:
April 14, 2011 at 9:43 am

http://en.wikipedia.org/wiki/George_Stickney_House

- LMC says:
April 14, 2011 at 12:37 pm

Thank you CT

5. BekkieLassy says:
April 14, 2011 at 4:44 am

I agree with them.
He might have had hes own reasons for walking there in the cold and covered most of hes boddy from the cold that why you couldn't see his face.
Well the sory of the mansion is very interesting though. Thanks for your story

6. Petesays:
April 14, 2011 at 5:31 am

it could have been a spirit, but why evil?, maybe just the spirit of a long dead monk??? I guess we'll ever know.

7. eileen says:
April 14, 2011 at 5:08 pm

Well…I grew up in Lake County, and had dear friend who lived in McHenry, and have been by there many times…there were always many stories about Bull Valley and bizarre goings on all around there…a Satanic Cult that was rumored lived either in the home, or near there, etc. etc.…but back then it was still very rural…so if you needed privacy…that was a great place to find it…yet still close to Chicago.…

I had a friend who's brother was to go out there alone one night on a dare, and encountered a very bizarre man, with something disturbing in a jar, who scared the bejeezez out of him…the details escape me, it's been YEARS…

Never really sure how many of those stories were true, I tend to believe things are based in truth, although it gets distorted like a game of telephone….but then you have wonderful Cuba Road in Barrington and White Cemetary nearby as well….booooo

I used to bartend in Wauconda, and a handful of other places in Lake County…around Halloween I would ask my patrons to tell me their own true ghost story, and a surprisingly large number of people had stories to tell…

- LMC says:
April 14, 2011 at 6:10 pm

Are you gonna share??? I can't wait to read them

- eileen says:
April 18, 2011 at 11:14 am

Most are just snippets, not long, not connected with any known history…

The Cuba Road stories, in Barrington Il…surrounding White Cemetary, people who have seen orbs floating…someone drove by late, late at night and saw a clown, with a bunch of balloons waving from inside….(this is a dark, creepy road)…the vibe is very "time is standing still" if you go down there at night…someone told me they knew the people with the house next door, and they would often come home to rearranged furniture….phantom cars…

For a short time I tended bar at a small place off a frontage road…it was a Saturday night, literally a dark, stormy night, and I was alone…and blond haired, blue eyed 40ish/50ish man walked in…I distinctly remember a very unusual gold charm on his neck, I got him his drink and he didn't have enough money on the bar…I asked him for the money, and he looked me in the eye, and said "I am Satan and I can give you anything you want…what do you really want?"…I said "I want you to give me a quarter and stop being creepy"…he paid me, finished the drink and left….

I knew a guy with a cabin in WI, he was told by neighbors the cabin was used by satanists…he left for a few weeks, and left the storm windows leaning against the walls where they needed to be put in (the old fashioned ones on a frame that you need to take in and out) an when he returned they were all standing on end, no longer leaning…

A lady whose grandma had a 'man' in the house…grandma would tell her just to ignore him…etc…and when grandma finally had to sell, she sat down, and explained to 'the man'/ghost, whom she shared the house with for years, that she sold to a nice family, and he needed to be sure NOT to scare them…and when she did this she actually heard weeping…from the ghost.

route 41, between WI and IL border…I've heard from 2 people of a phantom woman on the highway, know a man who swore he drove through her, another who said she runs into a nearby cemetary….(I could not find the cemetary though… :~( )

A restaurant where I used to work, very cool, old building…a man ran through the front door, around the bar and into the kitchen and down the stairs into the creepy cellar basement…was chased by owner and his friend…no way out, and when they got down there no man either!…and as the other owner was telling me the story, we heard a huge crash in the kitchen…a metal station topper had flow across the room.

- LMC says:
April 18, 2011 at 1:39 pm

Wow thanks for sharing your experiences

awesome stories!
I have a question what's a snippet?

- eileen says:
May 22, 2011 at 4:13 pm

A snippet is a little piece, so not a big, long drawn out story, but just a little thing that happened….

8. Carri says:
April 15, 2011 at 10:17 am

To those who disagree this is a known haunted location. This thing had on a long black satanic robe with a hood over his face. Walking in the snow toward tree in the direction of the haunted Mansion. I thought it was strange it was walking away from a church and in that haunted location in broad daylight. It was no Monks outfit. It was a satanic robe.

- LMC says:
April 17, 2011 at 3:34 pm

Nobody is disagreeing on the haunted mansion, just questioning about the demon.

I knew someone who had a cape & hood some people thought it was an satanic robe but it wasn't just a just a cape with arms & a hood… Many years once upon a time the cape & hood was used by eveybody including the monks… I do remember in history there were certain priests (forgot which religion) any way… They came to America wearing black & white collars plus black long capes with arms & hoods… Looked like satanic robes… The natives gave them the nick name Black Robe.

I always analyze everthing before coming to a conclusion… That's just my way… I can't speak about others… Yet it's a good thing to analyze everything & cover all the bases

9. W.S says:
April 19, 2011 at 5:04 am

I Agree, but in Carries defence, nobody was with her that day to back up the story. i find it very strange taht somebody would be loitering around a well known haunted mansion…in the snow no less with just a robe on dont you guys think? maybe she did have a bad vibe that day that made her automatically assume he was evil….You dont normally make ussumptions like that, if you are not sure and then tell people, because, as we have seen here, they might not believe you. i do because i have seen the black hooded figure too. And he does not have a face….

- LMC says:
April 22, 2011 at 3:40 pm

Don't take it seriously there are skeptics & paranormal professionals… The pros & believers always analyze… That's all.

I can't talk for others just for me… I am analyzing cause I wasn't there… Just covering all the bases… Doesn't mean I don't believe her.

You had an experience yourself, it does happen… I have had allot of paranormal experiences through out my life… I always analyze my experiences it's a fine line between reality & the paranormal realm, you'll be surprised.

Don't worry just like everything else humans analyze, do tests & check ups… This is just another thing to analyze

walk with peace in your heart,
LMC

10. josh says:
May 16, 2011 at 9:07 pm

i have the same question.how do you know it was evil?just because he had a black cape on.this is a misconception,a persons clothing has nothing to do with their pesonnality,so why isn't it the same for a spirit?people have so many misconceptions about spirits and simply label spirits as evil without knowing them.spirits have a personnality just like humans.i think hollywood and christianity has a lot to do with this,we tend to be prejudiced toward spirits based on what we see and hear on t.v and radio churches.now i know there's evil spirits out there but not all are evil.there's an old saying in palo mayombe that goes(pa que tu me llama si tu no me conoce)why do you call me if you dont know me.)you have to know the spirits before you call them.meaning every spirit is unique and you call on those who are friendly with you.

- W.S says:
May 20, 2011 at 3:22 am

as you say, hollywod and the media have given us a misconception about spirits, how can you say they have a “personality”?. a personality is something a living person has that makes them unique, which is attributed to the brain firing neurons. a spirit is energy left behind after somebody passes away, and it will reveal itself to somebody in a way that will frighten them (if it is malicious), or will not frighten them (if it is friendly – as you put it). a spirit, or demon for that matter, does not have a personality, if a loved one passes away, it will remain to watch over you, a spirit is driven by the strongest energy it had here on earth- hate, love, anger, or worry. whatever it may be… if it chooses to stay. But a demon exists to cause anger, hurt, chaos and in most cases to destroy a good life. It is not personality. I am sorry if i offend you, but i just cannot agree with that comment.

Disastrous fire for South Street Society

By Caleb Cluff March 8, 2016, 3:30 p.m.

thecourier.com.au

The Courier

The destruction of the Coliseum still looms large in memory, 80 years later, and led to the construction of another Ballarat icon.

The Royal South Street Society is celebrating its 125th anniversary of competition this year, but there is another, less auspicious date falling soon that might loom in the memories of the older members of the community.

Glory Days: The Coliseum in the 1920s. Photo: State Library of Victoria.

On March 23rd, 1936, 80 years ago, the enormous Coliseum Hall caught fire. Built in 1908, it was originally designed to seat 4,000 to 5,000 people and had been the home of the South Street Society since that time. The largest building in Ballarat, it was leased by Paramount Pictures and used as a movie palace when not required by the society. This use was to prove its inflammable demise.

The building stood on the corner of Little Bridge and Grenville streets and opened onto the former. Prior to its construction it had been Rennie's Livery and Letting Stables. It was built at a cost of £13,000, a sum which is improbably difficult to convert to a value today, but might well be considered near $2 million. Similar in design to the Ranger Barracks in Curtis Street, constructed 20 years earlier, the Coliseum had a Queen Anne frontage and was built of timber.

To give an idea of the importance of the Society to Ballarat even in its early days, the prize lists for 1910 contained the following amounts: £500 for brass band contests, £370 for choral, and £450 for vocal, gymnastics, essays, debating, pipe bands, instrumental music and elocution – a total of over £1,300, plus another £100 from the state government for the best essay addressing "Victoria: Its Resources and Greater Possibilties." Considering that the average yearly wage for a male factory worker was around £150 at that time, and for a female worker around £70, the generosity of the prizes reflected the status of the

Gone in 40 minutes: nitrocellulose film caused the building to burn rapidly. Photo: Ballarat Historical Society.

competition. More important was the role fostering culture among all classes of people in the city – valuable training in public speaking and musical opportunities were offered to both the wealthier schools and institutions such as the Melbourne Ragged Boys' Home Mission.

Royal South Street was to occupy the Coliseum for the next 28 years, until the morning of March 23rd, when a cleaner noticed smoke rising from the eastern walls of the building. Despite the local fire brigades responding promptly, a hot northerly wind blowing that day drove the fire into a 15,000 ft (4.5km) stockpile of movie film. Composed of nitrocelluose until the 1950s, film stock was then aggressively incendiary. As soon as the stockpile ignited, the timber building – and the Athenaeum building attached to it – was doomed. The Coliseum burned to the ground within 40 minutes. Nothing was saved. Film projector equipment belonging to Paramount and valued at £5,000 was destroyed. Overall damage was estimated somewhere between £20,000 to £30,000 – barely offset by insurance of just £6,000.

Collapsed: The building was burned to the ground. Photo: Archival.

Responses to the loss of the Coliseum are reflected in letters to *The Courier* at the time. R. H. Ramsay wrote:

"I have been a member of the committee of the South Street Society for the last 17 years, and can speak with definite knowledge of the wonderful asset the society is to Ballarat, and realise what a tremendous loss, not only to Ballarat., but to the whole of Australasia, the discontinuance of the Competitions would mean. Now that the Coliseum has been destroyed, there is no hall in which these huge Competitions can be carried on… there is a great fear the Society will be forced out of existence… The Society has been the finest publicity agent Ballarat has ever had..."

And V.E.Greenhalgh proposes bringing forward an idea that wasn't to come to fruition for another twenty years:

"There can be no doubt that the citizens of Ballarat will be behind any movement to help the South Street Society overcome their disastrous loss… Everything points to the adoption of the civic centre scheme as being the most suitable site…"

The site that the writer was referring to was not the current hall site, by the way, but rather the block between Lyons and Raglan streets, south of Sturt. 'Culture', another writer, supported the idea:

"The present area of land owned by the Society is admittedly set in surroundings little better than a slum and is a blot on our fair city.To erect a handsome building there without

attempting to demolish the adjacent eyesores would be a grave mistake… proceed with the first stage of the Civic centre scheme proposed by Mr Coburn (a councillor at the time) and build the hall on the south side of the Sturt street block between Lyons and Raglan… or remodel and enlarge the present City Hall..."

Finally 'Think Big' wrote:

"The old Coliseum was nothing more than a death trap, and I shuddered to think what might have happened if the building had been full and a fire had broken out… Now is the chance for the South Street committee to get themselves out of the doldrums and get a long-felt want for the staging of theatricals. Think big and you will act big."

R. H. RAMSAY.

THE CIVIC CENTRE SCHEME.

Sir.—It sometimes takes a calamity to awaken the conscience of a community to its assets. There can be no doubt that the citizens of Ballarat will be behind any movement to help the South Street Society to overcome their disastrous loss in the burning of the Coliseum. To enable them to "carry on," a new hall must be built immediately. But where? The old site is out of the question, as the location is unsatisfactory, moreover the cost of fundations in such ground would be prohibitive.

There may be some who will suggest the extension of the present City Hall, but serious disabilities such as risk of fire and the inconvenience of climbing flights of stairs must remove all such ideas.

HALL ART GALLERY SQUARE.

Everything points to the adoption of the civic centre scheme as being the most suitable site. The civic centre

Contemporary suggestions: writers to The Courier offered their thoughts. Photo: The Courier Archives.

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Cover: Giorgio Vasari and assistants (16th century), *Battle of Lepanto*, fresco, Sala Regia, Vatican. © Photoscala, Florence

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With regard to the markings, Gregory IX had a penchant for a badge, but there were places like Logroño or Calahorra where the Christian authorities preferred to compel Jews to pay a tax for not using it. It was not until 14th century that the use of the badge became frequent, perhaps because the Council of Zamora of 1312-1313, which included a measure relating to the use of a badge (law 7), urged compliance with the Pope's Decretals that were related to this[27]. In 1313, the Assembly of Palencia compelled Jews to put on a yellow circle. This became red in 1405 at the Assembly of Valladolid[28]. According to the iconography, men used to put the circle on the left breast and women on the forehead[29]. By the middle of 15th century, the regulations of Toledo said that Jewish men and women had to wear a piece of red cloth, the men's sewn on the shoulder of their tabards, and women's on their cloaks, and they were banned from simply pinning it on. If they were seen walking at night without the mark, they would spend 30 days in prison. Similar measures were taken in Escalona in 1489. At that time, women and men placed the red mark on the right shoulder in accordance with the Catholic King and Queen's regulations of 1476[30].

There were other provisions concerning clothes apart from the badge. In the Spanish kingdoms during the 13th century, there were general laws to limit luxurious dresses for economic reasons, but mainly in order to avoid confusion of the different social classes. The custom was useful in recognising the social condition of each person, and the measures also concerned Jews, mainly women. The tendency was to restrict their use of coloured fabrics, especially red ones, a kind of silk called *cendal*, gold, silver and jewels, and they were compelled to use rough and dark-coloured clothes. In 1268, The Assembly of Jerez banned Jewish women from putting gold on the *sankas*, a kind of clog with a thick wooden sole that was used for keeping out the damp[31]. In 1348, the Legislation of Alcalá stipulated the kind of harnesses and saddles that Jews could use and own (law LXXV). The Assembly of Valladolid of 1351 repeated the prohibition relating to the use of certain types of clothes at the request of the representatives of the cities, and those who took part in the Assembly of Toro in 1371 claimed that Jews could not wear "good clothes", or ride on mules, which was considered to be very luxurious[32]. In 1412, the Legislation of Valladolid ordered Jewish men to wear tabards instead of shawls (article 13), and Jewish women to dress in full-length shawls and head-dresses without gold, and to cover their heads with double shawls (article 14). All Jews, men and women, were not allowed to wear clothes which were more expensive than 30 *maravedíes* a *vara* [a unit of length equal to 0,8359 m] on pain of the loss of the clothes the first time, the loss of clothes and 50 lashes the second time and loss of goods and 100 lashes the third time (article 15). Even the Jewish authorities included some of these provisions in the regulations of their own communities because they did not want to stand out and they wanted to avoid the envy and the hostile reaction of the Christian population. Chapter V in the *taqqanot* of Valladolid of 1432 (Source 1) banned excessive luxury, especially in the case of women, who were compelled to dress in a simple way, without wearing clothes of gold, silk or camel hair, unless they were a maiden or a bride. Neither could they wear red clothes, brooches of gold or pearls, while the trains of their dresses could not trail on the ground more than about 13 *varas*. Men were not allowed to wear clothes of gold or silk. Finally, in 1476,

an order of the Catholic Monarchs established that Jews could not use gold or silver on their saddles, stirrups, spurs, swords and belts, while they were not allowed to wear scarlet cloths or silk, not even in their underclothes[33].

In addition to these clothing restrictions, some tried to impose a special appearance on Jews, who had to be different from Christians. In 1412, the Legislation of Valladolid ordered male Jews to grow beards and long hair, and not to cut them with a razor or scissors. Non-compliance was punishable with 100 lashes and a fine of 100 *maravedíes* (article 18). It was said that "they must have the same appearance as in Antiquity", and for the Christian authorities that meant uncut and primitive.

Finally, there were discriminatory measures applied to the personal hygiene of Jews. In the Middle Ages, all religious groups considered bathing as a way of ritual purification and an act of spiritual cleaning, so some distance between the three religious groups was necessary. Consequently, Jews and Christians were not allowed to bathe together (*Partida* VII, title 24, law 8; Legislation of Valladolid, 1412, article 10; Law by Juan II in 1443). That meant a timetabling system for the public baths had to be organised. For example, the *Fuero* of Teruel, although this city was in the kingdom of Aragón, said that men could go to the baths on Tuesday, Thursday and Saturday, women on Monday and Wednesday and Jews and Muslims on Friday. No mention was made of Jewish and Muslim women, even though some compulsory religious practices such as the *Tebilah* or monthly purification made bathing really important for the first group. In some cases, it was decided to build special baths for Jewish women, as happened in the communities of Toledo and Calahorra[34], although it is also possible that Jewish and Muslim women used the baths on the same days as men, but at different times.

Feeding and nourishment

There were also dietary laws for the Jewish population, drawn up with the objective of keeping a distance between Jews and Christians during meals, thereby avoiding any kind of social contact between the communities. As early as the 4th century, the 50th canon of the Council of Elvira banned Christians and Jews from eating together, and this ban was repeated in the Council of Coyanza in 1055[35]. Christian men and women were not allowed to invite Jews to eat or drink in their own houses, and vice versa. Neither could they drink wine that had been manufactured by Jews (*Partida* VII, title 24, law 8). Jews were not allowed to drink wine manufactured by Christians, because the *Talmud* banned it[36]. The Council of Zamora of 1312-1313 forbade Christians from taking part in Jewish meals (law 9), and, in 1412, the Legislation of Valladolid forbade Jews, Muslims and Christians from eating and drinking together, with a fine of 1,000 *maravedíes* (article 4) for non-compliance. It also banned Jews from sending food and beverages to Christians at a risk of a fine of 300 *maravedíes* (article 10). Juan II repeated the prohibition in 1443. This did not prevent certain improper situations. For example, in 1488, the Jews from Soria complained because the official servants of the city charged them for the food and beverages for a local feast even though Jews were not allowed to take part in it[37].

Restrictions were also applied when Jews wanted to buy or to sell certain food items. The regulations of Toledo in the middle of 14th century banned Jews from selling fresh fish in the Jewish quarter during the days of abstinence. This was probably so Christians, who were compelled not to eat meat during these days, would not be without supplies. Also in the regulation of Toledo in 1398, Jews and Christians were forbidden from buying meat to share, or suffer a fine of 72 *maravedíes* each and the confiscation of the meat, which would be sent to prisoners. In 1480, Christians were forbidden from buying meat from Jewish butchers at the risk of a fine of 300 *maravedíes* the first time, 600 *maravedíes* the second time and 1.200 *maravedíes* or a punishment of 50 lashes the third time. The same punishment applied to both buyer and seller[38]. In 1412, the Legislation of Valladolid determined that Jews could not sell bread, butter, oil, honey, rice or any kind of food items to Christian people. Neither could they have shops for buying or selling food or beverages to Christians, risking a fine of 2,000 *maravedíes* and physical punishment (articles 2, 4 and 21) for non-compliance.

Finally, in order to eradicate Jewish customs, there were some restrictive provisions against Jewish food rules. From the 7th century, the distinction between pure and impure food items was banned[39], a prohibition that was included in the *Fuero Juzgo* (book XII, title II, law VIII). This last one established a punishment of 100 lashes and a haircut for Jews who separated wines or meats (book XII, title III, law VII).

Housing

In accordance with the *Partida* VII, Jews had to live in captivity amongst Christians so they would not forget they came from those who had killed Christ (title 24, laws 1 and 2). Christian and Jewish people were banned from living in the same house as early as 1055, during the Council of Coyanza[40]. Eventually, Jews were confined to "a compulsory, restricted and exclusive space", such as that presented by Luísa Trindade for Portuguese cities in the previous volume of the TWG3[41]. This measure was also applied to the Muslim population, whose problems and effects on the urban map she describes in her contribution to the present volume, sometimes comparing Portuguese and Spanish cases.

The physical space where the Jewish population lived was called *judería*, *jueria* or *juheria* [Jewish quarter] in the Castile and León kingdoms. In accordance with the *Partida* VII, Jews had to live quietly in their own quarters, and they were not allowed out during Good Friday (title 24, laws 1 and 2). In 1348, the Legislation of Alcalá established the segregation of the Jewish community. Members of parliament claimed the law was sometimes not obeyed, as happened during the Assembly of Toro in 1371, and when Ferrán Martínez, the archdeacon of Écija who incited the pogrom of 1391, threatened the council of Alcalá de Guadaira and other places in the diocese of Seville with excommunication because they allowed Jews to live amongst Christians[42]. However, the law had been clearly applied in other cities as early as in the 13th century. In Murcia, conquered by Christians to the Muslims in 1243, a Jewish quarter was established near the

gate of Orihuela in 1267, and in the case of Allariz in Galicia, Jews were banned from living outside the Jewish quarter and Christians from living inside as early as 1289[43].

Sometimes it was not deemed to be sufficient to live in the Jewish quarter, and other measures were added. The Council celebrated in Salamanca in 1355 forbade Jews to build their houses near churches or Christian cemeteries, and the Councils of Santiago of 1355 and Salamanca of 1375-1377 also quoted this provision. The measure was later included in the civil legislation of the Assembly of Toledo from 1480 onwards. In 1489, Catholic Monarchs compelled the official servants from Soria to act against some Jews whose houses had windows opening onto the Church of Saint Gil[44].

The existence of places inhabited only by Jews made them vulnerable to attack, especially after the bubonic plague of 1348. Such were the cases of the Jewish quarter in Seville in 1354, and the attack against Alcana, the smallest Jewish quarter in Toledo, in 1355, during which more than 1,200 Jews died according to the chronicler Pedro López de Ayala. The biggest quarter was saved because the aggressors could not cross the wall that protected it. It is therefore not strange that when the members of the Assembly of Toledo of 1366 asked Enrique Trastámara to demolish the wall, the Jews from Toledo hurried to pay one million *maravedíes* to avoid the measure. During the civil war of 1366-1369, the Jewish quarters of Briviesca, Aguilar de Campoo, Segovia, Ávila and Valladolid, as well as some of the Burgos and Palencia areas, were stormed by troops that contained French and English mercenaries who helped in the conflict[45].

But it was mainly the pogrom of 1391 that brought about a change in the Jewish quarters. It began with the storming of the Jewish quarter in Seville, where the Jews who resisted were massacred – 4,000 Jews, according to the chronicler Pedro López de Ayala. The violence later spread through Castile - Córdoba, Andújar, Jaén, Úbeda, Baeza, Écija, Alcalá de Guadaira, Ciudad Real, Toledo, Segovia, Burgos and Logroño, as well as some Aragón cities[46]. The Jewish community of Seville disappeared, while that of Toledo was reduced to the size of a small city like Talavera or Maqueda. The survivors escaped to small cities and villages, where they founded new communities. But the Legislation of Valladolid of 1412 determined that they had to live separately in places with a wall and only one gate (Source 2). At the same time, Jews were banned from leaving the city at the risk of losing their goods. If they were discovered fleeing the kingdom, they would lose their goods and be captives for ever (articles 16 and 23). This gave rise to new local laws that insisted on the creation of new Jewish quarters, as happened in Olmedo in the third decade of the 15th century, in Toledo in the middle of the same century, in Soria in 1477, when the Jewish quarter was marked out, and in Cáceres in 1478. After the reiteration of the Assembly of Toledo in 1480, which imposed a deadline of two years for the public works in order to isolate the Jews, the Jewish quarters of Soria, Badajoz, Logroño, Ponferrada, Orense and Plasencia were established. The Christian authorities tried to limit the number of resident Jews in certain cities like Burgos in 1486, while the enclosure had to be enlarged in others because there was not enough space for all the Jews. This happened in León in 1488 and in Guadalajara in 1489. Improper situations were very frequent, particularly Christians with houses inside the Jewish quarters demanding high rents from Jews[47].

Employment

The first discriminatory measures relating to Jews' work had the objective of preventing their holding power over Christians. A provision that went back to the *Theodosian Code* said they were unable to hold a position from which they could oppress Christian people, and this was later included in different Visigoth codes and councils, as well as in some *fueros*, such as those enacted in Toledo by Alfonso VI in 1101[48].

This ban relating to public functions reappeared in the 13th century from the 69th canon of the IV Lateran Council and the Decretals of Gregory IX in 1234 (book V, title VI, chapters 16 and 18). The *Fuero Juzgo* forbade Jews from governing, punishing or having power over Christians on the pain of a punishment of 100 lashes or loss of goods, and a haircut (book XII, title III, law XVII). They were also not allowed to work as administrators for Christian families on pain of a punishment of 100 lashes and the confiscation of the half of their goods (book XII, title III, law XIX). Furthermore, they were banned from working as scribes (*Partida* III, title 19, law 2) or lawyers handling cases for Christian people (*Espéculo*, 4, 9, 2; *Partida* III, title 6, law 5)[49]. The *Partida* VII (title 24, law 3), as much as the *Fuero* of Lorca in 1271, banned Jews from having any kind of authority over Christians. For example, the *Fuero* of Cordoba banned Jews from being *aportellados* [members of the local council], or from working in any kind of job that meant they had power over Christians. The Council of Zamora of 1312-1313 also asked the kings not to confer positions and offices on Jews (law 2), and the Jews were banned from working as lawyers for Christian people (law 8). The members of the Assembly of Toro of 1371 demanded that Jews should not hold any office, and still less that of a tax collector. In the Assembly of Burgos of 1377, Jews were banned from becoming *almojarife* [person in charge of collecting and managing the king's taxes and incomes][50]. Finally, in 1412, in the Legislation of Valladolid, Juan II repeated the ban on Jews holding the position on pain of a punishment of 2,000 *maravedíes* for the Jew and the Christian who had given him the position (article 5).

These kinds of measures were not always obeyed, as during the 13th century, Jews could hold certain positions as long as they paid for the privilege. For example, they paid five *maravedíes* to be a debt collector, 100 to be a tax collector in a big city (50 in a small one) and 100 to be an *adelantado* [civil servant chosen by the king for civil and military management of a certain area] in a big area (20 in the case of an *adelantado* of a Jewish community) (*Espéculo*, 4, 12, 55; *Partida* III, title 28, law 8).

Although Jewish doctors were usually better than their Christian counterparts, the 22nd canon of the IV Lateran Council banned Jews from working as doctors for Christians. Authorities were afraid of what Jews could do to Christians in such a position. This provision was not immediately included in the Spanish codes, but it increased the limits of the practice of medicine by Jews. The *Partidas* specified that Christians could not take medicines made by a Jewish doctor, who also were not allowed to treat Christian patients, although a Jewish doctor could recommend what to do to a Christian one (*Partida* VII, title 24, law 8). The Council of Zamora of Valladolid of 1322 not only

forbade the Jews from working as doctors for Christians, but also as surgeons and chemists, and the Council of Salamanca of 1335 banned Christians from availing themselves of Jewish doctors' services. From 1350, this rule was included in civil legislation such as the Legislation of Valladolid in 1412, when Jews were not allowed to work as spice sellers, chemists, surgeons or physicians for Christians, or to own pharmacies. The punishment was a fine of 2,000 *maravedíes* and physical damage (article 2). Neither could Jews visit Christian patients or give them medicines unless they were prepared to pay a fine of 200 *maravedíes* (article 10). There were no exceptions, not even the royal family, in accordance with the demands of the members of the Assembly of Burgos in 1367, who did not want any Jews in the house of the king, the queen or their children[51].

One of the most usual Jewish women's jobs was the upbringing of Christian children. The Decretals of Gregory IX in 1234 banned Christian women from working as wet-nurses in charge of Jewish children, and the Councils of Zamora of 1312-1313 (law 5) and Salamanca in 1335 banned Christian women from breastfeeding Jewish children. However, the *Fuero Real* forbade not only the upbringing of Jewish children by Christian wet-nurses but also that of Christian children by Jewish wet-nurses, with a fine of 50 *maravedíes* (book IV, title 2, law 4). The same legislation could be found in the proceedings of different assemblies of the Parliament of Castile and León (Seville, 1252; Valladolid, 1258; Jerez, 1268; Palencia, 1313; Valladolid, 1322; Valladolid, 1351; Soria, 1380; Valladolid, 1385)[52]. From 1443, Jewish women were banned from being midwives to Christian woman[53].

Limits were also imposed on other jobs in order to avoid disadvantages for Christians who had the same employment, mainly with regard to handicrafts and trade. Jews were not allowed to trade with Christians on pain of servitude for the Jew and a fine of 3 pounds of gold for the Christian, although they might trade with other Jews (*Fuero Juzgo*, book XII, title II, law XVIII). Christians were also banned from employing Jewish men or women (book XII, title III, law XXII). Jews were not allowed to buy Christian liturgical items (*Fuero Real*, book I, title 5, law 5). The regulations of Toledo for the 14th and 15th centuries tried to regulate the commercial activities of Jews, who were not allowed to sell certain products outside the city (rabbit, lamb or leather), while Christians were free to do so. Neither were Jews allowed to buy wood at certain times in order to promote the acquisition by Christians. In 1377, the Logroño guild of shoemakers complained to the king about some Jews devoted to this trade, although it was not usual[54]. The Legislation of Valladolid of 1412 banned Jews from selling food items to Christians (articles 2 and 6), as well as shoes and clothes (article 20). They were not allowed to work as carriers, veterinary surgeons, blacksmiths or tailors (articles 20 and 21). Furthermore, Juan II (1406-1454) said in 1443 that they were only allowed to work in "low and servile jobs" like ragmen, silversmiths, carpenters, bricklayers, shoemakers, basket-makers, tanners or clothes clippers[55]. In short, Christian authorities limited Jewish access to the most lucrative jobs and compelled them to do all kinds of servile jobs. Some knights from Trujillo forced Jews to clean the stables and house the prostitutes and scoundrels of the city, and they complained about this to the king in 1477[56].

Usury was one of the few activities that Jews were allowed to develop, although not without problems. Despite the fact that it was quite unpopular, there were a lot of regulations, even though the measures were not the same for Jewish and Christian usurers. The *Fuero Real* banned Jews from lending money "over bodies of Christians" (book IV, title 2, law 5), while a Christian usurer could accept servants or even the body of the borrower, which meant his freedom, as a guarantee[57]. The maximum profit a Jew could earn from a loan was also limited to three of four *maravedíes* a year if he did not want to return twice the amount of the money lent. There was no similar law for Christian usurers. Jews were also not allowed to transfer the objects they had received as a guarantee (book IV, title 2, law 6), whereas Christian usurers could do so, if the borrower did not pay on time (book III, title 19, law 1).

The practice of usury became even more difficult for Jews during the 14th century. The bishops attending the Council of Zamora of 1312-1313 asked for the banning of usury in accordance with the provisions of the recent Council of Vienne. Later, Alfonso XI of Castile-León decided in the Legislation of Alcalá in 1348 to reduce Christian debts to a quarter of their value, while he banned the Jews from lending money and applying any rate of interest (law LVII). According to Julio Valdeón, these measures had little impact because the representatives of the cities continued to demand that the law be observed in the different assemblies of the Castile and León Parliament (Valladolid, in 1351; Toledo, in 1366; Burgos, in 1367; Toro, in 1371; and Burgos again, in 1377). They finally succeeded when the Jews were expelled from the domains of the Catholic Monarchs in 1492 when most Christians did not pay off their debts, while Jews were not allowed to breach their contracts[58].

Finally, Jews were discriminated against not only as employees but also as employers. They were not allowed to hire Christian employees for the household, but only for work in the fields or if they needed a guide when going to dangerous places (*Partida* VII, title 24, law 8). Later, according to the Legislation of Valladolid of 1412, Christian authorities prevented them from employing Christians to till fields, work on vines or look after animals or buildings, under the threat of a punishment of 100 lashes the first time, 100 lashes and a fine of 1,000 *maravedíes* the second time, and 100 lashes and the loss of goods the third time. Christians were even banned from helping Jews during the *Sabbath*, performing such tasks as going to look for wine or lighting a fire, unless they were prepared to pay a fine of 1,000 *maravedíes* (articles 4 and 19). This changed in 1443 when Juan II (1406-1454) allowed Christians to serve Jews as long as they received a proper wage. It was included in the regulations of Toledo in the middle of the 15th century, although those Christian workers were not allowed to sleep in the same house as their Jewish bosses[59].

Lawsuits

The co-existence of Jews and Christians in Castile and León during Middle Ages was sometimes problematic, and a lot of conflicts had to be solved in the courts, which

usually treated Christians better than Jews. In the beginning, the *aljamas* [Jewish communities] enjoyed legal autonomy and they could use Jewish laws and their own judges. The situation was very similar to that of Portuguese Jews that Luísa Trindade has described[60]. However, as the *Partida* VII (title 24, law 5) established, and the *fueros* of Córdoba and Sahagún showed, provided that Jews and Christians were implicated in the same lawsuit, Christian laws were applied and Christian judges mediated[61]. Later, Jews lost their right to have Jewish judges solving lawsuits relating only to Jews. In article 7 of the Legislation of Valladolid of 1412, it was specified that Jews would be under the jurisdiction of the usual judges in the places where they lived.

In accordance with the *Fuero Juzgo* (book XII, title II, law IX), while a Christian could accuse someone who had committed a crime, Jews were not allowed to accuse a Christian. Later, the *Fuero Real* altered this law a little bit when it was determined that a Jew could accuse a Christian if the same Jew was damaged or the crime concerned the king and his rights, or the Church (book IV, title 20, laws 1 and 2).

The *Fuero Juzgo* banned Jews from Castile and León from testifying against Christians on any occasion (book XII, title II, laws IX and X), as did the *Espéculo* (4, 7, 5). This measure was later altered in the *Siete Partidas*, where Jewish testimony in the case of treason against the king or kingdom was accepted (*Partida* III, title 16, law 8). Such measures could also be found in the proceedings of the Council of Zamora of 1312-1313 (laws 1 and 4), where it was established that Jews could not be heard, and in some local laws like the legislation of Enrique II (1369-1379) for Seville in 1371, where the value of Jewish testimony was not denied, but was considered to be less valid than Christian testimony[62]. In accordance with chapter III of the *taqqanot* of Valladolid of 1432, Jews could not ask Christians for their intercession before judges or civil servants, and the *Partida* III established (title 11, law 20) that during a trial, if a Jew was compelled to swear, he had to do it in the synagogue before a court of Christians and Jews.

All these provisions clearly tried to benefit Christians when they faced Jews at a trial. Even then, it was sometimes not considered to be enough. For example, Ferrán Martínez, the archdeacon of Écija who promoted the pogrom of 1391, did not hesitate to take legal proceedings against Jews although he was not right, and only wanted to bother them[63].

Despite the impediments, some trials went favourably for Jews, but they were also discriminated against when the punishments were applied. Sometimes, those who were found guilty of damaging Jews did not have to serve their sentence, as happened in 1127 when Alfonso VII absolved the populations of Saldaña, Cea and Carrión who had injured Jews[64]. In accordance with some *fueros*, the fine for killing a Jew was usually higher than that for killing a free Christian. For example, in Nájera (1076), where the fine was the same for the murder of a Jew and the murder of a low nobility member[65]. When a Jew was murdered and the guilty party was not discovered, the local council of the place where the corpse was found had to pay a collective fine. Although it seems just the opposite, these kinds of provisions were not favourable to Jews, because the money from

the fines was not for the family of the victim, but for the king. However, the Christian population only noticed that it was worse to kill a Jew than a Christian, and because of that the representatives of the cities lobbied for the derogation of the law relating to the collective fines. They finally got their way in the Assembly of Burgos of 1377[66].

Transfer of heritage

The discrimination against Spanish Jews during the Middle Ages is especially evident when the documentation relating to the transfer of goods and estates by sale and purchase is analysed. In the first place, business was not allowed to damage the interests of the Christian authorities. For example, the 67th canon of the IV Lateran Council (1215) compelled Jews to pay the tithe on the possessions they had received from Christians. The ecclesiastical authorities tried to avoid the fact that the Church had lost the tithe that the Christians usually paid. In 1219, Honorius III wrote to the archbishop of Toledo ordering him to collect the tithe also on the houses that Jews had bought from Christians[67]. The measure was also included in the proceedings of the Council of Valladolid of 1228. Later the Decretals of Gregory IX of 1234 specified that Jews would have to pay the tithe on the lands and the goods they bought from Christians (book III, title III, chapter 16), and the Council of Zamora of 1312-1313 also approved it (law 10).

There were also some measures that tried to limit the goods that Jews could purchase. Some of them have been presented earlier when I wrote about the employment of Jews. Now I am going to analyse those related to the acquisition of Christian serfs. Jews were not allowed to buy or sell Christian serfs, or accept them as gifts. If they did, all their Christian serfs would be emancipated, while the Jew would lose half of his goods or receive 100 lashes (*Fuero Juzgo*, book XII, title II, laws XII-XIII; and title III, law XII). The measure was applied even though the Jew did not know the serfs were Christian. If the Jew knew that the serf was Christian before the purchase, he could be sentenced to death (*Partida* VII, title 24, law 10). Interest in the fulfilment of this law can be seen in a document of 1353, when Pedro I (1350-1369) selected two representatives to check that the Muslim serfs of Toledo that had been converted to Christianity were not still in Jewish hands[68].

The laws relating to the transfer of goods and estates tended to benefit Christians over Jews. In accordance with the *Fuero Real*, clergymen and laymen were not allowed to choose a Jew as an heir (book III, title 6, law 16), and if they failed to fulfil the law, the entire heritage would go to the king. Neither could they adopt a Jew, because they could only adopt people who were allowed to inherit (book IV, title 22, law 1). Neither could a Jew be the executor of a Christian testament (book III, title 5, law 8). It is also remarkable that a Christian converted to Judaism could be disinherited by his or her parents (*Fuero Real*, book III, title 9, law 2). However, this rule was not applied in the opposite case. A Jew converted to Christianity had the right to inherit from his or her parents or other Jewish relatives (*Fuero Juzgo*, book XII, title II, law XIII; *Partida* VII, title 24, law 6).

The most extreme situations related to the transfer of heritage took place after the approval of the Decree of Expulsion in 1492. The Jews were compelled to sell their estates and the Catholic Monarchs did not allow them to take gold, silver or money, but only other kinds of goods. Most of the sales were disadvantageous to the Jewish population, given that in some places the Christian authorities lied about the royal permission in such a way that Jews could not find people who wanted to buy their belongings. Sometimes, Christians directly banned Jews from selling their estates. There were also some authorities that increased the duties that Jews had to pay for transporting their goods. But the most frequent situation was that buyers refused to pay the arranged price[69].

The end of the "Jewish problem"

In the different kingdoms of the Iberian Peninsula, Jews were always considered the property of the kings, and this usually restrained the violence of the Christian population against them. However, it was not sufficient to avoid the occasional storming of Jewish quarters, a more frequent occurrence from the middle of the 14th century, and especially serious during the pogrom of 1391. The main consequence was a remarkable decline of the Jewish population, not only due to conversions, as has been analysed, but also because a lot of Jews were murdered.

Another kind of "solution to the Jewish problem", that of slavery, predominated in certain periods. Pedro I (1350-1369) enslaved the 300 Jewish families from Jaén and later sold them. In 1369, his brother, Enrique II (1369-1379), demanded that the Jews from Toledo pay 20,000 *doblas*, about 880,000 *maravedíes*, which the local authorities had to collect through the sale of the Jews themselves and their goods[70]. And, according to a letter that Hasday Crescas wrote to the Jewish community of Avignon, after the pogrom of 1391, a lot of Seville Jews were sold to Muslims[71].

However, another kind of "solution", that of expulsion, was preferred in the end. It became the only alternative to conversion. Some Visigoth kings like Sisebut or Chintila tried to apply it in the 7th century, but without success. The possibility reappeared in the 14th century when Gonzalo Martínez from Oviedo proposed it to King Alfonso XI (1312-1350). However, it was not until the 15th century that it was put into practice. The Jews from the bishoprics of Seville and Córdoba were the first to be expelled in 1483, and very soon after, those from Jaén and Cádiz followed. The war against the Muslim kingdom of Granada had just begun and the Catholic Monarchs wanted to remove the Jews from the border[72].

The definitive Jewish deportation from Castile, León and Aragón, as long as they did not accept the Christian faith, was approved by the Decree of Expulsion, signed by the Catholic Monarchs on 31 March 1492. The Jews were given four months to leave their domains, a period they could employ to sell their goods and estates, because they were not allowed to take gold, silver, money or those items that could not usually be exported. They were threatened with the confiscation of their belongings and the death

Discrimination Against the Jewish Population in Medieval Castile and León

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Abstract

The quest for the Jewish and Islamic legacy in the Hispanic cultural tradition has given rise to a historiography more interested in the positive than the negative issues related to the relationships between Christians, Jews and Muslims in the different kingdoms of the Iberian Peninsula during the Middle Ages. This has promoted the development of an idealised image and the arbitrary use of the word 'convivencia', and the concept of tolerance, the present meanings of which cannot be applied to that epoch.

In this contribution, I have orientated my study towards two of the Hispanic kingdoms, Castile and León, united in 1230. I have tried to show the degree of discrimination suffered by the Jewish community in these two kingdoms in the Middle Ages through a deep analysis of the legal sources, lay as much as ecclesiastical, and also through documentary collections reflecting their practical application. It can be seen in matters of practice such as religion, marriage and sexual relationships, clothes and bathing, feeding and nourishment, housing, employment, lawsuits and transfer of heritage.

Discriminatory measures promoted the separation of the different religious communities, cut out Jewish power and influence, and prevented the integration of the Jews into the society of Castile and León. This reality is far from that idealised image of the relationships between Christians, Jews and Muslims in the Iberian Peninsula during Middle Ages.

La búsqueda de la herencia judía e islámica en la tradición cultural hispánica ha generado una corriente historiográfica más interesada en resaltar los aspectos positivos que los negativos con respecto a las relaciones entre cristianos, judíos y musulmanes en los diferentes reinos de la Península Ibérica durante la Edad Media. Y esto está contribuyendo a crear una imagen idealizada, con la utilización arbitraria del término 'convivencia' y del concepto 'tolerancia', cuyos significados actuales no son aplicables a dicha época.

En la presente contribución hemos centrado nuestro estudio en dos de los reinos hispánicos, Castilla y León, unidos en 1230. A través de un análisis exhaustivo de sus fuentes jurídicas, tanto laicas como eclesiásticas, así como de documentos que demuestran su aplicación práctica, hemos intentado poner de manifiesto el grado de discriminación del que fue objeto la comunidad

penalty if they were discovered inside the kingdoms after the deadline. It was affirmed that they would have royal protection until they left, but some Jews were afraid of being injured or murdered, so those from Aranda de Duero, Cea and Saldaña informed the kings, and those of Illescas suffered. Other Jews did not receive the money for the sale of their belongings, as happened to Yehuda Bueno, a Jew from Grajal who had sold some houses to Christian people. Sometimes, Christians took possession of Jewish goods. This happened to a Jew from Villafranca del Bierzo, whose belongings were removed by the owner of the ship when he went to Naples[73]. From 1492, only those Jews who had opted for conversion to Christianity were allowed to stay in the Spanish kingdoms. But they weren't allowed to live comfortably. The "Jewish problem" changed into the "problem of the converted Jews", a fact that was not new at that time. María Dolores Cabañas analyses this in her contribution to the present volume. The new objective was to make converted Jews into real Christians.

Conclusions

The words that we have used in this chapter – conversion, assimilation and discrimination – are deeply linked to the history of the Jewish people. Without their own land, and condemned to the Diaspora for centuries, most Jews lived in strange societies, where they were marginalised. There was co-existence between Christian and Jews in the medieval León and Castile kingdoms, but not a perfect *convivencia*. This chapter has shown how the discriminatory laws against Jews were not simply theoretical. They were really applied and impeded the integration of the Jewish population.

The provisions relating to the practice of religion tried to stop people mixing up Christianity and Judaism, and considering Judaism to be better than Christianity. The laws that regulated the use of public baths tried to avoid contact between Jews and Christians, as did those that did not allow them to eat together, or those that banned intermarriage and sexual relationships between the communities. The imposition of badges and special clothes for Jews, which was useful for distinguishing them, and the demarcation of Jewish quarters in the cities promoted that separation. Other measures also limited the power of Jews over Christians, such as those related to commercial activity, the application of justice, the transfer of heritage and the regulation of jobs for Jews, who were indeed relegated to the most unpleasant and unpopular tasks.

In short, these provisions separated the Jews from the Christians, something that interested the Christian authorities and the members of the Church, who believed in protecting the Christian faith. Unfortunately, the discriminatory laws existed and were applied, and therefore the idealised image of the relationships between Jews and Christians in the medieval Spain must be refuted.

Notes

1 D. Romano, *Coesistenza/convivenza tra ebrei e cristiani ispanici*, in "Sefarad", 1995, 55, 2, pp. 360-363. This scholar protests against the use of the words '*convivencia*' and 'co-existence' as synonyms.

2 L. Suárez, *Los judíos*, Barcelona 2005, pp. 13-14.

3 M. de Epalza, *Historia medieval de la Península: tres culturas o tres religiones, Encuentro de las Tres Culturas*, Actas del I Congreso Internacional (3-7 octubre 1982), Toledo 1983, p. 99. See also by the same author *Pluralismo y tolerancia: ¿un modelo toledano?*, in *Toledo siglos XII-XIII. Musulmanes, cristianos y judíos: la sabiduría y la tolerancia*, Madrid 1991, p. 258.

4 L. Suárez, *Judíos* cit., pp. 335-336.

5 For example, F. Díaz Esteban, *Aspectos de la convivencia jurídica desde el punto de vista judío en la España medieval, Encuentro de las Tres Culturas*, Actas del II Congreso Internacional (3-6 octubre 1983), Toledo 1985, p. 115. Related to non-application of ecclesiastical laws see J. Valdeón Baruque, *El chivo expiatorio. Judíos, revueltas y vida cotidiana en la Edad Media*, Valladolid 2000, p. 21.

6 All the references to the *Siete Partidas* in BOE (ed.), *Las siete partidas*, Madrid 1974.

7 All the references to the *Fuero Juzgo* in Real Academia Española (ed.), *Fuero Juzgo en latín y castellano, cotejado con los más antiguos y preciosos códices por la Real Academia Española*, Madrid 1815.

8 All the references to the *Fuero Real* in G. Martínez Díez (ed.), *Leyes de Alfonso X, II: Fuero Real*, Ávila 1988.

9 J.A. de los Ríos, *Historia social, política y religiosa de los judíos de España y Portugal*, Madrid 1875-1876, t. II, doc. III. L. Suárez Fernández, *Documentos acerca de la expulsión de los judíos*, Valladolid 1964, doc. 104.

10 All the references about Castilian councils in D. Romano, *Marco jurídico de la minoría judía en la Corona de Castilla de 1214 a 1350 (síntesis y propuestas de trabajo), Encuentro de las Tres Culturas*, Actas del II Congreso Internacional (3-6 octubre 1983), Toledo 1985, pp. 261-297. Also in A. García y García, *Judíos y moros en el ordenamiento canónico medieval, Encuentro de las Tres Culturas*, Actas del II Congreso Internacional (3-6 octubre 1983), Toledo 1985, pp. 167-181. See the Legislation of Valladolid (1412) in P. León Tello, *Judíos de Toledo. Tomo I: Estudio histórico y colección documental*, Madrid 1979, doc. 49, pp. 446-449.

11 All the references to the Council of Zamora in 1312-1313 in De los Ríos, *Historia social* cit., t. II, doc. V. See Law by Juan I in L. Suárez Fernández, *Documentos* cit., doc. 173.

12 Suárez, *Judíos* cit., p. 472.

13 D.E. Carpenter, *Alfonso X and the Jews: An Edition of and Commentary on* Siete Partidas *7.24 "De los judíos"*, Berkeley 1986, pp. 65-66. García y García, *Judíos* cit., p. 174. Romano, *Marco* cit., p. 265.

14 Valdeón Baruque, *El chivo* cit., p. 75.

15 J. Rodríguez Fernández, *Las juderías de la provincia de León*, León 1976, doc. 56.

16 All the references to the Decretals of Gregory IX in 1234 in Romano, *Marco* cit., p. 265.

17 Suárez Fernández, *Documentos* cit., doc. 91.

18 Carpenter, *Alfonso X* cit., p. 79. D. Bramon, *Contra moros y judíos*, Barcelona 1986, p. 51. Romano, *Marco* cit., p. 287. M. Ratcliffe, *Judíos y musulmanes en la jurisprudencia medieval española*, in "Revista Canadiense de Estudios Hispánicos", 1985, 9, docs. 209 and 215.

19 Valdeón Baruque, *El chivo* cit., p. 68. L. Poliakov, *Historia del antisemitismo. De Mahoma a los marranos*, Barcelona 1982, p. 181. Bramon, *Contra moros* cit., p. 65.

20 Valdeón Baruque, *El chivo* cit., pp. 20, 84, 86 and 89.

21 Carpenter, *Alfonso X* cit., pp. 3 and 91-92. All the references to the Council of Elvira in A. Barcala Muñoz, *Biblioteca antijudaica de los escritores eclesiásticos hispanos. Volumen I: Siglos IV-V*, Madrid 2003, pp. 127-135.

[22] F.A. Veas Arteseros, *Los judíos de Lorca en la Baja Edad Media*, Murcia 1992, p. 112, n. 104. Ratcliffe, *Judíos* cit., p. 434.

[23] *Ibid*., p. 434.

[24] Díaz Esteban, *Aspectos de la convivencia* cit., p. 116.

[25] De los Ríos, *Historia social* cit., t. III, doc. II.

[26] See edition of the *taqqanot* in Y. Moreno Koch, *Las Taqqanot de Valladolid de 1432. Un estatuto comunal renovador*, Salamanca 1987.

[27] Valdeón Baruque, *El chivo* cit., pp. 21-23.

[28] A. López Dapena, *El vestido femenino, distintivo de clase social en la Edad Media*, in C. del Moral (ed.), *Árabes, judías y cristianas. Mujeres en la Europa medieval*, Granada 1993, p. 135.

[29] Bramon, *Contra moros* cit., p. 125.

[30] León Tello, *Judíos de Toledo* cit., docs. 32 and 65. Suárez Fernández, *Documentos* cit., doc. 30.

[31] E. Cantera Montenegro, *La mujer judía en la España medieval*, in "Espacio, Tiempo y Forma, Serie III, Hª Medieval", 1989, 2, pp. 51-52. López Dapena, *El vestido femenino* cit., pp. 130-135. Bramon, *Contra moros* cit., p. 54.

[32] Valdeón Baruque, *El chivo* cit., p. 57.

[33] Suárez Fernández, *Documentos* cit., doc. 30.

[34] Carpenter, *Alfonso X* cit., pp. 76 and 87. Cantera Montenegro, *La mujer judía* cit., pp. 49-50.

[35] I. Montes Romero-Camacho, *Los judíos en la Edad Media española*, Madrid 2001, p. 69.

[36] Carpenter, *Alfonso X* cit., p. 86.

[37] De los Ríos, *Historia social* cit., t. III, doc. II., Suárez Fernández, *Documentos* cit., doc. 108.

[38] León Tello, *Judíos de Toledo* cit., doc. 32.

[39] Carpenter, *Alfonso X* cit., p. 76. A. García-Gallo, *Manual de Historia del Derecho español. II. Metodología histórico-jurídica. Antología de fuentes del Derecho español*, Madrid 1982, p. 380.

[40] Montes Romero-Camacho, *Los judíos* cit., p. 69.

[41] L. Trindade, *Jewish Communities in Portuguese Late Medieval Cities: Space and Identity*, in J. Carvalho (ed.), *Religion, Ritual and Mythology. Aspects of Identity Formation in Europe*, Pisa 2006, p. 62.

[42] Valdeón Baruque, *El chivo* cit., pp. 24, 57 and 69. See the role of Ferrán Martínez in De los Ríos, *Historia social* cit., t. II, doc. XI.

[43] About Murcia see J. R. Ayaso Martínez, *Tolerancia e intolerancia en los reinos cristianos de la España medieval: el caso de los judíos*, in "Miscelánea de Estudios Árabes y Hebraicos", 1994, 43, 2, p. 64, n. 25. About Allariz see De los Ríos, *Historia social* cit., t. II, doc. III.

[44] Suárez Fernández, *Documentos* cit., doc. 133.

[45] Poliakov, *Historia del antisemitismo. De Mahoma* cit., p. 161. J. Valdeón Baruque, *El chivo* cit., pp. 27, 34-36, 39, 43 and 45.

[46] Suárez, *Judíos* cit., p. 472. See a piece of Ayala's description in Montes Romero-Camacho, *Los judíos* cit., pp. 72-73.

[47] León Tello, *Judíos de Toledo* cit., doc. 32. Rodríguez, *Las juderías* cit., doc. 53 bis. Suárez Fernández, *Documentos* cit., docs. 25, 29, 41, 61, 65, 71, 89, 96, 107, 110, 112, 126, 132,148 and 149. Suárez, *Judíos* cit., p. 501.

[48] García-Gallo, *Manual* cit., pp. 379 and 381. Ayaso Martínez, *Tolerancia* cit., p. 62.

[49] All the references to the *Espéculo* in G. Martínez Díez (ed.), *Leyes de Alfonso X, I: Espéculo*, Ávila 1985.

[50] Ayaso Martínez, *Tolerancia* cit., p. 62. Bramon, *Contra moros* cit., pp. 46-47. Ratcliffe, *Judíos* cit., pp. 424-425. Valdeón Baruque, *El chivo* cit., pp. 21, 57, 68 and 70.

[51] Valdeón Baruque, *El chivo* cit., p. 41.

[52] Cantera Montenegro, *La mujer judía* cit., pp. 53-54.

[53] De los Ríos, *Historia social* cit., t. III, doc. II.

[54] León Tello, *Judíos de Toledo* cit., doc. 32. Suárez Fernández, *Documentos* cit., doc. 12.

[55] De los Ríos, *Historia social* cit., t. III, doc. II.

[56] Suárez Fernández, *Documentos* cit., doc. 18.

[57] The *Fuero Real* did not directly say that a Christian usurer could lend money "over bodies of Christians". But he was authorised to pawn everything that could be sold (book III, title 19, law 8), and the sale of people was allowed (book III, title 10, laws 8-13).

[58] Valdeón Baruque, *El chivo* cit., pp. 21, 24-25, 29, 39-40, 54, 56, 70-72 and 94.

[59] De los Ríos, *Historia social* cit., t. III, doc. II. León Tello, *Judíos de Toledo* cit., doc. 32.

[60] Trindade, *Jewish Communities* cit., p. 62.

[61] Ratcliffe, *Judíos* cit., p. 430. Rodríguez Fernández, *Las juderías* cit., doc. 22.

[62] See references to the Legislation of Seville (1371) in Romano, *Marco* cit., pp. 285-286.

[63] De los Ríos, *Historia social* cit., t. II, doc. XI.

[64] Rodríguez Fernández, *Las juderías* cit., doc. 15.

[65] Montes Romero-Camacho, *Los judíos* cit., p. 70.

[66] Valdeón Baruque, *El chivo* cit., pp. 70-71.

[67] León Tello, *Judíos de Toledo* cit., doc. 5.

[68] *Ibid.*, doc. 17.

[69] Valdeón Baruque, *El chivo* cit., p. 93-95. See the described situations in Suárez Fernández, *Documentos* cit., docs. 178, 188, 195, 197, 208 and 210.

[70] De los Ríos, *Historia social* cit., t. II, doc. VIII.

[71] Montes Romero-Camacho, *Los judíos* cit., pp. 71-72.

[72] Valdeón Baruque, *El chivo* cit., pp. 22 and 91.

[73] See edition of the Expulsion Decree in De los Ríos, *Historia social* cit., t. III, doc. IV. Also in Suárez Fernández, *Documentos* cit., doc. 177. See quoted examples in Rodríguez Fernández, *Las juderías* cit., docs. 58, 64, 70 and 71. Also in Id., *Documentos* cit., docs. 185, 195 and 207.

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Taqqanot of Valladolid (1432), chapter V (Y. Moreno Koch, *Las Taqqanot de Valladolid de 1432. Un estatuto comunal renovador*, Salamanca 1987, p. 93):

Ay reglas y costumbres desonestas e daniosas en razon delos trajes de las vestiduras delas mujeres y sus joyas, e exageran más de lo debido, e traen vestoduras de grandes cuantías e de gran muestra así de panios ricos e de grandes cuantías, como colas y joyas de oro e de plata e aljofar, e forraduras ricas, e otras cosas muchas, las cuales son motivo de mucho mal el se desgastar e se adebdar los cabezas de familia enello, como que recreçe porello la envidia y el odio entre los pueblos, e aun piensan que de parte de gran riqueza se les lebanta en lugar de su pobreza y miseria, y sale de ello que dictan decretos sobre nosotros de cuando en cuando por la dicha razon, e incluso nunca hemos sido considerados inocentes completamente; e sobre esto es razon de fazer grandes taqqanôt *y ser severos acerca de este asunto.*

There are indecent and harmful rules and customs relating to women's clothes and their jewels, and they exaggerate too much, and they put great value on apparel, not only rich

clothes of great value, but also trains and jewels of gold, and silver, and pearls, and rich linings, and a lot of other things that do a lot of harm to the head of the family due to expense and debt, and also because of it envy and hate between people grow, and they think that their riches become poverty and misery, and accordingly they approve decrees about us from time to time, and we have never been considered completely innocent, and because of that it is necessary to enact great *taqqanôt* and be strict about this matter.

Legislation of Valladolid in 1432 (P. León Tello, *Judíos de Toledo. Tomo I: Estudio histórico y colección documental*, Madrid 1979, doc. 49, p. 446):

1. Todos los judíos y moros, vivan separados de los cristianos en un lugar aparte de la ciudad o villa donde habitaren, y que sean cercados y la cerca tenga una sola puerta, sin que puedan tener casa fuera de ella; han de apartarse en el plazo de 8 días a partir del momento en que les fueren asignados sus barrios, so pena de pérdida de bienes y castigo corporal.

1. All Jews and Moors must live separately from Christians in a place isolated from the rest of the city or the town where they live, and they must be enclosed, and the wall must have only one gate, and they are not allowed to have a house outside it; they have to leave within 8 days from the moment their quarters are assigned, on pain of loss of goods and physical punishment.

judía de Castilla y León durante la Edad Media, el cual resulta evidente en cuestiones como la práctica de la religión, el matrimonio y las relaciones sexuales, la vestimenta y el baño, la alimentación, la vivienda, el trabajo, los procesos judiciales y la transferencia de patrimonio.

Las medidas discriminatorias fomentaron la separación entre las diferentes comunidades religiosas, y recortaron el poder y la influencia de los judíos. Judíos y cristianos coexistieron en Castilla y León durante la Edad Media, pero no se puede afirmar que existiese una convivencia perfecta, en la medida en que las disposiciones discriminatorias impidieron la integración de la población judía. Queda lejos, por tanto, esa imagen idealizada de las relaciones entre cristianos, judíos y musulmanes en la Península Ibérica durante la Edad Media.

Introduction

The historiography concerning the role of the Dominican friars in the treatment given to Jews and *conversos* [Jews converted to Christianity] in the Castile and León kingdoms was one of the issues briefly mentioned in my contribution to the previous volume of our CLIOHRES Thematic Work Group. The Dominican friars took part in the imposition of discriminatory measures against them, but of course they were not the only ones. For a better understanding of the situation, it is necessary to know the general context, which is what I will attempt in the case of Jewish people in this chapter, while María Dolores Cabañas will present the situation of the converted Jews in her contribution to this volume.

It is usually affirmed that one of the characteristics of medieval Spain was the *convivencia* between Christians, Jews and Muslims. This word is derived from the Latin *convivere*, which means "live together in company with others", each group with its own way of life, independent of the politically dominant one. Jews under Christian rule provided the monarchy with a significant income. Apart from that, they were a demographic group to consider during the colonisation of the lands conquered by Christians from Muslims. As a result, the Jewish population became a religious minority in the different Christian kingdoms of medieval Spain, although the treatment they received was not always the same. The situation was difficult from the Visigoth conversion to Catholicism in 589 to the Muslims' arrival in 711. Later it was better, but it was again quite restrictive from the middle of the 13th century to the end of the 15th century, when the expulsion finally took place – from Aragón, Castile and León in 1492, and from Navarre in 1498. In any case, living together did not imply equal rights. Consequently, it is better to use the word co-existence, because *convivencia* implies that the two parts are in the same position, which was not the case for the Jews in medieval Castile and León[1].

According to medieval sources, the Jews were "tolerated and supported". This use of the word "tolerated" was different from the modern concept of tolerance. It appeared in John Locke's works, particularly his *Essay Concerning Toleration* (1667) and *A Letter Concerning Toleration* (1689), and was later developed by other authors such as Voltaire. This is examined more fully by Iwan D'Aprile in his contribution to this volume.

But as Luis Suárez said, "The prestige of this word [tolerance] can deceive us nowadays, and very much, in this regard. So what is not considered good nor desirable enough to be loved is tolerated"[2]. As Iwan D'Aprile explains, concepts could not be separated from the historical situation where they were formulated, and the use of the word in the Middle Ages was completely different to the modern concept. The sense of the word "tolerated" in the medieval sources was more related to that explained by Suárez, given that the Jews did not have the same rights as the Christian population, as the discriminatory laws of the Spanish ecclesiastical councils and legal codes show.

It is my intention to make these discriminatory measures known in what is a matter of high relevance to Spanish historiography concerning the relationships between Christians, Jews and Muslims. Scholars identified the Spanish tradition only with the Christian community until the middle of the 20th century, when there was an outstanding discussion about the three religions/cultures in Medieval Spain. In 1954, in *La realidad histórica de España* [The Historical Reality of Spain], Américo Castro defended the idea that the Spanish character arose from the confluence of the three religious groups living together in the Medieval Ages. Two years later, Claudio Sánchez Albornoz answered Castro in *España, un enigma histórico* [Spain: A Historical Enigma], presenting arguments against the influence of the Muslims and Jews. The search for the Muslim and Jewish legacy in Spanish tradition soon turned towards the positive aspects, and finally to the so-called "*el encuentro de las tres culturas*" [the meeting of the three cultures], using the title of two congresses celebrated in Toledo in 1982 and 1983. The real situation has not been denied, but as Mikel Epalza said,

> The ethical reasons for the future abound in the issue of the relationships between Moors, Jews and Christians, praising the elements of peaceful *convivencia* in the past and refusing the intolerant facts and attitudes, those which are contrary to the ideal values of the human *convivencia*[3].

There have been more works related to the privileges of the Jews and their collaboration in the cultural and economic tasks of the kings than to the discriminatory laws, and in a way, this has helped to create an idealised image of the topic for the medieval period. According to Luis Suárez, "Because of political reasons, the tendency to consider that the *convivencia* between the three religions was "exemplary" has arisen. However, that is not so as there was a reluctant co-existence with a tendency to disappear at best"[4].

In order to clarify the situation, I have analysed different types of legal ecclesiastical and lay sources related to the Castile and León kingdoms (unified in 1230), through which their authors aimed to regulate and define the co-existence between the religious groups. Additionally, I have also studied various documentary collections in order to check, when it has been possible, their application. In the Castile and León sources, there were provisions related to both Jewish public and private life. These regulations were usually quite repetitive, and this is the main argument of those scholars who insist that they were not applied[5]. In fact, all medieval Spanish Law was quite reiterative given that there were a lot of people and institutions with authority to legislate, and each kingdom, territory and even city had its own laws. It is true that some measures were

sometimes applied with little vigour, but it was always due to exceptional circumstances, and not because the authors of the laws or the Christian population thought that they were unfair. There is not the slightest doubt that Jews were discriminated against in the medieval Castile and León kingdoms.

Practice of religion and conversions

According to the Christian authorities of the medieval Spanish kingdoms, religion was the element that defined the identity of the Jews. As the *Siete Partidas* Code said, a Jew was not only one who believed in and practised Moses' Law, but also one who had been circumcised (*Partida* VII, title 24, law 1)[6]. The Christian population, who knew this fact, did not hesitate to use the word *circunciso* [circumcised] when they wanted to insult someone, even though they could be whipped with 150 lashes if they used it against a Christian, while there was no punishment if they said the same word to a Jew (*Fuero Juzgo*, book II, title III, law IV)[7]. So it was Judaism and circumcision that distinguished Jews from Christians, although this last aspect only applied to men.

But the fact that Spanish Jews were defined by their religion did not mean they could practise it without restrictions, because Christianity could come under attack. Jews were not allowed to swear about the Christian religion (*Fuero Juzgo*, book XII, title II, law IV), and they had to live according to their own law, without criticising the Christian faith, if they did not want to expose themselves to the death penalty. Jews were also compelled to honour the *Corpus Christi* when they saw it in the streets (*Partida* I, title 4, law 63), and it was especially forbidden to insult God, the Virgin Mary or any saint, an offence that was punished with a fine of five *maravedíes* and five lashes (*Fuero Real*, book IV, title 2, law 3; *Partida* VII, title 28, law 6)[8]. The Jews from Allariz were prohibited from attending Christian processions in 1289 to prevent them from laughing at Christ and the Virgin Mary, and a Jew called Abraham Harache from Aguilar was arrested in 1487 because he had blasphemed and insulted the Virgin Mary[9]. The death penalty against those Jews who played comic performances of Christ's Passion must be understood in the same way (*Partida* VII, title 24, law 2), even though it was unusual.

Jews were equally prevented from celebrating certain religious ceremonies together with Christians, not just to keep the members of both communities apart, but also to avoid the population equating Christianity and Judaism, or Jews influencing Christians. In 1322, the Council of Valladolid banned Castile and León Christians from attending Jewish weddings, funerals and other ceremonies. These provisions were also included in civil law, as cited in the 4th article of the Legislation of Valladolid in 1412, imposing a fine of 1.000 *maravedíes* on those Christians who attended Jewish weddings and funerals[10].

The Christian authorities also decided how Jewish holidays should be celebrated and how Jews had to behave during Christian holidays. They banned the celebration of the *Sabbath* and other Jewish holidays, including Passover. A punishment of 100 lashes, a haircut, expulsion and the confiscation of goods was meted out to those celebrating the Passover, and the same punishment, excluding the haircut, was given to those celebrat-

ing the *Sabbath* or any other Jewish holiday. At the same time, Jews were forbidden to work during Sundays and certain Christian holidays – Assumption of the Virgin Mary, Annunciation, Christmas, Christ's Circumcision, Epiphany, Easter, Christ's Ascension and Whit Sunday – with a punishment of 100 lashes and haircut (*Fuero Juzgo*, book XII, title III, laws IV-VI) for those who disobeyed. As if that was not enough, when Jews changed their address, they had to report it so that the local ecclesiastical authorities could check that Jews followed these laws (*Fuero Juzgo*, book XII, title III, laws XX-XXI). Later, in 1312-1313, the Council of Zamora extended the prohibition against Jews working to all Christian holidays (law 13), even though from 1375-1377 the Council of Salamanca said they were only banned from working in public during those days. However, Juan I (1379-1390) reaffirmed the general prohibition later[11]. The Catholic Monarchs said that Jews could work on Sundays and Christian holidays, but only inside their houses and without causing disturbances[12]. However, the celebration of the *Sabbath* had been approved again in the 13th century (*Fuero Real*, book IV, title 2, law 7; *Partida* VII, title 24, law 5), so finally Jews could celebrate the *Sabbath*, although they were also compelled to respect Christian holidays.

The measures were especially burdensome with regard to Easter because of a tradition that had taken shape through different councils from the 6th century onwards[13]. Jewish people were not allowed to leave their quarter during Good Friday, and they did not have the right to be compensated for damages if they did not obey (*Partida* VII, title 24, law 2). Later, in 1312-1313, the Council of Zamora extended this measure, deciding that Jews could not appear in public from Wednesday to Saturday in Holy Week (law 6).

There were also some restrictions relating to synagogues as a way of limiting the practice of Judaism. According to the *Partidas*, the Jews from Castile and León could have synagogues and hold meetings in them for prayer, but while criminals could take refuge inside churches, synagogues did not have the same right. The restoration of old synagogues was only allowed if they were not increased in size or painted, and it was forbidden to erect new synagogues unless they had royal permission. In the case of non-compliance, the synagogue would become a Christian church (*Partida* VII, title 24, law 4), as happened with the synagogue of Valencia de don Juan when Queen Juana, the wife of Enrique II of Castile (1369-1379), expelled the Jews because they had enlarged and embellished it. The building was given to the bishop of Oviedo[14]. Another instance was the new synagogue in Bembibre, which a local priest changed into a Christian church because it had been built without permission. A royal judge ratified this in 1490[15].

The Christian authorities also interfered in the religious learning of Jews. The *Fuero Juzgo* banned the reading, study or possession of books that were rejected by Christianity, on pain of 100 lashes, a haircut and the writing of a note in which the culprit had to promise not to do it again. In the event of a relapse, the punishment would be 100 more lashes, another haircut, expulsion and the loss of goods (book XII, title III, law XI). The *Fuero Real* put on record that Jews had the right to read books about their religion, except for those attacking the Christian religion. Those books would have to be burnt in front of the synagogue door, while the culprit would be thrown on the king's mercy

(book IV, title 2, law 1). The purpose of all this was not only to impede the religious learning of the Jews, but also a fear that their books could discredit Christian dogma, or that Judaism would overcome Christianity.

While the conversion of Christians to Judaism was banned from the days of the emperor Constantine the Great, and included in some Visigoth codes such as the *Liber Iudiciorum* and the *Lex Romana Visigothorum*, as well as in the *Fuero Juzgo*, the *Siete Partidas* and the *Fuero Real*, the conversion of Jews to Christianity was widely promoted. The forced baptism of Jews appears in the *Fuero Juzgo*, condemning to death converted Jews reverting to Judaism (book XII, title II, law XI), with a punishment for those who resisted baptism of 100 lashes, a haircut, expulsion and the confiscation of goods (book XII, title III, law III). However, in 1234, the Decretals of Gregory IX advocated non-forced baptisms[16], and the *Siete Partidas* reflected this by forbidding Jews to act against those who decided to become Christians. When a converted Jew was stoned or murdered, the culprits would be burnt (*Partida* VII, title 24, law 6). Neither were the Jews allowed to convert people back to Judaism. For example, in 1485, Abraham Bienveniste and his wife Oravida were compelled to pay a fine of 300,000 *maravedíes* and exiled from Andalusia because they had encouraged some converted Jews to flee towards Muslim lands, where they could once again practise the Jewish religion[17].

Jewish proselytism was banned, while Christian proselytism was favoured, although different councils such as Valladolid in 1322 and Toledo in 1323 rejected the participation of Jews in Christian rites. However, the authorities usually compelled Jews to attend sermons where they were encouraged to convert, a policy that was begun by the friars of the mendicant orders in the 13th century with the support of the kings[18]. It was in this same manner that Jews were forced to take part in theological disputes. An example of this was in Ávila, in 1375, where Christians debated with Jews which religion was better, indoctrinating the Jews into the Christian faith in the process[19]. The ideological background relating to this kind of policy can be found in Alexey Klemeshovs' contribution to this volume. He describes the ways and methods of different medieval scholars of promoting the conversion of any kind of infidel, including Jews. He also explains Bacon's idea about the necessity not only to fight, but also to discuss and preach among Tartars. The Iberian friars had much the same idea regarding Jews.

Conversions were less frequent, although usually sincere, before the end of 14th century, following the pogrom in 1391, which began during the minority rule of Enrique III of Castile (1390-1406), when a lot of Jews decided to be baptised to protect their lives and goods. At the same time, the sermons intended to convert Jews increased, such as those of Vicente Ferrer, a Dominican friar from Valencia, who preached in Castile. While some converts decided to practise their Jewish rites in secret, others became the leaders of campaigns against Jews[20]. More information relating to this matter can be found in the chapter by María Dolores Cabañas, who describes the problems of the converted Jews at the end of the Middle Ages, where it is evident that some of the discriminatory measures against Jews were later also applied to converts, mainly through the application of the "purity of blood" statutes.

Marriage and sexual relationship

The prohibition of sexual relationships between Jews and Christians, before or after marriage, was constant in both Jewish and Christian laws, showing the desire of the authorities to keep a distance between the two communities. The intermarriage between Christian women and Jews was banned by the Council of Elvira at the beginning of the 4th century, while the intermarriage between Jewish women and Christian men was not included until the 13th century, probably due to the influence of the 68th canon of the 4th Lateran Council (1215)[21]. Consequently, the *Partidas* banned this last kind of marriage, unless the Jewish women converted to Christianity (*Partida* IV, title 2, law 15). This code also allowed a married converted Jew to annul his marriage and get married to a Christian woman (*Partida* IV, title 10, law 3).

While sexual relationships between members of the communities were penalised, this was especially so for Christian women with Jewish men. The *Partidas* banned these affairs with a punishment of the death penalty for the Jew. However, the Christian woman didn't escape punishment, not even if she was a prostitute. If the woman were a virgin or a widow, for a first offence, she would lose half of her goods, which would go to her parents or grandparents, or the king. For a second offence, she would lose all her goods and her life. If she was a married woman, she would be handed over to her husband, who could do what he wanted, even burn her. If she were a prostitute, she would be lashed the first time, and condemned to death the second time (*Partida* VII, title 24, law 9 and title 25, law 10). As a result of this, in 1433, the local regulations of Murcia banned Christian women from entering the Jewish quarter, with a punishment of a 100 *maravedíes* fine for married women, the loss of clothes for single women and 100 lashes and expulsion for prostitutes. This was similar to the interdiction of the Moorish quarters for Christian women that Luísa Trindade mentions in her contribution to the present volume. The *fueros* [local laws of medieval Spanish cities] were even more radical. In Baeza, Soria or Alcalá de Henares, Jews and Christian women who were just discovered together were burnt at the stake[22].

There are few references to the prohibition of sexual relationships between Christian men and Jewish women. Priests could not deal separately, or alone, with Jewish women (*Fuero Juzgo*, book XII, title III, law XXI), it being argued that they had to be prevented from succumbing to lascivious temptation, which could also happen when dealing with Christian women, although this last situation was not banned. Sexual relationships between Christian men and Jewish women were not specially punished, but the authorities denied these women a lot of rights. If they had a child who was recognised as the Christian man's son or daughter, the child could only be in his or her father's care, as the *Fuero Real* (book III, title 8, law 3) and the *Fuero* of Soria said[23]. For example, the *Fuero Juzgo* established that the children of Christian serfs and Jewish woman would be Christians (book XII, title II, law XIV). Even though there was no prohibition, relationships between Jewish women and Christian men were not well thought of. A case in point is that of a rich widow called Vellida, who was fined and exiled at the end of 15th century when authorities discovered that she had maintained a secret relationship

with Gonzalo de Herrera, a Christian bailiff from Trujillo. When she later tried to return to the city to recover some money, her goods were confiscated and she was hung[24], the usual punishment for a Jewish man dealing with a Christian woman.

Christian authorities also regulated the marriage and sexual relationships of their own Jews, sometimes creating laws contrary to Jewish rules. The *Fuero Juzgo* banned Jews from marrying their relatives until the 6th degree under punishment, for the married couple, of one hundred lashes, a haircut, expulsion and the loss of goods. This measure was clearly against the levirate marriage. Jews were also compelled to marry according to Christian customs, which meant with a document of dowry and the blessing of a Christian priest. If they didn't, they would have to pay a fine of 100 *maravedíes* and they and their parents would receive 100 lashes each (book XII, title III, law VIII). However, following Juan II's decision in 1443, a Jew could not arrange Christian weddings[25]. Spanish Jews had become more monogamous since the diffusion of a *taqqanah* by Rabbenu Gersŏm ben Yehudah (960-1028) over the whole of Europe, and in the 13th century, Jews from the Christian kingdoms of the Iberian Peninsula were forbidden from being married to two or more women at the same time unless they paid a tax to the king. Christian authorities therefore compelled Jews to marry according to Christian customs, and they also promoted polygamy when Judaism refused it because it was a way of getting money.

Clothes and bathing

During the Middle Ages, it was difficult to distinguish Jews from the rest of the population. They used the title *Don* [Mister] just like Christians, although this was subsequently forbidden in 1412 by the Legislation of Valladolid on pain of 100 lashes (article 12). They also sometimes used Christian names, until the Assemblies of Valladolid in 1351 and Toro in 1371 banned that. Language was also the same as they only used Hebrew for the liturgy. For example, the *taqqanot* of 1432 for all the Jewish communities of Castile was written in Spanish, although it used the Hebrew alphabet or *alefbet*[26]. Consequently, it was not easy to recognise Jews with the naked eye, although Christian authorities really wanted to. Therefore, they made some provisions regarding the kind of clothes Jews could wear.

In the 4th Lateran Council of 1215, it was decided that Jews had to wear different clothes to Christians (68th canon). Shortly afterwards, in 1228, the Council of Valladolid recommended that Jews should not wear the same capes as Christian clergymen. The Decretals of Gregory IX in 1234 said that Jews should wear different clothes to Christians (book V, title VI, chapter 15), and the *Partidas*, where it was admitted that Jewish women and men were in the habit of dressing like Christians, a custom that allegedly allowed them to have illicit sexual relationships, said that Jews had to wear a particular kind of marking on their heads in order to be recognised as Jews. Failure to do so resulted in a fine of 10 *maravedíes* of gold with 10 lashes (*Partida* VII, title 24, law 11).

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Sequence of 430,000-year-old DNA pushes back divergence of humans and Neandertals

- By Ewen Callaway, Nature magazine on March 14, 2016

Matthias Meyer has just published the results of what may be the world's most wasteful genome-sequencing project. In decoding just 0.1% of the genome of the oldest DNA ever recovered from an ancient human, the molecular biologist at the Max Planck Institute for Evolutionary Anthropology in Leipzig, Germany, threw out enough raw data to map the modern human genome dozens of times over.

But the excess was necessary, because the DNA in the 430,000-year-old bones was degraded and contaminated. Meyer's feat of recovery has revealed that the remains, from a cavern in northern Spain, represent early Neanderthals—and has pushed back estimates of the time at which the ancient predecessors of humans must have split from those of Neanderthals (M. Meyer*et al.* *Nature* http://dx.doi.org/10.1038/nature17405; 2016).

"Starting such a thing is already very ambitious, and managing it is even more impressive," says Ludovic Orlando, an ancient-DNA researcher at the Natural History Museum of Denmark in Copenhagen. "We are really reaching the limits of what is possible."

The analysis addresses confusion over which species the remains belong to. A report published in 2013 sequenced a femur's mitochondrial genome—which is made up of DNA from the cell's energy-producing structures that is more abundant in cells than is nuclear DNA. It suggested that at least one individual identified from the remains was more closely related to a group called Denisovans—known from remains found thousands of kilometres away in Siberia—than it was to European Neanderthals (M. Meyer *et al. Nature* **505,** 403–406; 2014).

This is a skeleton of a Homo heidelbergensis from Sima de los Huesos, a unique cave site in Northern Spain.
Javier Trueba, Madrid Scientific Films

"It's wonderful news to have mitochondrial and nuclear DNA from something that is 430,000 years old. It's like science fiction. It's an amazing opportunity," says Maria Martinón-Torres, a palaeoanthropologist at University College London.

The remains are known as the Sima hominins because they were found in Sima de los Huesos (Spanish for 'pit of bones'), a 13-metre-deep shaft in Spain's Atapuerca mountains. Few ancient sites are as important or intriguing as Sima, which holds the remains of at least 28 individuals, along with those of dozens of cave bears and other animals. The hominins might have plummeted to their death, but some researchers think they were deliberately buried there.

The Sima hominin skulls have the beginnings of a prominent brow ridge, as well as other traits typical of Neanderthals. But other features, and uncertainties around their age—some studies put them at 600,000 years old, others closer to 400,000—convinced many researchers that they might instead belong to an older species known as *Homo heidelbergensis.*

Confusion peaked when Meyer, his colleague Svante Pääbo and their team revealed the mitochondrial connection to the Denisovans. But they hoped that retrieving the skeletons' nuclear DNA—which represents many more lines of ancestry than does mitochondrial DNA, which is inherited solely from the maternal line—would clear things up.

Nuclear recovery

Meyer's team managed to glean nuclear and mitochondrial DNA from five Sima samples, probably representing different individuals. A key factor in their success, says Meyer, was that since 2006, archaeologists had carefully refrigerated teeth and shoulder-blade tissue from the pit to preserve the ancient DNA—awaiting advanced molecular-analysis techniques.

The nuclear DNA, Meyer's team reports in *Nature* on March 14, shows that the Sima hominins are in fact early Neanderthals. And its age suggests that the early predecessors of humans diverged from those of Neanderthals between 550,000 and 765,000 years ago—too far back for the common ancestors of both to have been *Homo heidelbergensis*, as some had posited.

Researchers should now be looking for a population that lived around 700,000 to 900,000 years ago, says Martinón-Torres. She thinks that *Homo antecessor*, known from 900,000-year-old remains from Spain, is the strongest candidate for the common ancestor, if such specimens can be found in Africa or the Middle East.

The team's latest mitochondrial sequences, meanwhile, again confirm the puzzling link between the Sima hominins and the Denisovans. Meyer suggests that the ancestors of the two groups carried mitochondrial DNA that is reflected in both—but which is not present in later Neanderthals. This elimination could have happened by chance, but Meyer now favours the hypothesis that an as yet unknown species from Africa migrated to Eurasia and bred with Neanderthals, replacing the mitochondrial DNA lineages. (Supporting this idea, stone-tool technologies spread from Africa to Eurasia around half a million years ago, and again 250,000 years ago).

It is hard to rule out these or other ideas without new data, says Meyer. The full or nearly full genome of a Sima hominin, or genetic data from other early Neanderthals, would be necessary.

“It’s fascinating and keeps us all on our toes trying to make sense of it all,” says Chris Stringer, a palaeoanthropologist at the Natural History Museum in London. Stringer says that the recovery of such old nuclear DNA gives him hope that researchers will be able to analyse ancient DNA that stretches even further back in time. “Instead of just being stuck with trying to resolve the last 100,000 years,” he says, “we can really start to put some dates from DNA further down the human tree.”

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Ewen Callaway works for *Nature* magazine.

A Drink of Blood a Day Keeps the Doctor Away: Do Sanguinarians Have Digestive Issues? | Vamped

vamped.org

VAMPED

TOPICS:SanguinariansTomas Ganz

Posted By: Erin Chapman February 10, 2016

Vamped

blood-for-dracula-of-love-and-other-demons-five1

Dracula (Udo Kier) experiences digestive problems in *Blood for Dracula* (1974)—he can drink only drink virgin blood. Sanguinarians, sometimes called "real vampires," experience digestive issues of their own, with a number of theories attempting to explain the cause. Picture: Bryanston Distributing; Vague Visages.

Late last year, BBC published an article discussing people who consume human blood to treat symptoms like fatigue, headaches, and excruciating stomach pains, as opposed to using more conventional forms of treatment.

Prior the article's publication, I had discussions with Alexia and Kinesia, two sanguinarians mentioned in the article, about their health issues. A sanguinarian is "someone who perceives the need to drink blood to maintain their health and offset health degradation."

In the article, they outlined theories they have for the cause of their sanguinarianism including the possibility that:

> they have some problem with their digestive tract, which means they cannot absorb nutrients from usual foods – it is only when they are readily dissolved in blood that their bodies can access them.

Kinesia elaborated:

> "I would go more than a week without a bowel movement while 'hungry', and feel nausea if I ate anything other than my 'cure food'," she says. Describing her apparent relief following a blood meal, she says: "I felt 100% better; my mental faculties were sharpened. I can eat whatever I want, without running to the bathroom, and there is no joint or muscle pain. This tends to last about two weeks, depending on how much is taken and how often it is taken."

Alexia provided further details about digestive issues she experiences, via her

website *Sanguinarians.com*:

> As I've gotten older, my digestion issues seem to have gotten worse and my need for blood has increased. Recently, I was not able to hold food in for a week (other than a rare steak on one night) because I had gone without my scheduled 'drinking'. If given long enough, it can also start to affect mood, mental health, in addition to the fatigue.

Their descriptions reminded me of something I read in the BBC article, which refers to a theory by Dr. Tomas Ganz, Professor of Department of Medicine Pathology and Laboratory Medicine at the University of California Los Angeles:

> "There is likely a strong placebo effect, akin to ingesting bitter powders, brightly coloured liquids, or other substances that do not look or taste like conventional foods," says Ganz. "This effect can be further enhanced if there is a ritual component associated with the ingestion, and if the individual feels a sense of some kind of exclusivity (such as drinking a very expensive and rare wine)." Combined with the fact that blood is highly nutritious, and a natural laxative, he thinks this may be why it offers some temporary relief for both the digestive and mental difficulties.

The nutritive and the laxative qualities mentioned by Ganz, in particular, caught my attention because they touch on a personal theory of my own.

For a while now, I've considered the possibility that sanguinarians have a pre-existing condition affecting their digestive system; their symptoms mirror my experience as someone who suffers from gluten and dairy intolerance—a discovery made after years searching for answers.

Seeking an Explanation

My stomach issues started when I was 8 years old. I was sent for an ultrasound and barium X-ray and remember missing about fifteen days of school in grade four due to extreme stomach pain. The tests came up with nothing and the doctors could not pinpoint the problem.

It was around this time my mum and I noticed my problems with dairy. It made me cough for hours and stuffed up my nose so I began to avoid it; back then milk alternatives did not exist.

As a child, I was healthy and had no allergies. To this day I have never even had the flu and my visits to the doctor before I turned 20 could be counted on one hand.

I did not have health problems until my early 20s when I had tonsillitis about six times in one year and ended up in the emergency room twice. Once a clinic prescribed me penicillin—and that is how I found out I was deathly allergic to it. I had surgery that same year to get my tonsils removed.

Fast forward a few years, and I started having major sinus infections that lasted for eight

weeks at a time. Antibiotics were the only cure, which worried me because the only one I can take is erythromycin—because I am allergic to other antibiotics.

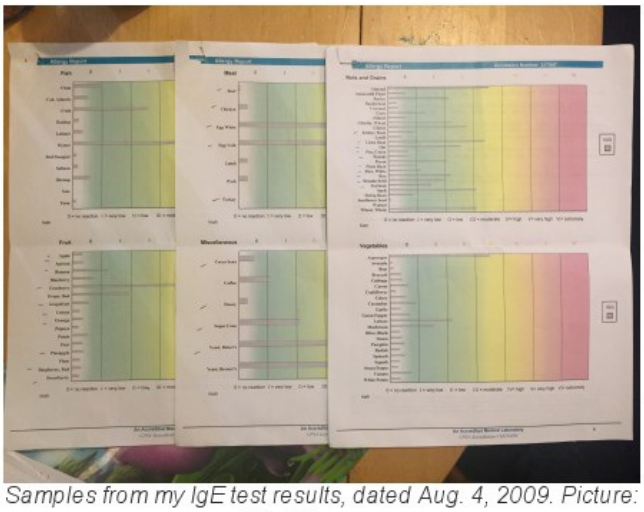
Eventually, my regular erythromycin pills stopped working and I was upgraded to the highest dose possible, costing about $5 per pill. The doctor told me they're usually given to cancer patients.

I knew I had to do something else, as it is dangerous for someone with an allergy to antibiotics to build a resistance because once the drug stops working, there's nothing else left to take. I found out my extended medical covered a naturopath and booked an appointment.

For the initial visit, I completed a questionnaire and the doctor discussed my health and diet. To get some concrete answers I also paid an additional CAD $350 to get some IgE blood tests done

> An immunoglobulin E (IgE) test measures the blood level of IgE, one of the five subclasses of antibodies. Antibodies are proteins made by the immune system that attack antigens, such as bacteria, viruses, and allergens. IgE antibodies are found in the lungs, skin, and mucous membranes.

According to the naturopath, my diet was making me sick and the solution was to avoid certain foods. The top culprits in the results were: wheat, gluten, dairy, eggs, sugar, yeast, and shellfish.



Samples from my IgE test results, dated Aug. 4, 2009. Picture: Erin Chapman.

I followed the diet recommended for me for a year and ended up feeling a lot better; my sinuses cleared up and I was having less problems with my stomach.

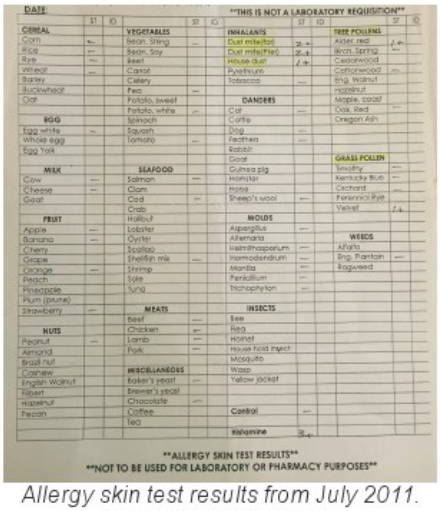
I was more conscious of what I was eating and noticed problems flared up when I consumed certain foods, especially dairy or gluten.

As an experiment I had the IgE tests done again six months later. The night before, I purposely ate portions of foods that had the highest immune response on my last test.

The results showed the immune reactions had reduced, but the same foods stilled showed as problematic. This proved the diet kept the symptoms under control.

To get a more accurate confirmation on the foods I shouldn't eat, I asked my family doctor to send to an allergy specialist. My mum has a history of extreme food allergies so he agreed to send me for allergy skin tests. Surprisingly, no foods showed up just dust, grass and pollen.

The specialist also tested my immune system to see if that was the problem. He told me I had one of the strongest immune systems he had seen in a long time. Another dead end.


THIS IS NOT A LABORATORY REQUISITION

CEREAL	ST	ID	VEGETABLES	ST	ID	INHALANTS	ST	ID	TREE POLLENS	ST	ID
Corn	+-		Bean, String	--		Dust mite(flat)	2+		Alder, red	1+	
Rice	--		Bean, Soy			Dust mite(Pter)	2+		Birch, Spring	--	
Rye	--		Beet			House dust	1+		Cedarwood		
Wheat	--		Carrot			Pyrethrum			Cottonwood	--	
Barley			Celery			Tobacco	--		Eng. Walnut		
Buckwheat			Pea	--					Hazelnut		
Oat			Potato, sweet			DANDERS			Maple, coast		
			Potato, white	--		Cat	--		Oak, Red	--	
EGG			Spinach			Cattle			Oregon Ash		
Egg white	--		Squash			Dog	--				
Whole egg			Tomato	--		Feathers	--				
Egg York						Rabbit			GRASS POLLEN		
MILK			SEAFOOD			Goat			Timothy	--	
Cow	--		Salmon	--		Guinea pig			Kentucky Blue	--	
Cheese	--		Clam			Hamster			Orchard	--	
Goat			Cod	--		Horse			Perennial Rye		
			Crab			Sheep's wool	--		Velvet	1+	
FRUIT			Halibut			MOLDS					
Apple	--		Lobster			Aspergillus	--		WEEDS		
Banana	--		Oyster			Alternaria			Alfalfa		
Cherry			Scallop			Helminthosporium	--		Eng. Plantain	--	
Grape			Shellfish mix	--		Hormodendrum	--		Ragweed		
Orange	--		Shrimp			Mandia	--				
Peach			Sole			Penicillium	--				
Pineapple			Tuna			Trichophyton	--				
Plum (prune)											
Strawberry	--		MEATS			INSECTS					
			Beef	--		Bee					
NUTS			Chicken	--		Flea					
Peanut	--		Lamb	--		Hornet					
Almond			Pork	--		House fold inject					
Brazil nut						Mosquito					
Cashew			MISCELLANEOUS			Wasp					
English Walnut			Baker's yeast	--		Yellow jacket					
Filbert			Brewer's yeast								
Hazelnut			Chocolate	--							
Pecan			Coffee			Control	--				
			Tea								
						Histamine	3+				

ALLERGY SKIN TEST RESULTS
NOT TO BE USED FOR LABORATORY OR PHARMACY PURPOSES

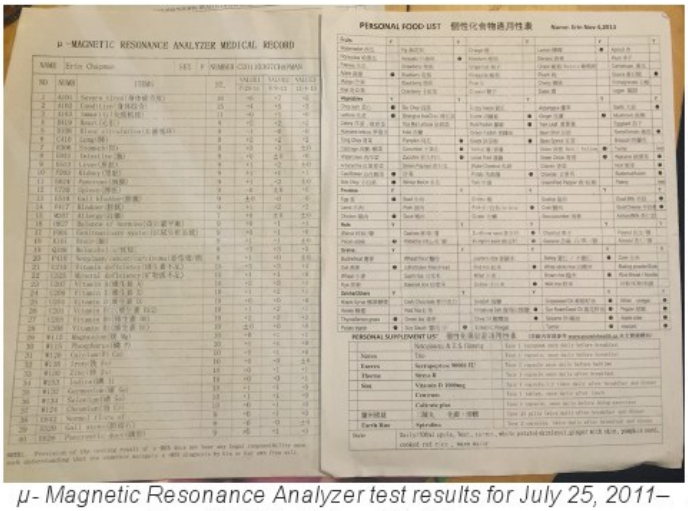
Allergy skin test results from July 2011. Picture: Erin Chapman.

But by this time I was noticing a trend. Through record keeping, I discovered I was more prone to sinus infections during my period. My doctor confirmed your immune system is lower during that time of the month.

My next stop was a throat and nose specialist. He sent me for an MRI to determine if my nasal cavity was the problem and whether it was preventing normal draining. Turns out I have a slightly deviated septum in each side, but nothing warranting surgery. I was back to square one.

In 2011, I was getting really bad sinus infections again. My boss at the time, recommended a Chinese herbalist who fixed his asthma. I was skeptical, but figured what did I have to lose?

Again, I completed a questionnaire. They tested my body with a μ- Magnetic Resonance Analyzer. The tests showed the same intollerances the original IgE tests had named years before, so there had to be a correlation.


μ-MAGNETIC RESONANCE ANALYZER MEDICAL RECORD

PERSONAL FOOD LIST 個性化食物通用性表

μ- Magnetic Resonance Analyzer test results for July 25, 2011– Nov. 4, 2013. Picture: Erin Chapman.

The recommended treatment involved avoiding the foods at first, but the key was fixing the body so it could tolerate the foods again with a temporarily restricted diet and supplements such as ginseng, vitamin Stress B12s, aloe, vitamin D, calcium, spirulina, Serrapeptase, probiotics, basil and digestive enzymes. Each time I go for an evaluation, my supplement list changes as my body heals.

She explained that eighty-percent of the immune system stems from the digestive tract and if this is unhealthy your body suffers. She said the most important supplements for me are probiotics and digestive enzymes, especially if I have any dairy or wheat. She said dairy proteins are too large for my stomach and it can't seem to digest them on its own.

There had to be something to her approach, because I have not taken antibiotics in five years and when I do get sick, I only get a cold that lasts an average of five to ten days. My digestive problems only act up when I eat foods I'm meant to be avoiding, so my pain is now self-induced.

What Any of This Has to Do with Sanguinarianism

So how does my medical history relate to sanguinarians? I think what I've learned on my own

journey can be applied to the symptoms that people like Kinesia and Alexia experience. I understand the frustration of not having conclusive answers and having doctors tell me I'm fine.

I have not been formally diagnosed with a specific condition, like Coeliac Disease, but getting to know how my body tolerates things has been vital to my treatment and it has all been through trial and error.

I wanted to know if Dr. Ganz thought it was possible that the symptoms sanguinarians experience could be caused by pre-existing digestive conditions, which can include Coeliac Disease or irritable bowel syndrome (IBS), which a sanguinarian discussed in the BBC article explicitly alluded to:

> CJ!, for instance, has been plagued with an irritable bowel, which she says can only be cured after a drink of blood. "After consuming a sizeable quantity (somewhere between seven shot glasses to even a cup), our digestive system works wonderfully."

I also wanted to know about the nutritional value of blood and if it could affect the condition of the digestive tract. I figured it was worth contacting Ganz to ask for his medical expertise.

Wading through what you find online is always hit or miss, but him being a Professor in the Department of Medicine and Pathology and Laboratory Medicine qualified him for credible answers. So, I e-mailed him:

> Hi Tomas,
>
> I just read the BBC article, "The people that drink human blood," and wanted to reach out to you. I write for an online vampire magazine called Vamped and was wondering if you would be willing to answer some questions for me in regards to your statements in the article? I am working on a piece and would love to get your input. Thanks so much and look forward to connecting with you.
>
> Kind regards,
> Erin Chapman
> Vamped

Surprisingly, he replied twelve minutes later and agreed to answer my questions via email. The next day, I sent him a lengthy list of questions—which he also replied to on the same day. More on those shortly.

But Ganz's detailed answers seemed to lack appreciation for the personal nature of the sanguinarian experience, so Anthony suggested sending him a link to Alexia's *Sanguinarians.com* article, "Sanguinarianism and Me," which I sent to him on Oct. 26, 2015, asking him if he'd be willing to provide me with his thoughts on it, from a medical perspective. He agreed.

Here's his reply, which he sent that same day:

> The writer has a number of symptoms that do not neatly fit a medical category. The medical exams and tests are normal. The symptoms get better after drinking human blood (or steak). She says this is not a fetish. However, calling herself "The Countess" is either an attempt at humor or a fetish. The provocative photos emphasize the contradiction.
>
> What she is describing is real but not understandable as a simple nutritional deficiency or another well-defined medical illness. People with these or similar symptoms have not been systematically studied but I would suspect they are heterogeneous and not classifiable into a single illness. I would expect both physical components and psychological ones, similar to irritable bowel syndrome.
>
> I hope this helps but we are on a very soft ground here…

It seems sanguinarians are trapped on the same kind of hamster wheel I was. According to my medical doctors, I am healthy and yet I can get really sick if I am not careful with my diet. The major difference is their relief comes from consuming human blood as opposed to taking a lot of herbs and supplements.

Either way, it gets me thinking: could sanguinarians benefit from the type of treatment I have used over the years by focusing on the health of my digestive system through supplements instead of blood? Perhaps.

Could the nutritional content of blood be the key to their relief? The answer to that will follow soon in the form of my "interview" with Tomas Ganz—his answers to my questions submitted on Oct. 21, 2015. Stay tuned!

Notes:

1. **BBC published an article:** David Robson, "The People Who Drink Human Blood," *BBC*, Oct. 21, 2015, accessed Oct. 21, 2015, http://www.bbc.com/future/story/20151021-the-people-who-drink-human-blood. archive.is link: https://archive.is/rlS4p
2. **"someone who perceives the need to drink blood":** Alexia, Facebook message to Anthony Hogg, Jan. 23, 2016.
3. **"they have some problem with their digestive tract":** Robson, "The People Who Drink Human Blood."
4. **"I would go more than a week without a bowel movement":** Ibid.
5. **further details about digestive issues she experiences:** Alexia, "Sanguinarism and Me," *Sanguinarians.com*, Dec. 20, 2015, accessed Feb. 1, 2016, http://sanguinarians.com/2015/12/20/sanguinarianism-and-me/#more-178. archive.is link: https://archive.is/gNs35.
6. **"There is likely a strong placebo effect":** Robson, "The People Who Drink Human Blood."
7. **get some IgE blood tests done:** The Nemours Foundation, "Blood Test: Immunoglobulin E (IgE)," *Kid's Health*, reviewed by Yamini Durami, Sept. 2014, accessed Feb. 1, 2016,

http://kidshealth.org/parent/system/medical/test_immunoglobulin_e.html. archive.is link: https://archive.is/QZTn0.

8. **"CJ!, for instance, has been plagued with an irritable bowel":** Robson, "The People Who Drink Human Blood."

9. **"Hi Tomas [. . .] I just read the BBC article":** Erin Chapman, e-mail message to Tomas Ganz, Oct. 21, 2015.

10. **"The writer has a number of symptoms that do not neatly fit a medical category":** Tomas Ganz, e-mail message to author, Oct. 26, 2015.

Erin Chapman

Perham man uses dowsing to discover unmarked graves in Bluff...

wadenapj.com

Pioneer Journal

Bob Riepe demonstrated the dowsing practice using wires to locate bodies and other artifacts underground.

Perham man uses dowsing to discover unmarked graves in Bluffton

Wadena,Minnesota 56482

A Perham man is asking the Bluffton City Council to consider a theory he has that unmarked graves are located in the city park.

Bob Riepe, of Perham, uses a technique called dowsing to identify unmarked graves using metal rods. He would like to designate a cemetery in Bluffton where he says he discovered bodies through dowsing.

The Bluffton City Council has taken his information and is getting feedback from the city's attorney.

Bluffton Mayor Tim Pavek said there's a significant difference between scientific and non-scientific measures and ways to find bodies within the earth.

"As a city, we need to look at what is scientific," he said. "We have not made an official statement on the request. Part of it is we don't want to spend the city's money on designing or allowing something that we don't have the jurisdiction over."

Riepe began dowsing, also known as divining, in 2012 after researching and visiting St. Joseph Cemetery in rural Perham. He noticed many spots where a grave was visible but there were no markers. Through divining the old part of the cemetery, he found and identified 151 graves. Further research led him to the Otter Tail County Poor Farm Cemetery near

Fergus Falls. He has identified 171 graves so far at that location.

Based on his research, Riepe published a historical fiction based on some of the people buried in these cemeteries. Further research led him to Bluffton after looking at original plots. On one of these maps there was a small square in an area that is now located in the city park that had been for a school building.

After going to Bluffton and dowsing the area, Riepe said he has discovered unmarked graves. He submitted information to each of the Bluffton City Council members with newspaper clippings and a proposal for a cemetery. He is proposing the installation of a flagpole and stones by each of the unmarked graves he has discovered through dowsing and offered to pay for it if the city donated some help. The Bluffton City Council has listened to Riepe's request and has given the information to attorneys to research. The council will provide information to the public once it has had time to look at the request and have input from the attorney, Pavek said.

"If there's a chance that there are bodies within the confines of the city park then we have to do our due diligence," he said. "But if there aren't we can't waste the cities time on that."

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[PUBLISH]

IN THE UNITED STATES COURT OF APPEALS

FOR THE ELEVENTH CIRCUIT

Nos. 14-14444, 15-10923

D.C. Docket No. 1:13-cr-20914-CMA-1

UNITED STATES OF AMERICA,

Plaintiff–Appellee–Cross Appellant,

versus

DAMION ST. PATRICK BASTON,
a.k.a. R.A.B.,
a.k.a. Drac,
a.k.a. "D",
a.k.a. Daddy,

Defendant–Appellant–Cross Appellee.

Appeals from the United States District Court
for the Southern District of Florida

(March 24, 2016)

Before WILLIAM PRYOR and FAY, Circuit Judges, and ROBRENO,[*] District Judge.

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[*] Honorable Eduardo C. Robreno, United States District Judge for the Eastern District of Pennsylvania, sitting by designation.

prostituting for Baston in Australia. Baston objected that a restitution award based on conduct that occurred wholly overseas would exceed the authority of Congress under the Foreign Commerce Clause and the Due Process Clause. The district court sustained the objection by stating that "the government is overreaching and seeking amounts in restitution that aren't supported by . . . the constitution."

II. STANDARDS OF REVIEW

Several standards of review govern this appeal and cross-appeal. We review the sufficiency of the evidence *de novo*. *United States v. Hernandez*, 433 F.3d 1328, 1332 (11th Cir. 2005). We review a supplemental jury instruction for abuse of discretion, but we review *de novo* whether the instruction misstated the law or misled the jury. *United States v. James*, 642 F.3d 1333, 1337 (11th Cir. 2011). We review the factual findings underlying a restitution order for clear error, *United States v. Washington*, 434 F.3d 1265, 1267 (11th Cir. 2006), and we review the procedures used at the restitution hearing for abuse of discretion, *United States v. James*, 459 F.2d 443, 445 (5th Cir. 1972). We review the legality of a restitution order *de novo*. *United States v. Rodriguez*, 751 F.3d 1244, 1260 (11th Cir. 2014).

III. DISCUSSION

We divide our discussion into two main parts. We address Baston's appeal first. We then address the cross-appeal by the government.

A. Baston's Appeal

Baston raises three arguments on appeal. First, Baston argues that the district court abused its discretion when it issued the supplemental jury instruction. Second, Baston contends that the district court should have granted his motion for a judgment of acquittal because the government provided insufficient evidence that his trafficking of J.R. was "in or affecting interstate . . . commerce," 18 U.S.C. § 1591(a)(1). Third, he contends that the district court used unreliable testimony to calculate his restitution obligations. We address each argument in turn.

1. The District Court Did Not Abuse Its Discretion by Issuing the Supplemental Jury Instruction.

Baston argues that the supplemental jury instruction was an abuse of discretion for three reasons: it did not answer the jury's question, it misled the jury, and it misstated the law. But Baston has a problem: he made none of these arguments in the district court.

Because Baston is challenging the supplemental jury instruction for the first time on appeal, we review his arguments for plain error. Fed. R. Crim. P. 52(b). The government argues that we should not review Baston's arguments at all because he affirmatively agreed to the initial jury instructions in the district court. Under the doctrine of invited error, "[w]here a party expressly accepts a jury instruction, 'such action . . . serve[s] to waive [his] right to challenge the accepted instruction on appeal.'" *United States v. House*, 684 F.3d 1173, 1196 (11th Cir.

2012) (third and fourth alterations in original) (quoting *United States v. Silvestri*, 409 F.3d 1311, 1337 (11th Cir. 2005)). But "the issue here is the supplemental instruction given in response to the [jury's] question—not the initial instruction[s]." *United States v. Isnadin*, 742 F.3d 1278, 1297 (11th Cir. 2014). Although Baston agreed to the initial jury instructions, he did not agree to the supplemental jury instruction. Baston instead failed to object to the supplemental jury instruction on the specific grounds he raises on appeal. But "failing to object does not trigger the doctrine of invited error." *United States v. Dortch*, 696 F.3d 1104, 1112 (11th Cir. 2012). When a defendant objects to a jury instruction in the district court, but on different grounds than the ones he raises on appeal, we review the instruction for plain error. *See* Fed. R. Crim. P. 30(d).

We now turn to Baston's three challenges to the supplemental jury instruction. None identifies an abuse of discretion by the district court. "[T]he court's supplemental instruction[] w[as] sufficiently clear and responsive to the jury's inquiry to fall squarely within the trial court's range of discretion in this area." *United States v. Fuiman*, 546 F.2d 1155, 1160 (5th Cir. 1977). Because the district court did not err, it did not plainly err either. *United States v. Franklin*, 694 F.3d 1, 9 (11th Cir. 2012).

a. The Supplemental Jury Instruction Answered the Jury's Question.

Baston contends that the supplemental jury instruction did not answer the jury's question. "When a jury makes explicit its difficulties," the district court "should clear them away with concrete accuracy." *Bollenbach v. United States*, 326 U.S. 607, 612–13 (1946). The district court instructed the jury that it could convict Baston of money laundering whether or not prostitution is legal in Australia. This answer was non-responsive, according to Baston, because the jury asked whether the legality of prostitution affected the charges of sex trafficking. At trial, Baston argued that he did not coerce K.L. or T.M. into prostitution; instead, they prostituted because it was legal in Australia and they could make money doing it. Baston contends that the jury wanted more information about this defense.

The problem with Baston's argument is that the jury did not ask about sex trafficking. The jury asked about money laundering: its note asked whether it would be "illegal to *transfer funds*" to the United States "[i]f prostitution is legal in [A]ustralia[] and *money* was made there by those means." (Emphases added.) And the note asked a legal question about choice of law—"Which laws are we to consider?"—not a factual question about the victims' motives for prostituting in Australia. Tellingly, the jury's question mirrored the choice-of-law argument that Baston made in his closing argument.

The district court answered this question, and its answer must have been satisfactory because the jury asked no further questions about money laundering or sex trafficking after receiving the supplemental instruction. "[T]hat there was no further inquiry after the judge's response to the note [] indicates that the judge's response cleared the jury's difficulty with concrete accuracy." *United States v. Parr*, 716 F.2d 796, 809 (11th Cir. 1983) (second alteration in original) (quoting *United States v. Andrew*, 666 F.2d 915, 922 (5th Cir. 1982)). The district court did not abuse its discretion by answering the question that the jury actually asked instead of the question that Baston now argues it asked.

b. The Supplemental Jury Instruction Did Not Mislead the Jury.

Baston argues that the supplemental jury instruction misled the jury by suggesting it no longer needed to find that Baston's conduct was "in or affecting" commerce, 18 U.S.C. § 1591(a)(1), an essential element of sex trafficking. The supplemental instruction essentially erased this element, according to Baston, by not repeating it and by stating that he could be convicted so long as he "was present in the United States at the time he was charged." We disagree.

The jury was not misled by the supplemental jury instruction because the supplemental instruction said nothing about the elements of sex trafficking. As explained above, the jury's note asked only about money laundering, and the supplemental instruction addressed only that offense. Indeed, the instruction began

with a prefatory clause—"With respect to Counts 13–21"—that specifically referred to the counts of money laundering. The jury would not have understood the supplemental instruction as saying anything about the elements of sex trafficking.

Nor did the supplemental jury instruction need to repeat the elements of sex trafficking. Although sex trafficking was the "specified unlawful activity" for the counts of money laundering, *id.* § 1956, "[a] conviction for money laundering does not require proof that the defendant committed the specific predicate offense," *United States v. De La Mata*, 266 F.3d 1275, 1292 (11th Cir. 2001). A jury instruction on money laundering can omit the elements of the specified unlawful activity. *See United States v. Martinelli*, 454 F.3d 1300, 1311–12 (11th Cir. 2006). The district court did not confuse the jury by leaving out that unnecessary information. If any confusion somehow remained, the district court eliminated it by reminding the jury to "consider all of my instructions as a whole." *See Parr*, 716 F.2d at 809. The jury could refer to the initial jury instructions, which correctly stated the elements of sex trafficking and the requirement that Baston's conduct be "in or affecting" commerce. Because "the district court's additional instruction was responsive to the jury's specific concern while prudently refocusing the jury on the instructions . . . as a whole," *United States v. Davis*, 490 F.3d 541, 548 (6th Cir. 2007), the district court did not abuse its discretion.

c. The Supplemental Jury Instruction Did Not Misstate the Law.

Baston contends that the supplemental jury instruction misstated the law because it failed to explain that he could not be convicted of sex trafficking unless he *knew* his conduct was in or affecting commerce. We rejected this argument in *United States v. Evans*, 476 F.3d 1176 (11th Cir. 2007), where we held that sex trafficking by force, fraud, or coercion does not "requir[e] knowledge by a defendant that his actions are in or affecting interstate commerce," *id.* at 1180 n.2; *accord United States v. Phea*, 755 F.3d 255, 265 (5th Cir. 2014); *United States v. Sawyer*, 733 F.3d 228, 230 (7th Cir. 2013). Baston contends that *Evans* was wrongly decided, but "a prior panel's holding is binding on all subsequent panels unless and until it is overruled or undermined to the point of abrogation by the Supreme Court or by this court sitting *en banc*." *United States v. Archer*, 531 F.3d 1347, 1352 (11th Cir. 2008). And *Evans* has not been overruled or abrogated. Accordingly, the district court did not abuse its discretion because it was "under no obligation to give a requested instruction that misstates the law." *United States v. L'Hoste*, 609 F.2d 796, 805 (5th Cir. 1980).

Even if *Evans* was wrongly decided (which we doubt), Baston would still lose. As explained above, the jury's note asked about money laundering, not sex trafficking. If the supplemental jury instruction had discussed the knowledge element of sex trafficking, it would have been nonresponsive and confusing. When

a jury requests a supplemental instruction, the district court should answer "within the specific limits of the question presented." *United States v. Martin*, 274 F.3d 1208, 1210 (8th Cir. 2001) (quoting *United States v. Behler*, 14 F.3d 1264, 1270 (8th Cir. 1994)). The district court did not abuse its discretion by failing to discuss something that was irrelevant to the jury's question. If Baston disagreed about the elements of sex trafficking, he should have objected to the initial jury instruction that addressed that element, not the supplemental jury instruction.

2. The District Court Did Not Err When It Denied Baston's Motion for a Judgment of Acquittal.

Baston contends that his conviction of sex trafficking J.R. was supported by insufficient evidence. A defendant is guilty of sex trafficking by force, fraud, or coercion if he "knowingly *in or affecting interstate or foreign commerce* . . . recruits, entices, harbors, transports, provides, obtains, advertises, maintains, patronizes, or solicits by any means a person . . . knowing . . . that means of force, threats of force, fraud, [or] coercion . . . will be used to cause the person to engage in a commercial sex act." 18 U.S.C. § 1591(a)(1) (emphasis added). Baston contends that his trafficking of J.R. was not "in or affecting" interstate commerce. The question for our review is "whether, after viewing the evidence in the light most favorable to the prosecution, *any* rational trier of fact could have found [this element] beyond a reasonable doubt." *Musacchio v. United States*, 136 S. Ct. 709, 715 (2016) (quoting *Jackson v. Virginia*, 443 U.S. 307, 319 (1979)).

The parties dispute our standard of review. The government argues that, because Baston did not contest the commerce element in the district court, we should review his challenge to the sufficiency of the evidence only for a "manifest miscarriage of justice." Baston contends that we should review his argument *de novo* because he raised a "general" challenge to the sufficiency of the evidence in the district court. Neither party is correct: we review Baston's argument for plain error. Fed. R. Crim. P. 52(b).

Our review is not limited to correcting a "manifest miscarriage of justice," contrary to the government's argument. That standard does not apply unless the defendant makes *no* challenge to the sufficiency of the evidence after the close of all evidence. *See United States v. House*, 684 F.3d 1173, 1196 (11th Cir. 2012); *United States v. Tapia*, 761 F.2d 1488, 1491 (11th Cir. 1985). Baston challenged the sufficiency of the evidence in his renewed motion for a judgment of acquittal.

But our review is not *de novo* either, contrary to Baston's argument. He failed to raise the specific challenge to the sufficiency of the evidence that he now raises on appeal. Other circuits have held that a defendant preserves all challenges to the sufficiency of the evidence if he raises a "general" challenge in the district court. *See United States v. Cooper*, 654 F.3d 1104, 1117 (10th Cir. 2011); *United States v. Spinner*, 152 F.3d 950, 955 (D.C. Cir. 1998); *United States v. Hoy*, 137 F.3d 726, 729 (2d Cir. 1998). *But see United States v. Clarke*, 564 F.3d 949, 953–

54 (8th Cir. 2009). We need not decide whether those decisions are consistent with the law in this Circuit because, even if they are, Baston did not raise a "general" challenge to the sufficiency of the evidence. Although his motion for a judgment of acquittal challenged the sufficiency of the evidence "on the indictment as a whole," Baston challenged the "whole" indictment by raising *specific* arguments against each count. With respect to the count of sex trafficking J.R., Baston argued that he did not force her into prostitution; he did not argue that his conduct was not "in or affecting" commerce. When a defendant raises specific challenges to the sufficiency of the evidence in the district court, but not the specific challenge he tries to raise on appeal, we review his argument for plain error. *See United States v. Joseph*, 709 F.3d 1082, 1103 (11th Cir. 2013); *United States v. Straub*, 508 F.3d 1003, 1011 (11th Cir. 2007); *United States v. Hunerlach*, 197 F.3d 1059, 1068 (11th Cir. 1999).

Turning to the merits, we conclude that a rational juror could have found, beyond a reasonable doubt, that Baston's trafficking of J.R. was "in or affecting" interstate commerce. Because there was no error, there was no plain error either. *Franklin*, 694 F.3d at 9. The district court correctly denied Baston's motion for a judgment of acquittal.

Baston's conduct was in commerce. The phrase "in commerce" refers to the "channels" and the "instrumentalities" of interstate commerce. *United States v.*

WILLIAM PRYOR, Circuit Judge:

This appeal and cross-appeal require us to review the convictions and sentence of Damion Baston, an international sex trafficker nicknamed "Drac" (short for Dracula) who sometimes dressed up as a vampire, complete with yellow contact lenses and gold-plated fangs. Baston forced numerous women to prostitute for him by beating them, humiliating them, and threatening to kill them, and he pimped them around the world, from Florida to Australia to the United Arab Emirates. Baston challenges the sufficiency of the evidence for one conviction, a supplemental jury instruction, and the award of restitution to his victims. Those challenges fail, but the cross-appeal by the government about a refusal to award one victim increased restitution has merit.

The government argues that the district court erred when it refused to award restitution to a victim of Baston's sex trafficking in Australia. The district court ruled that an award of restitution for Baston's extraterritorial conduct would exceed the power of Congress under Article I of the Constitution, U.S. Const. Art. I, and the Due Process Clause of the Fifth Amendment, *id.* Amend. V. To decide those issues, we must examine the scope of the Foreign Commerce Clause, *id.* Art. I, § 8, cl. 3, a question of first impression in this Circuit, and the constitutionality of the William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008 § 223, 18 U.S.C. § 1596(a)(2), a question of first

Ballinger, 395 F.3d 1218, 1233 (11th Cir. 2005) (en banc). Baston used both when he trafficked J.R. He communicated with her by phone, text message, and Instagram; he convinced her to cross state lines on a bus; he advertised her services on Backpage.com; and he stayed with her in various hotels. Any one of these is sufficient to prove that Baston's conduct was "in commerce." *See United States v. Daniels*, 685 F.3d 1237, 1246 (11th Cir. 2012) (cell phone, interstate bus travel); *Evans*, 476 F.3d at 1179 (hotels that serve interstate travelers); *United States v. Pipkins*, 378 F.3d 1281, 1295 (11th Cir. 2004) (Internet), *vacated on other grounds*, 544 U.S. 902 (2005), *op. reinstated*, 412 F.3d 1251 (11th Cir. 2005).

Baston argues that none of his interstate conduct involved force, fraud, or coercion—the actus reus of the statute—and that his actual trafficking of J.R. occurred exclusively in Florida, but we disagree. Baston also trafficked J.R. in Louisiana, Texas, Tennessee, and New York. And even if we were to assume that Baston trafficked J.R. exclusively in Florida, we have held that a defendant whose "illegal acts ultimately occur intrastate" still acts "in commerce" if he "uses the channels or instrumentalities of interstate commerce to facilitate their commission." *Ballinger*, 395 F.3d at 1226. Baston's use of phones, the Internet, hotels, and buses facilitated his trafficking of J.R., so his conduct was "in commerce."

Alternatively, Baston's conduct affected commerce. The phrase "affecting commerce" is a term of art that "ordinarily signal[s] the broadest permissible exercise of Congress' Commerce Clause power." *Citizens Bank v. Alafabco, Inc.*, 539 U.S. 52, 56 (2003). That power reaches "purely local activities that are part of an economic 'class of activities' that have a substantial effect on interstate commerce." *Gonzales v. Raich*, 545 U.S. 1, 17 (2005). As we explained in *Evans*, sex trafficking by force, fraud, or coercion—even when it occurs "solely in Florida"—"ha[s] the capacity when considered in the aggregate . . . to frustrate Congress's broader regulation of interstate and foreign economic activity." 476 F.3d at 1179. Baston argues that *Evans* involved the sex trafficking of children, not women, but the reasoning in *Evans* cannot be limited to children. The statute prohibiting sex trafficking by force, fraud, or coercion is a valid exercise of Congress's full commerce power, so the government can satisfy the commerce element in that statute by proving that the defendant's conduct had "a minimal effect on interstate commerce." *United States v. Rodriguez*, 218 F.3d 1243, 1244 (11th Cir. 2000); *accord United States v. Walls*, 784 F.3d 543, 548 (9th Cir. 2015). That standard is easily satisfied here. Because Baston's conduct was in commerce, it necessarily affected commerce as well. *See United States v. Viscome*, 144 F.3d 1365, 1369 (11th Cir. 1998).

3. The District Court Did Not Clearly Err or Abuse Its Discretion in Calculating Baston's Restitution Obligations.

Baston's final argument on appeal is that the district court used unreliable evidence to calculate his restitution obligations to K.L., J.R., and T.M. The district court calculated the obligations based on the victims' testimony at trial: it multiplied how often the victims said they worked by how much they said they charged and then subtracted their estimated living expenses. Baston does not challenge the math; instead, he complains that the victims' testimony was unreliable because it was not subjected to rigorous cross-examination. Baston maintains that he had no occasion to cross-examine the victims about their earnings at trial because their earnings were not relevant to his guilt or innocence. Baston contends that the district court should have forced the victims to testify a second time at the restitution hearing so he could cross-examine them. This argument is meritless.

The district court did not clearly err or abuse its discretion by relying on the victims' trial testimony. In calculating a victim's losses, districts court can rely on any evidence "bearing 'sufficient indicia of reliability to support its probable accuracy.'" *United States v. Singletary*, 649 F.3d 1212, 1217 n.21 (11th Cir. 2011) (quoting *United States v. Bernardine*, 73 F.3d 1078, 1080–81 (11th Cir. 1996)). That evidence includes the "proof at trial." *United States v. Hairston*, 888 F.2d 1349, 1353 n.7 (11th Cir. 1989). Contrary to Baston's argument, evidence can be

sufficiently reliable for purposes of restitution even if it was not subjected to rigorous cross-examination. *See, e.g.*, *id.* at 1353 (relying on hearsay evidence); *In re Sealed Case*, 702 F.3d 59, 67 (D.C. Cir. 2012) (relying on grand jury testimony). And district courts are not required to hear live testimony at every restitution hearing. *See United States v. Sabhnani*, 599 F.3d 215, 258–59 (2d Cir. 2010). District courts have broad discretion in choosing the procedures to employ at a restitution hearing, "so long as the defendant is given an adequate opportunity to present his position as to matters in dispute." *United States v. Maurer*, 226 F.3d 150, 151 (2d Cir. 2000). Baston had the opportunity to challenge the victims' testimony at trial and again at the restitution hearing, and he still has not offered any specific reason why their testimony was inaccurate or untrustworthy. The district court committed no error.

B. The Cross-Appeal

In its cross-appeal, the government argues that the district court erred by refusing to award an additional $400,000 in restitution to K.L. based on her prostitution in Australia. A person convicted of sex trafficking by force, fraud, or coercion must pay "the full amount of the victim's losses." 18 U.S.C. § 1593(b)(1). The full amount includes "the gross income or value to the defendant of the victim's services or labor," *id.* § 1593(b)(3), including any money that the victim earned while prostituting for the defendant. The government contends that the

defendant must repay that money even if the prostitution occurred overseas because, under the William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008, federal courts have "extra-territorial jurisdiction" over sex trafficking by a noncitizen who "is present in the United States." *Id.* § 1596(a)(2).

Baston argues that he does not owe restitution to K.L. for her prostitution in Australia because the jury did not convict him of that conduct, but that argument is baffling. The indictment charged Baston with trafficking K.L. "in . . . Australia," and the jury convicted him of that offense. Plenty of evidence supported its verdict, especially K.L.'s lengthy testimony about how she prostituted for Baston in Australia.

Baston also argues that the restitution statute cannot reach his extraterritorial conduct without exceeding Congress's authority under Article I of the Constitution or violating the Due Process Clause of the Fifth Amendment. Although Baston frames his arguments as challenges to the constitutionality of the restitution statute, his arguments instead challenge the constitutionality of section 1596(a)(2), which confers extraterritorial jurisdiction over sex trafficking by force, fraud, or coercion. If section 1596(a)(2) is constitutional, then the restitution statute is constitutional. *Cf. United States v. Belfast*, 611 F.3d 783, 815 (11th Cir. 2010). We first address

Baston's argument under Article I and then address his argument under the Due Process Clause.

1. Section 1596(a)(2) Is a Valid Exercise of Congress's Authority Under Article I of the Constitution.

"The powers of the legislature are defined, and limited," *Marbury v. Madison*, 5 U.S. 137, 176 (1803), and "[e]very law enacted by Congress must be based on one or more of its powers enumerated in the Constitution," *United States v. Morrison*, 529 U.S. 598, 607 (2000). The government defends section 1596(a)(2) under the Foreign Commerce Clause, U.S. Const. Art. I, § 8, cl. 3.

Baston argues that Congress cannot enact extraterritorial laws under the Foreign Commerce Clause; it can do so only under the Offences Clause, *id.* cl. 10 (granting Congress the power "[t]o define and punish . . . Offences against the Law of Nations"). Baston also argues that section 1596(a)(2) exceeds the scope of the Foreign Commerce Clause. He is wrong on both accounts.

Congress's power to enact extraterritorial laws is not limited to the Offences Clause. Baston misreads our decision in *United States v. Bellaizac-Hurtado*, 700 F.3d 1245 (11th Cir. 2012), where we held that the Maritime Drug Law Enforcement Act, as applied to extraterritorial drug trafficking, exceeded Congress's authority under the Offences Clause. *Id.* at 1247. We did not hold that the Offences Clause is the *only* power that can support an extraterritorial criminal law; our decision was limited to the Offences Clause because the government

failed to offer "any alternative ground upon which the Act could be sustained as constitutional." *Id.* at 1258. If the government had invoked the Foreign Commerce Clause in *Bellaizac-Hurtado*, we might have reached a different result.

Contrary to Baston's argument, this Court has upheld extraterritorial criminal laws under provisions of Article I other than the Offences Clause. *See, e.g.*, *Belfast*, 611 F.3d at 813 (Interstate Commerce Clause). And nothing in the Foreign Commerce Clause limits Congress's authority to enact extraterritorial criminal laws. *See Hartford Fire Ins. Co. v. California*, 509 U.S. 764, 813–14 (1993) (Scalia, J., dissenting) ("Congress has broad power under [the Foreign Commerce Clause], and this Court has repeatedly upheld its power to make laws applicable to persons or activities beyond our territorial boundaries where United States interests are affected."); Gary B. Born & Peter B. Rutledge, International Civil Litigation in United States Courts 606 (5th ed. 2011) ("A fairly natural component of [the Foreign Commerce Clause] is the power to regulate conduct that occurs outside of U.S. territory."). In fact, *nothing* in Article I limits Congress's power to enact extraterritorial laws. *See EEOC v. Arabian Am. Oil Co.*, 499 U.S. 244, 248 (1991); *United States v. Baker*, 609 F.2d 134, 136 (5th Cir. 1980). For purposes of Article I, we ask the same question of an extraterritorial law that we ask of any law—that is, whether it falls within one of Congress's enumerated powers.

Article I gives Congress the power "[t]o regulate Commerce *with foreign Nations*, and among the several States, and with the Indian Tribes." U.S. Const. Art. I, § 8, cl. 3 (emphasis added). Neither this Court nor the Supreme Court has thoroughly explored the scope of the Foreign Commerce Clause. But many decisions have interpreted its neighbors: the Interstate Commerce Clause and the Indian Commerce Clause. For example, the Supreme Court has cautioned that the Interstate Commerce Clause "must be read carefully to avoid creating a general federal authority akin to the police power." *NFIB v. Sebelius*, 132 S. Ct. 2566, 2578 (2012). The Interstate Commerce Clause permits Congress to enact "three general categories of regulation": Congress can "regulate the channels of interstate commerce"; "regulate and protect the instrumentalities of interstate commerce, and persons or things in interstate commerce"; and "regulate activities that substantially affect interstate commerce," including "purely local activities that are part of an economic 'class of activities' that have a substantial effect on interstate commerce." *Raich*, 545 U.S. at 16–17. In contrast, the Supreme Court has described the Indian Commerce Clause as a "broad power," *Ramah Navajo Sch. Bd., Inc. v. Bureau of Rev. of N.M.*, 458 U.S. 832, 837 (1982), that grants Congress "plenary" authority over Indian affairs, *Cotton Petrol. Corp. v. New Mexico*, 490 U.S. 163, 192 (1989). "The extensive case law that has developed under the Interstate Commerce Clause," according to the Supreme Court, "is not readily

imported to cases involving the Indian Commerce Clause" because the Indian Commerce Clause does not implicate "the unique role of the States in our constitutional system." *Id.* One way to approach the Foreign Commerce Clause is to ask whether it is more like the Interstate Commerce Clause, the Indian Commerce Clause, or something in between.

What little guidance we have from the Supreme Court establishes that the Foreign Commerce Clause provides Congress a broad power. The Supreme Court has described the Foreign Commerce Clause, like the Indian Commerce Clause, as granting Congress a power that is "plenary," *Bd. of Trustees of Univ. of Ill. v. United States*, 289 U.S. 48, 56 (1933), and "broad," *United States v. Forty-Three Gallons of Whiskey*, 93 U.S. 188, 194 (1876). Also like the Indian Commerce Clause, the Foreign Commerce Clause does not pose the federalism concerns that limit the scope of the Interstate Commerce Clause. *See Japan Line, Ltd. v. County of Los Angeles*, 441 U.S. 434, 449 n.13 (1979). *But see United States v. al-Maliki*, 787 F.3d 784, 793 (6th Cir. 2015) ("[A]n unbounded reading of the Foreign Commerce Clause allows the federal government to intrude on the sovereignty of other nations—just as a broad reading of the Interstate Commerce Clause allows it to intrude on the sovereignty of the States."). Indeed, the Supreme Court has suggested that "the power to regulate commerce . . . when exercised in respect of foreign commerce may be broader than when exercised as to interstate commerce."

Atl. Cleaners & Dyers v. United States, 286 U.S. 427, 434 (1932); *accord Brolan v. United States*, 236 U.S. 216, 218–19 (1915). "Although the Constitution grants Congress power to regulate commerce 'with foreign Nations' and 'among the several States' in parallel phrases," the Supreme Court has explained, "there is evidence that the Founders intended the scope of the foreign commerce power to be the greater." *Japan Line*, 441 U.S. at 448 (citation omitted). The Supreme Court has cited James Madison, for example, *id.* at 448 n.12, who described the Foreign Commerce Clause as a "great and essential power" that the Interstate Commerce Clause merely "supplement[s]," The Federalist No. 42, at 283 (Jacob E. Cooke ed., 1961).

We need not demarcate the outer bounds of the Foreign Commerce Clause in this opinion. We can evaluate the constitutionality of section 1596(a)(2) by assuming, for the sake of argument, that the Foreign Commerce Clause has the same scope as the Interstate Commerce Clause. In other words, Congress's power under the Foreign Commerce Clause includes at least the power to regulate the "channels" of commerce between the United States and other countries, the "instrumentalities" of commerce between the United States and other countries, and activities that have a "substantial effect" on commerce between the United States and other countries. *Cf. Raich*, 545 U.S. at 16–17; *accord United States v.*

impression in any circuit. We conclude that Congress has the constitutional authority to punish sex trafficking by force, fraud, or coercion that occurs overseas. We affirm Baston's convictions and sentence, but we vacate his order of restitution and remand with an instruction for the district court to increase his restitution obligation.

I. BACKGROUND

Baston immigrated to the United States from Jamaica in 1989. After he was convicted of an aggravated felony, Baston was ordered removed in 1998. But Baston illegally reentered the country by purchasing the identity of a citizen of the United States. Under this assumed identity, Baston opened bank accounts, started businesses, and rented apartments in Florida. He also obtained a Florida driver's license and a United States passport. Baston traveled the world under the assumed identity, visiting Australia, New Zealand, Indonesia, the United Arab Emirates, Russia, China, and Brazil, among other places. Baston funded his lavish lifestyle by forcing numerous women to prostitute for him.

Baston learned how to be a pimp from *Pimpology*, a book written by Pimpin' Ken. Consistent with the fifth law of *Pimpology*, Baston "prey[ed] on the weak" by recruiting women who were sexually abused as children. *See* Pimpin' Ken, *Pimpology: The 48 Laws of the Game* 21 (2008). Baston also forced his

Bollinger, 798 F.3d 201, 215 (4th Cir. 2015); *United States v. Pendleton*, 658 F.3d 299, 308 (3d Cir. 2011).

Section 1596(a)(2) is constitutional at the least as a regulation of activities that have a "substantial effect" on foreign commerce. Section 1596(a)(2) gives extraterritorial effect to section 1591, the statute that defines the crime of sex trafficking by force, fraud, or coercion. And Congress had a "rational basis" to conclude that such conduct—even when it occurs exclusively overseas—is "part of an economic 'class of activities' that have a substantial effect on . . . commerce" between the United States and other countries. *Cf. Raich*, 545 U.S. at 17, 19. We explained in *Evans* the comprehensive nature of this regulatory scheme:

> Section 1591 was enacted as part of the Trafficking Victims Protection Act of 2000 . . . . [T]he TVPA is part of a comprehensive regulatory scheme. The TVPA criminalizes and attempts to prevent slavery, involuntary servitude, and human trafficking for commercial gain. Congress recognized that human trafficking, particularly of women and children in the sex industry, "is a modern form of slavery, and it is the largest manifestation of slavery today." 22 U.S.C. § 7101(b)(1); *see also id.* at § 7101(b)(2), (4), (9), (11). Congress found that trafficking of persons has an aggregate economic impact on interstate and foreign commerce, *id.* § 7101(b)(12), and we cannot say that this finding is irrational.

476 F.3d at 1179 (footnote omitted). Accordingly, section 1596(a)(2) is a constitutional exercise of Congress's authority under the Foreign Commerce Clause.

2. Section 1596(a)(2) Does Not Violate the Due Process Clause.

Baston argues that section 1596(a)(2) violates the Due Process Clause of the Fifth Amendment because he is a noncitizen and his sex trafficking of K.L. occurred exclusively in Australia. The Due Process Clause prohibits the exercise of extraterritorial jurisdiction over a defendant when it would be "arbitrary or fundamentally unfair." *United States v. Ibarguen-Mosquera*, 634 F.3d 1370, 1378 (11th Cir. 2011) (quoting *United States v. Cardales*, 168 F.3d 548, 553 (1st Cir. 1999)). The government responds that, under basic principles of due process and international law, it is fair to hold Baston accountable for trafficking K.L. in Australia. We agree with the government.

To determine whether an exercise of extraterritorial jurisdiction satisfies due process, we have sometimes consulted international law, *see, e.g.*, *id.*; *United States v. Banjoko*, 590 F.3d 1278, 1281 (11th Cir. 2009), but due process requires only that an exercise of extraterritorial jurisdiction not be arbitrary or fundamentally unfair, a question of *domestic* law, *see United States v. Davis*, 905 F.2d 245, 248–49 & n.2 (9th Cir. 1990). Compliance with international law satisfies due process because it puts a defendant "on notice" that he could be subjected to the jurisdiction of the United States. *United States v. Marino-Garcia*, 679 F.2d 1373, 1384 n.19 (11th Cir. 1982); *see also United States v. Tinoco*, 304 F.3d 1088, 1110 n.21 (11th Cir. 2002) (explaining that compliance with

international law is "sufficient" to satisfy due process). But compliance with international law is not *necessary* to satisfy due process. *See Hartford Fire*, 509 U.S. at 815 (explaining that Congress "clearly has constitutional authority" to confer extraterritorial jurisdiction in violation of international law if it so chooses); Born & Rutledge, *supra*, at 604 ("If Congress enacts legislation in violation of [the limits of international law on legislative jurisdiction], it is well settled that U.S. courts must disregard international law and apply the domestic statute.").

It is neither arbitrary nor fundamentally unfair to exercise extraterritorial jurisdiction over Baston. The Due Process Clause requires "at least some minimal contact between a State and the regulated subject." *Am. Charities for Reasonable Fundraising Regulation, Inc. v. Pinellas County*, 221 F.3d 1211, 1216 (11th Cir. 2000) (quoting *Hellenic Lines Ltd. v. Rhoditis*, 398 U.S. 306, 314 n.2 (1970) (Harlan, J., dissenting)). Baston's contacts with the United States, to borrow the word the government used at oral argument, are "legion." Baston portrayed himself as a citizen of the United States. He resided in Florida, where he rented property, started businesses, and opened bank accounts. *Cf. Allstate Ins. Co. v. Hague*, 449 U.S. 302, 317–18 (1981). He was present at his mother's home in New York when arrested. *Cf. Burnham v. Superior Court of Cal.*, 495 U.S. 604, 610–15 (1990) (plurality opinion). Baston used a Florida driver's license and a United States passport to facilitate his criminal activities. *Cf. Burger King Corp. v. Rudzewicz*,

471 U.S. 462, 475–76 (1985). He trafficked K.L. in both the United States and Australia, and when he trafficked her in Australia, he wired the proceeds back to Miami. *Cf. Watson v. Emp'rs Liab. Assur. Corp.*, 348 U.S. 66, 72 (1954). In short, Baston used this country as a home base and took advantage of its laws; he cannot now complain about being subjected to those laws.

Alternatively, exercising extraterritorial jurisdiction over Baston is consistent with international law. The government invokes several principles of international law, but we will discuss only one. Under the "protective principle" of international law, a country can enact extraterritorial criminal laws to punish conduct that "threatens its security as a state or the operation of its governmental functions" and "is generally recognized as a crime under the law of states that have reasonably developed legal systems." Restatement (Second) of Foreign Relations Law § 33(1); *accord United States v. Gonzalez*, 776 F.2d 931, 938–39 (11th Cir. 1985). The citizenship of the defendant is irrelevant. *See United States v. Benitez*, 741 F.2d 1312, 1316 (11th Cir. 1984). And it does not matter whether the conduct had "an actual or intended effect inside the United States"; "[t]he conduct may be forbidden if it has a *potentially* adverse effect." *Gonzalez*, 776 F.2d at 939 (emphasis added). The requirements of the protective principle are satisfied here.

Countries with developed legal systems recognize sex trafficking by force, fraud, or coercion as a crime. As Congress has explained, "The international

community has repeatedly condemned slavery and involuntary servitude, violence against women, and other elements of trafficking, through declarations, treaties, and United Nations resolutions and reports." 22 U.S.C. § 7101(b)(23). For example, more than 150 countries, including Australia, have ratified the Palermo Protocol on human trafficking, which requires its participants to establish sex trafficking by force, fraud, or coercion as a criminal offense. *See* Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention Against Transnational Organized Crime, Arts. 5, 3(a), Nov. 15, 2000, 2237 U.N.T.S. 319, 344–45.

Sex trafficking by force, fraud, or coercion also implicates the national security of the United States. The political branches, who are the experts in these matters, *see Holder v. Humanitarian Law Project*, 561 U.S. 1, 33–34 (2010), have identified sex trafficking as a threat to national security. According to Congress, "Trafficking in persons . . . is the fastest growing source of profits for organized criminal enterprises worldwide." 22 U.S.C. § 7101(b)(8). Those criminal enterprises, in turn, destabilize other countries and fund terrorist groups. *See id.*; White House, National Security Presidential Directive/NSPD-22 (Dec. 16, 2002), http://www.combat-trafficking.army.mil/documents/policy/NSPD-22.pdf; National Security Council, *Transnational Organized Crime: A Growing Threat to National and International Security*, https://www.whitehouse.gov/administration/eop/nsc/

transnational-crime/threat (all Internet materials as visited Mar. 22, 2016, and available in Clerk of Court's case file). Sex trafficking also risks the spread of communicable diseases, *see* 22 U.S.C. § 7101(b)(11); Arthur Rizer & Sheri R. Glaser, *Breach: The National Security Implications of Human Trafficking*, 17 Widener L. Rev. 69, 89–91 (2011), and supports underground networks that can be used to smuggle drugs, weapons, and terrorists into the United States, *see* Rizer & Glazer, *supra*, at 83–85; Sandra Keefer, *Human Trafficking and the Impact on National Security for the United States*, U.S. Army War College 3–4 (2006). These threats are more than sufficient to invoke the protective principle. *See United States v. Saac*, 632 F.3d 1203, 1211 (11th Cir. 2011).

Congress has the power to require international sex traffickers to pay restitution to their victims even when the sex trafficking occurs exclusively in another country. Baston must pay restitution to K.L. for her prostitution in Australia. The district court erred when it reduced her restitution award.

IV. CONCLUSION

We **AFFIRM** Baston's judgment of convictions and sentence and **VACATE** the order of restitution and **REMAND** with an instruction to increase the award of restitution for K.L.'s prostitution in Australia.

victims to refer to him as "Daddy," *see id.*, and took all of the money they earned, *see id.* at 20.

But Baston was not always faithful to the laws of *Pimpology*. Unlike Pimpin' Ken who rejected the use of violence, *see id.* at 2–3, Baston punched, slapped, choked, and threatened to kill his victims whenever they got "out of line." And his victims took those threats seriously. In addition to his Transylvanian tendencies, Baston maintained a muscular physique aided by having his victims inject him with steroids on a regular basis. He also claimed to be a member of the Bloods gang.

K.L., an Australian, met Baston at a nightclub in Gold Coast, Australia, when she was 24 years old. She dreamed of opening her own restaurant, and Baston offered to help her. But K.L. soon discovered that Baston's real business was pimping women. Baston sent K.L. to have sex with clients throughout Australia at prices he determined. When Baston was not in Australia, he had K.L. wire her earnings to his bank accounts in Miami. K.L. also prostituted for Baston in the United Arab Emirates, Florida, and Texas.

K.L. testified that Baston beat her "often" and that he threatened to hurt her and her family if she ever stopped working for him. Baston would backhand K.L. whenever she committed any perceived slight, like failing to cook him breakfast or telling a bouncer how much money she made. One night, Baston suspected that

K.L. was cheating on him. He woke her up, punched her hard in the pelvis, threw her to the ground, and strangled her. He heated up kitchen knives over an open flame and threatened to slit her throat. On another occasion, Baston took K.L. to the bathroom, held her against the wall by her throat, and bit her cheek until she bled. K.L. eventually escaped Baston's control after her family contacted the American embassy, which refused to let her return to Baston in the United States.

T.M. was 21 years old when she met Baston. She was attending Georgia Southern University and needed money for college. She sent pictures of herself to one of Baston's associates, who convinced her to come to Miami to work as an escort. After she arrived in Miami, T.M. met Baston at a nightclub. He convinced her to work at various strip clubs in Miami, where she would meet clients and have sex with them at prices set by Baston. T.M. also prostituted for Baston in Texas and Australia.

Baston often reminded T.M. that, if she ever left him, "it wouldn't be good" for her or her family. One night, Baston thought that T.M. was flirting too much with a client. He drove her to a secluded park and backhanded her so hard that she fell to the ground. He reminded T.M. that he could bury her in the park and no one would ever find her. On another occasion, Baston thought T.M. was being "disrespectful," so he wrapped a belt around her neck and made her beg for forgiveness while she crawled around on her hands and knees like a dog. T.M.

mustered the courage to flee from Baston when he temporarily left the country to visit Jamaica.

J.R. met Baston in 2013. She was 21 years old at the time, living with her mother in Georgia and working at a Little Caesars restaurant. But J.R. dreamed of being a model. Baston saw her modeling pictures on Instagram and began communicating with her over the Internet and phone. Baston promised to help her modeling career and convinced her to take a bus from Georgia to Miami. When she arrived, Baston forced her to prostitute for him at various strip clubs. J.R. also prostituted for him in Georgia, Louisiana, Texas, Tennessee, and New York. Baston and J.R. typically stayed in hotels, most often a Marriott in Miami, and Baston advertised her services on Backpage.com. Whenever J.R. was supposed to be working for Baston, she had to call him "[e]very hour on the hour" and text him regularly.

If J.R. disobeyed his orders, Baston would punch her in the face. One night, Baston drove J.R. to a secluded parking lot and told her not to "fuck with him" or he would "chop . . . [her] body up and have [her] thrown in the Everglades." On another occasion, J.R. and Baston got into an argument and, although J.R. was pregnant at the time, Baston punched her in the side and threatened to stab her with a broken broom. Baston later forced J.R. to have an abortion because he "didn't want to have a baby by a punk bitch."

Baston was arrested at his mother's house in New York. A grand jury indicted him on 21 counts, including sex trafficking of K.L. by force, fraud, or coercion, 18 U.S.C. § 1591(a)(1), "in the Southern District of Florida, Australia, the United Arab Emirates, and elsewhere"; sex trafficking of T.M., *id.*, "in the Southern District of Florida[] and elsewhere"; sex trafficking of J.R., *id.*, "in the Southern District of Florida[] and elsewhere"; and several counts of money laundering, *id.* § 1956, based on the sex-trafficking proceeds that Baston wired from Australia to Miami. Baston proceeded to trial on all 21 counts.

The government called several of Baston's victims as witnesses, including K.L., T.M., and J.R. The women testified about how they met Baston, how their relationships progressed, and how Baston used violence and coercion to force them into prostitution. They also testified about how often they prostituted for Baston and how much they charged their clients.

After the government presented its case-in-chief, Baston filed a motion for a judgment of acquittal. He challenged the sufficiency of the evidence "on the indictment as a whole" by raising specific arguments against each count. With respect to the charge of sex trafficking J.R., Baston argued that he never coerced J.R. into prostitution: she was already a prostitute when he met her, and their relationship was nothing but amicable. The district court denied Baston's motion.

Baston called three witnesses: his sister, his mother, and himself. Baston's defense to the counts of sex trafficking was that he did not coerce any of the victims into prostitution; they did it freely and voluntarily. Baston argued that K.L. and T.M., for example, prostituted in Australia because it is legal there and they could make a lot of money doing it. With respect to the counts of money laundering, Baston argued in closing that "money made in Australia from a legal brothel is legal" so "sending the money by . . . wire transfer is not money laundering because there is nothing illegal about that money."

After the close of all evidence, Baston renewed his motion for a judgment of acquittal "for the reasons that were previously indicated." The district court again denied it. Before the district court instructed the jury, Baston stated that he had "[n]o problems" with the instructions and was "in agreement" with them.

On the second day of deliberations, the jury submitted the following note to the district court:

> If prostitution is legal in [A]ustralia, and money was made there by those means, would it be illegal to transfer funds abroad? Specifical[l]y the United States? Which laws are we to consider?

The district court answered the jury's question with the following supplemental instruction:

> With respect to Counts 13–21 [the counts of money laundering], . . . the unlawful activity in question is the recruiting, enticing, harboring, transportation, providing, obtaining, or maintaining a person, knowing, or in reckless disregard of the fact that means of force,

> threats of force, fraud, coercion, or any combination of such means would be used to cause that person to engage in a commercial sex act, in violation of U.S. federal law, that is, 18 U.S.C. sections 1591 and 1596. Under U.S. law, such conduct is illegal, even if it took place outside the United States, if the defendant was present in the United States at the time he was charged. As always, you should consider all of my instructions as a whole.

Baston objected to this instruction because it "involved a legal interpretation of the Statutes not includ[ed in] the Jury Instructions" and "introduced new theories to the case without the Defense being given the opportunity to argue [them]." The district court rejected these arguments.

The jury convicted Baston of all 21 counts. The district court sentenced him to 27 years of imprisonment and a lifetime of supervised release. It ordered a separate hearing on restitution.

The district court ordered Baston to pay $99,270 in restitution: $78,000 to K.L., $11,200 to T.M., and $10,070 to J.R. The district court calculated these amounts based on worksheets provided by the government, which multiplied the hours that the victims prostituted for Baston by the amounts that they charged and then subtracted their estimated living expenses. The victims' earnings were calculated based on their testimony from trial; the district court did not require the victims to testify a second time at the restitution hearing.

The $78,000 award to K.L. included the money she earned while prostituting for Baston in the United States, but excluded the $400,000 she earned while

Corroded ruin or hidden treasure? An early dynastic copper-alloy cauldron from Ur

3 March 2016 • 3:16 pm

britishmuseum.org

Hazel Gardiner, Project Conservator, Ur Project

My work as Project Conservator for the Ur Digitisation Project continues the assessment, investigation and conservation of objects held by the British Museum that were excavated at Ur (located in present-day Iraq) in the 1920s and 1930s by the archaeologist C. Leonard Woolley. Further information on Woolley's excavation and the Ur Digitisation Project is covered by a previous blog post. One of my current tasks is to work on the metal objects.

One object in this group, an Early Dynastic II or III (2800–2300 BC) copper-alloy cauldron, discovered in the 1928–29 excavation at Ur as part of a grave assemblage, has proved especially interesting…

In the Middle East department in the British Museum, archaeological metal objects are kept in controlled environmental conditions to ensure that corrosion is limited. Ur metal objects are usually stable although many bear the effects of long-term burial in salty, and therefore corrosive, conditions. This cauldron is a prime example!

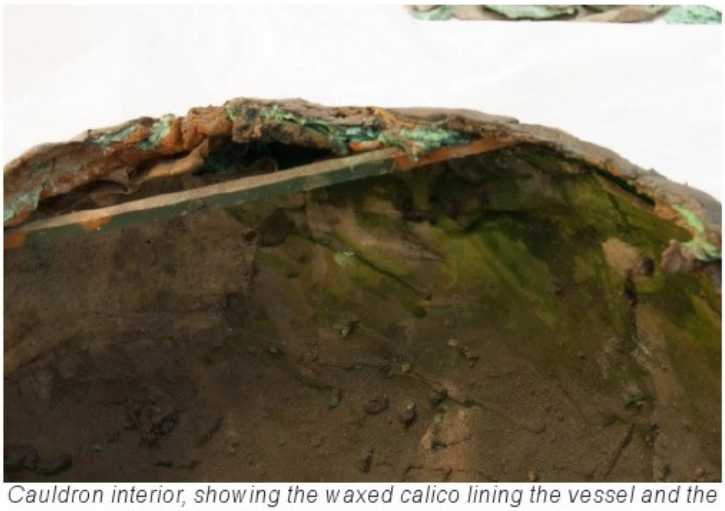
Cauldron. The rim is detached. The wooden supports across the interior were probably added at the same time that the rim was repaired.

Initially it was a pitiful sight, as the on-going effects of several thousand years of burial have taken their toll. The rim was detached and in fragments and the visible parts of the metal body appeared entirely mineralised, that is, entirely corroded. Soil still lines the interior in a thick layer and this is clearly visible where corroded sections of the vessel wall have fallen away from the exterior. Over this soil layer, the interior of the cauldron is lined with strips of waxed calico (coarse cotton), as is the underside of the exterior.

The waxed calico was applied during excavation as a means to protect the object and possibly also to preserve its shape during lifting and transport. A layer of melted paraffin wax was applied over all. In more recent years, probably the 1970s, an attempt was made to secure the rim: a light fibrous putty-like material, used in conservation from the late 1960s to 1980s, is found over much of the area where the rim would have joined the body.

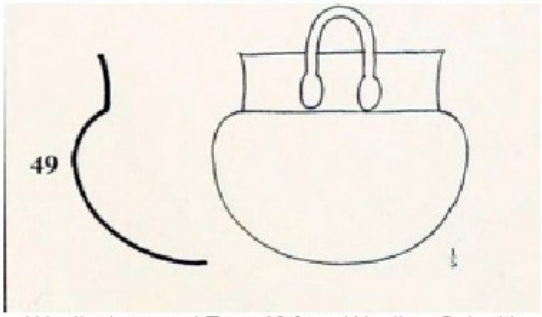
The cauldron initially seemed so deteriorated that it could be of value only as an example of how Woolley secured finds. As such it becomes an historical object – a document of Woolley's excavation methods – as well as an archaeological object.

However, closer observation revealed that a large section of the rounded wall of the cauldron



Cauldron interior, showing the waxed calico lining the vessel and the fibrous putty-like material used to repair the rim (now orange-brown in colour).

Cauldron rim section showing the handle fittings and rivets.

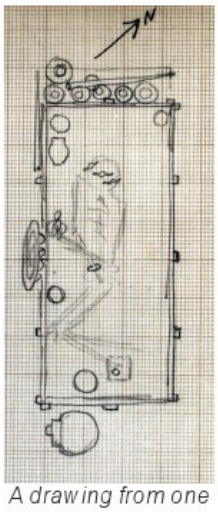


Woolley's vessel Type 49 from Woolley, C. L., Ur Excavations: The Royal Cemetery , 1934.

body appears to have survived intact, that is with only superficial corrosion apparent (the interior is hidden by the waxed calico). The detached rims also proved to be less deteriorated than on first view. The two handles and their fixings, including large square-headed rivets, are clearly visible and in some parts well-preserved.

Although Woolley's account of the Ur excavations gives barely a page to metal vessels such as this, he created a detailed typology of metal vessel forms. The surviving elements of the cauldron allowed it to be securely identified as Woolley's 'Type 49', distinguished by its riveted handles, rounded profile and splayed rim.

This information made it possible to identify a series of findspots (burials), eight in total, where this cauldron-type occurred. Of these, one in particular (PG/1422) includes a cauldron of dimensions that correspond very closely to those of the cauldron under discussion.



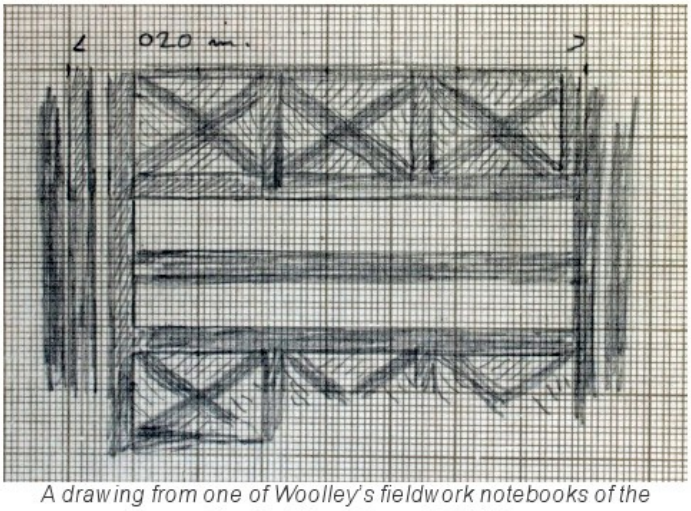
A drawing from one of Woolley's fieldwork notebooks of Grave PG/1422. The large cauldron found in this grave

Further information is provided by the illustration of this burial from Woolley's field notes. This shows a large cauldron on its side at the foot of the burial. The fact that the cauldron has what appear to be woven fibres preserved on one side could support the idea that it is the one from site PG/1422. Most Ur burials had a floor of matting. Usually the only surviving evidence of this is where it has been preserved by association with metal. A feature of this type is known as Mineral Preserved Organic remains (MPOs). This occurs when an organic substance, such as textile,

is depicted at the bottom left of the image.

leather, or natural or man-made fibre, is placed in contact with a metal surface over a prolonged period. Metallic compounds from a corroding object inhibit the decay of organic materials and can eventually replace the entire structure . In archaeology, this process has ensured the preservation of the exact form of textile and other materials which otherwise would have been entirely lost.

The woven fibres are obscured by paraffin wax, although still recognisable. Woolley observed that the pattern of the matting lining the burial was unusual and included a drawing of this in his field notes. Identifying how much of the mineral-preserved woven fibre survives, identifying whether it is matting, and whether it shows the pattern of the matting identified by Woolley are all questions to be explored.



A drawing from one of Woolley's fieldwork notebooks of the matting that lined Grave PG/1422.

Also of potential interest, is a crust of sooty deposit that is readily visible on the exterior of the cauldron wall and around the rim. Similar dark material is found associated with the inner surface of the cauldron, where a section of soil has broken away from the metal surface. The sooty material is embedded in the soil. It is possible that this material could provide evidence of what the cauldron was used for. For example, traces of lipids (fats) could suggest that the vessel was used as a cooking pot. It would be essential to find a sample untouched by Woolley's paraffin wax.

My aim is to stabilise the cauldron and secure it, as far as possible, for the future. Close on the heels of this, through investigative conservation, I'd hope to extract information from the object, in the least intrusive manner, that will be of use in future research.

This process requires thought and care. For example, removing the obscuring layer of waxed calico and soil within the cauldron could lead to its complete collapse as it is in such a fragmented state. Further, as the object is also an example of Woolley's excavation practice, there is an argument for this material to be preserved (providing that it is not now causing damage to the object).

First, the cauldron must be secured, supported and stabilised. Next, it should be x-radiographed to identify how much of the metal of the cauldron body survives and possibly also to help glean information about structure and technology. Further work, including analysis of the sooty deposits, and study of the mineral-preserved woven fibres, would all add to the body of data about the cauldron. Methods of removing wax to reveal the surface of the object and the woven fibres could be explored with the support of Organics conservation

colleagues.

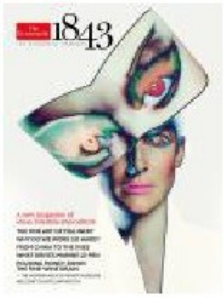
How much can be achieved within the bounds of the current project, beyond the essentials, remains to be seen, as there are many more objects to assess and treat, but certainly these observations on this cauldron will be documented and thoughts on future investigations outlined.

So, from what initially appeared an unpromising corroded mass, a range of possible investigations has evolved which could help reveal more about the technology, use and significance of this vessel, not to mention helping establish its identity within a particular assemblage. Although a humble object compared to the known treasures of Ur, it is potentially a small treasure house in itself of culturally significant information.

To conclude, Woolley's tantalising notes on burial PG/1422:

'This was the first grave which, on internal evidence, we could confidently assign to a period intermediate between the early cemetery and that of the Sargonid age: Even the Arab workmen recognised that it was in some way unlike any of the 1400 graves previously dug, and were greatly interested in it. Their interpretation of some of its characteristics is perhaps worth putting on record: the unusual richness of his personal ornaments meant that he was young as well as wealthy; the number of weapons in the grave and the great size of the spear-heads meant that he was a fighting man and a warrior of note; but when they saw the cauldron at the foot of the coffin, a cauldron very much larger than the norm, they agreed that he was the leader of a band of robbers or else the sheikh of a clan; for only one holding such a position and having numerous followers to feed would require so huge a cooking-pot' (Woolley, C. L., *Ur Excavations: The Royal Cemetery*, 1934, 186-187)

Europe on the brink



Europe on the brink

Europe on the brink

An isolationist Britain turns her back on a continent descending into chaos

An isolationist Britain turns her back on a continent descending into chaos

Adam Green March 15th 2016

This satirical map from 1870 shows a Europe in crisis, bristling with tensions which would, come July that year, erupt into the Franco-Prussian war. The conflict's political fall-out – French humiliation at the loss of Alsace-Lorraine and British fears about a now unified and much more powerful Germany – would play a major role in the outbreak of world war one more than 40 years later. For all its serious subject matter the map manages to lend a little humour to the affair, with each nation anthropomorphised as a comical caricature. Prussia is depicted as the enormous walrus-like figure of the "Iron Chancellor" himself, Otto von Bismarck. France, kitted out as a Zouave soldier from French north Africa, is seen heroically repelling the Prussian sprawl (it is worth pointing out that the map was first published in France).

Pictured as an old woman, Britain is "isolated and fuming with rage", turning away decidedly from events on the mainland, almost forgetting, as the caption tells us, about Ireland, the rather cute dog she keeps on a leash. The degrees of longitude are marked out in rifle lengths, a nice touch alluding to the explosiveness of the situation. The map is the work of French illustrator and caricaturist Paul Hadol (1835-1875), who on occasion also went by the rather enigmatic pseudonym of "White". Although caricature maps existed in Europe from the 14th century, this is one of the first in which the forms of the countries themselves were rendered accurately as actual characters, a style that was to be repeated throughout the rest of the 19th century and on into the 20th. Indeed, this version of the 1870 map shown here is actually a German reprinting from 1914, which seems to have been produced to accompany a new anthropomorphised map of Europe illustrating the tensions preceding world war one.

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Exhuming Lee Harvey Oswald

foren

Forensic On the Scene and In the Lab MAGAZINE
Forensic Magazine

Fri, 03/04/2016 - 9:12am
Dolly Stolze
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On October 4, 1981, forensic investigators exhumed a coffin, and decapitated the corpse, to prove identity of the body inside. Pathologists examined the skull and teeth, and finally reached a decisi bizarre conspiracy-theory case. The body inside the coffin was, in fact, that of Lee Harvey Oswald Soviet imposter.

Lee Harvey Oswald (1939-1963) served in the Marine Corps from 1956-1959 and was trained as a marksman. His time in the Marines was marred by shoo fights—he was eventually discharged. About a month after he left the Marines, Oswald defected to the U.S.S.R., where he met and married Marina Prusak 1962, Oswald and his wife returned to the U.S. The Texas School Book Depository in Dallas hired Oswald in October of 1963. On November 22, 1963 at a pm, Oswald shot President John Kennedy from the sixth floor of the depository at Dealey Plaza.1,2

Oswald was arrested a few hours later and interrogated at Dallas Police Headquarters. Two days later, on November 24, Jack Ruby shot and killed Oswalc television cameras while Oswald was being transferred to a vehicle that was supposed to take him to a county jail.2

An autopsy was performed by Dallas County coroner Dr. Earl Rose later that day. Rose took a thumbprint from the corpse and compared it to the Oswald's records for a positive identification. Oswald was buried in Rose Hill Park in Fort Worth, located in Tarrant County.2

'The Oswald File'

In 1977, Michael Eddowes, a lawyer and author, published *The Oswald File*, in which, he argued a Russian imposter assumed Oswald's identity, while in th Eddowes claimed that is was a Russian spy who assassinated President Kennedy, and was in turned killed by Jack Ruby. Hence it was the Russian impos buried in Oswald's grave not the real Lee Harvey Oswald.2

Eddowes cited some reporting errors between Oswald's medical records, the FBI arrest record and the 1963 autopsy report to support his claims.1,2 For e: Oswald's passport and Marine Corps application—dated before his trip to Russia—stated that his height was 5-foot-11. However, his FBI arrest report state height was 5-foot-9. Also the medical examiner misreported scars and failed to note a mastoidectomy scar Oswald got as a child.2 Mastoidectomies are oft treat ear infections in children by removing infection and growths.3

Eddowes explained away the finger print match from the 1963 autopsy by asserting that KGB swapped the FBI's fingerprint files.1

Eddowes wanted to exhume Lee Harvey Oswald's grave to compare the remains to some of Oswald's antemortem records to verify his Soviet imposter hy He reached out the medical examiner offices in Tarrant County and Dallas County in the hopes of getting support for his cause. Tarrant Country turned him Dallas County was willing to humor him to resolve the reporting errors in the original autopsy. Since Tarrant County still opposed the disinterment, this caus jurisdictional battle between Tarrant and Dallas Counties over who had authority of the body. Both sides eventually dropped the issue.2

The legal battle

Next Eddowes went to Marina Oswald Porter, Oswald's widow, to get her support. Marina always believed Oswald's coffin was empty because the FBI pre to sign some documents concerning the grave shortly after his death. Eddowes requested that Dallas County conduct the examination as a private case an offered to pay for all expenses. 2

When Oswald's brother, Robert, heard about the disinterment he filed a temporary restraining order to stop it. This started a legal battle that went from 197 between Marina and Robert. Eventually Robert was forced to withdraw his legal objections because of "financial and emotion burdens" and the exhumation allowed to proceed on October 4, 1981. 2

The investigation

The forensic team was led by Dr. Linda Norton, the Assistant Dallas County Medical Examiner. Norton obtained Oswald's medical and dental records datec defection to Russia, because Eddowes considered this person to the "real" Lee Harvey Oswald.2

Lee Harvey Oswald's grave was exhumed at 6:30am October 4, 1981 and taken to the pathology laboratory at Baylor Medical Center in Dallas. Present du exam were two pathologists, two odontologists, and two morticians who prepared Oswald's body for burial in 1963—Paul Groody and Allen Baumgardner.1

The team had to be extremely careful with the coffin and the remains because of extensive water damage. After the coffin lid was removed, the pathologist body's dark brown suit had started to disintegrate and the bones of the torso were exposed. The corpse was in an advanced state of decomposition and pa skeletonized with some adipocere, or grave wax.2

The skull was removed at the vertebral interspace at the second cervical vertebrae and the mandible was disarticulated from the maxilla. 2 The pathologist the presence saw marks from craniotomy, when part of the skull is removed to expose the brain during surgery or autopsy, from the 1963 autopsy. They al the mastoidectomy scar on the left temporal bone from Oswald's childhood surgery.2

The maxilla and mandible were photographed, radiographed, and charted. The radiographs and charts were then compared to Oswald's Marine Corps rec passport.2 The forensic team found a "high degree of consistency between the antemortem and postmortem radiographs." They also agreed that there wa radiographic morphology" for many of the premolars and molars.2

Lee Harvey Oswald's body was placed in a new casket and reburied in Rose Hills Park. Groody and Baumgardner, the morticians, took the old coffin back funeral home.2,4 Dr. Linda Norton announced the team's conclusion at a press conference at Baylor Medical Center at around 3:00pm on October 4, 1981. individually and as a team, have concluded beyond any doubt, and I mean beyond any doubt, that the individual buried under the name Lee Harvey Oswal Hill cemetery is Lee Harvey Oswald."5

Eddowes accepted the findings of the team and told reporters "that he was surprised but not disappointed."6 Although Oswald's body was laid to rest again

conspiracy theories about Oswald were not.

'Head in a Box'

Inexplicably, the examination itself spawned an even more peculiar conspiracy theory known as "The Head in the Box Theory."1 Groody, one of the mortici that when he prepared the body for burial in 1963 he saw the craniotomy marks from the first autopsy but that he didn't see those same marks during the 1 analysis. Groody believed that someone dug up the Oswald's grave some time before the 1981 exhumation, cut off the head of the body double, and repla the head of the real Lee Harvey Oswald so that forensic investigators would find Oswald's skull and teeth.1

In 2010, Baumgardner, the other mortician, tried to auction off Oswald's original coffin along with the first draft of his death certificate and the embalming ta his body.7 Robert Oswald filed another restraining order, this time to stop the sale of his brother's coffin.4

Five years later a district court judge in Fort Worth ruled that Baumgardner engaged "wrongful and wanton and malicious conduct." 4 The court forced the f home to return the casket to the Oswald family as well as pay almost $100,000 in damages.4

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12:24, 10 Mar 2016 Updated 14:29, 10 Mar 2016 By Jessica Haworth irishmirror.ie

Exorcist warns vampire ritual killings 'on the rise' after spate of Satanic initiation murders

Police have warned that a number of recent murders could be the result of satanic ritual killings in which the victim hopes to be reborn as a vampire .

The murder of a 24-year-old man has led cops to believe he was the victim of a vampire cult killing.

Edwin Juarez Palma was allegedly strangled, beaten and cut with a broken bottle at the cyber cafe in the northern city of Chihuahua, Mexico.

He had his hands tied up and was beaten and attacked with glass bottles before his death , designed to 'transform him into a vampire'.

This comes as a leading exorcist warned these type of killings are on the rise in non-Christian countries.

Father José Antonio Fortea said: "The vampire fad is something that's very close to Satanism."

He said: "[The fad] is not just a taste for darkness, but rather a taste for evil, an aesthetic connected to an entire way of looking at life."

"Vampire-ism totally amounts to devil worship."

The father added that these killings are cropping up in secular societies.

He added: "The more a society abandons the ways of God, the more cases of Satanism. The more a nation is Christian, there are fewer cases of devil worship."

Three men and one woman aged 18-25 were arrested for the death of the young man, called Edwin Miguel Juárez Palma, in Chihuahua, Mexico.

Scene: Chihuahua, Mexico

They reportedly told police they "profess Satanism" and chose the victim for "an initiation rite", reported Catholic News Agency.

The group said he would be initiated into the sect called ‘Sons of Baphomet 1,’ unaware he himself would be the 'sacrifice'.

Local media quoted the director general of the State Police, Pablo Rocha Acosta, as saying that he asked to participate in the initiation so he could “resurrect as a vampire.”

In May 2015, Father Fortea ordered a mass exorcism of the entire country of Mexico in order

Google

to block evil spirits from getting through.

He said though that this would not work on people who are already 'morally degraded'.

Exorcist weighs in on 'vampire' murder in Mexico

By David Ramos

catholicnewsagency.com

Catholic News Agency

Exorcist weighs in on 'vampire' murder in Mexico

Mexico City, Mexico, Mar 9, 2016 / 03:08 pm (CNA).- The murder of a 24-year-old man in Chihuahua, Mexico last month is being considered by authorities as a "possible satanic ritual" designed to transform the victim into a vampire.

A report from the Chihuahua State attorney general says that the four people accused of the murder – three men and a woman, ages 18-25 – "profess Satanism" and performed "inside the Ciber Café an initiation rite in which they decided to have as their victim their friend Edwin Miguel Juárez Palma."

According to the Chihuahua attorney general, the four defendants took the young man "by deception, they bound his hands and lied to him, telling him that he would be initiated into the sect called 'Sons of Baphomet 1,' unaware he himself would be the 'sacrifice'... they beat him and wounded him with a glass bottle causing him to die."

Quoted by local media, the director general of the State Police, Pablo Rocha Acosta, said that the young man asked to participate in the rite so he could "resurrect as a vampire."

Speaking to CNA, noted exorcist and demonology expert Father José Antonio Fortea warned that "the vampire fad is something that's very close to Satanism."

This fad, he said, "is not just a taste for darkness, but rather a taste for evil, an aesthetic connected to an entire way of looking at life."

"Vampire-ism totally amounts to devil worship," he said.

Chihuahua is one of the states hardest hit by drug trafficking violence in Mexico. Juarez, its most populous city, was considered up until 2011 to be the most violent city in the world.

Fr. Fortea stressed the relationship between a society steeped in violence and the growth of Satanism.

"The more a society abandons the ways of God, the more cases of Satanism. The more a nation is Christian, there are fewer cases of devil worship," he said.

The Spanish exorcist also explained that one does not spontaneously become a Satanist.

"A person only worships the devil when he has come to the end of a complete process of moral degradation. There's a very big difference between following your own passions and participating in a satanic ritual," he said.

In May 2015, Fr. Fortea coordinated a Major Exorcism of the entire country of Mexico.

The exorcism, which took place in the Archdiocese of San Luis Potosi, Mexico, "puts up barriers to demonic action," he said. "But unfortunately, that exorcism doesn't serve to prevent someone who is already morally degraded from approaching the Devil asking for things."

Extreme Hermits: The Anchorites

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Desert Spirituality for the City

There is increasing interest in and research into what might be thought of as the “Extreme Hermits”, the Anchorites.

KONICA MINOLTA DIGITAL CAMERA

“(‘anachoréo, I withdraw), also hermits (èremîtai, desert-dwellers, Latin, eremitæ).
In Christian terminology, men who have sought to triumph over the two unavoidable enemies of human salvation, the flesh and the devil, by depriving them of the assistance of their ally, the world. The natural impulse of all earnest souls to withdraw temporarily or forever from the tumult of social life was sanctioned by the examples and teachings of Scripture. St. John Baptist in the desert and Our Lord, withdrawing ever and anon into solitude, were examples which incited a host of holy men to imitate them. Since these men despised and shunned the world, it cannot surprise us that the world answered with corresponding contempt. The world is an imperious tyrant, and thoroughly selfish; niggardly in its gratitude to those lofty souls whose lives are entirely devoted to its betterment without regard to its praise or censure. It pursues as rebels, and derides as fools, those who shake off its yoke and scatter to the winds its riches, honours, and pleasures. In its extremest isolation, the life of the Christian anchorite is no Nirvana. The soul occupied with divine thoughts freed from all distracting cares leads an existence most consonant to man’s rational nature, and consequently productive of the highest type of happiness obtainable on this earth.”
“The Catholic Encyclopedia” (1907) http://www.newadvent.org/cathen/01462b.htm

Anchorite 4

“The anchorite’s was one of the most extreme of the religious lives of the Middle Ages: it inspired awe in contemporaries, and has held a morbid fascination for modern observers. It was a life of strict and irreversible enclosure, entered into in an elaborate ceremony during which the last rites were administered, and at the conclusion of which the door to the reclusory would be walled up. An anchorite who left their enclosure could be forcibly returned by the authorities, and faced damnation in the hereafter.

And yet, it was a life that continued to attract vocations, and that the rest of society was happy to endorse, throughout the Middle Ages. In England, the

Anchorite 6

earliest examples are recorded from the 11th century. It seems to have been at the height of its popularity in the 13th, for which we can identify some 200 individuals. There is no sign of decline in the 16th century, and anchorites can be found among the religious who were turned out of their houses at the Dissolution of the Monasteries.

Anchorite 7

The anchoritic life was embraced by both men and women. The men were almost always priests, but it seems to have been unusual for anchorites of either sex to have been a professed religious (monk, friar or nun) before enclosure. Women outnumbered men throughout the period — perhaps because of medieval prejudices concerning women (whose unruly bodies needed to be kept under strict control), or perhaps simply because the range of religious vocations open to women was more limited than that available to men.

Anchorite 8

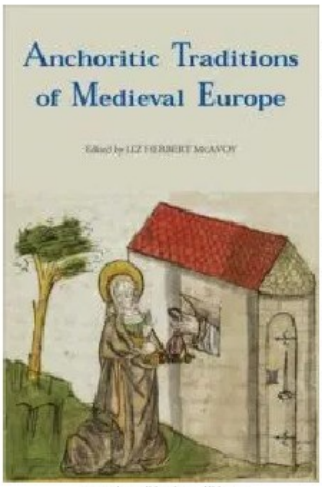
The cell or reclusory was most often sited adjoining the parish church. A narrow window or "squint" looked into the church, and afforded the anchorite a view of the altar. A second window opened on the outside world (often into a parlour) and allowed the anchorite to converse with visitors. Some "cells" had several rooms; some had gardens attached to them.

The solitary life of the anchorite could not be lived alone. A servant was required to bring food and remove waste, and to attend to visitors. Aelred of Rievaulx, who wrote an influential "Rule" for anchorites (addressed to his sister), advised having two: an older woman, for her sober influence, and a younger, to do the fetching and carrying. Julian of Norwich had maidservants (at different times) named Sara and Alice. Material support had to be in place before the authorities would sanction enclosure: anchorites had, therefore, to be of independent means. They were also the recipients of alms and grants from all levels of society, from the king down to their fellow parishioners."

http://hermits.ex.ac.uk/index/anchorites

See further:

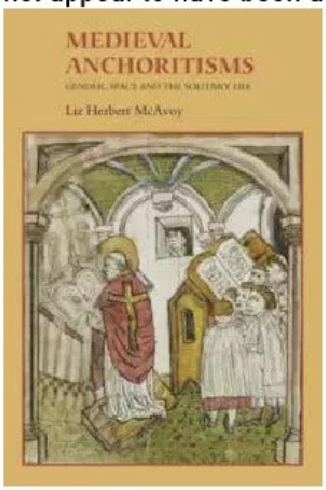
Anchorite 10



anchoritic tradition

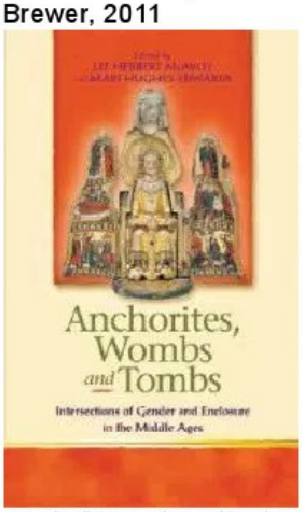
"Anchoritic Traditions of Medieval Europe" Elizabeth Herbert McAvoy, Boydell & Brewer Ltd, 2010

"The practice of anchoritism – religious enclosure which was frequently solitary and voluntarily embraced, very often in a permanent capacity – was widespread in many areas of Europe throughout the middle ages. This volume presents the latest research on the phenomenon. Tracing the vocation's origins from the Egyptian deserts of early Christian activity through to its multiple expressions in western Europe, it also identifies some of those regions – Wales and Scotland, for example – where the phenomenon does not appear to have been as widespread, and offers some explanations as to why this might be."



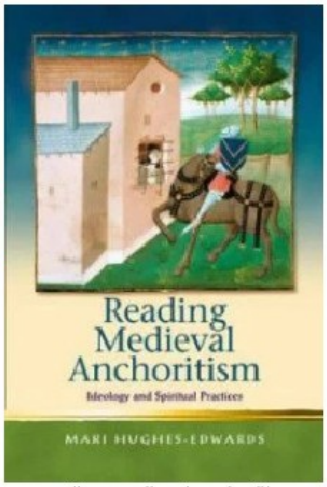
medieval-anchoritisms

"Medieval Anchoritisms: Gender, Space and the Solitary Life", Elizabeth Herbert McAvoy , Gender in the Middle Ages series, Cambridge: D. S. Brewer, 2011



anchorites-wombs-and-tombs

"Anchorites, Wombs and Tombs: Intersections of Gender and Enclosure in the Middle Ages", Elizabeth Herbert McAvoy and Mari Hughes-Edwards, Religion and Culture Series, Cardiff: University of Wales Press 2005.



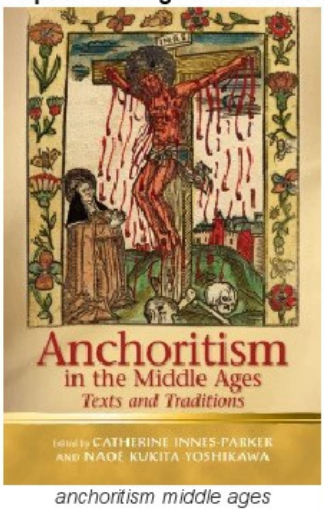
reading-medieval-anchoritism

Reading Medieval Anchoritism – Ideology and Spiritual Practices Elizabeth Herbert McAvoy, University of Wales Pres, 2012

"A thought-provoking study tracing the harshest form of spiritual solitude over five centuries has been explored by an Edge Hill University academic in a new book. "Reading Medieval Anchoritism – Ideology and Spiritual Practices", focuses on the anchoritic life, one of the earliest forms of Christian solitary living which saw men and women withdraw from society in order to lead an intensely contemplative life.

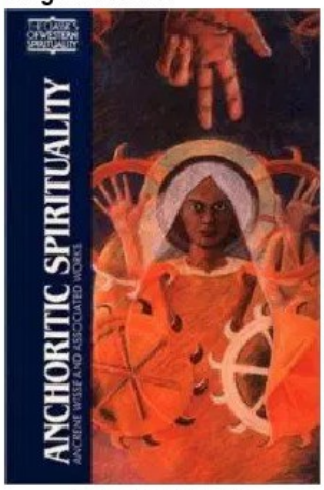
Written by Dr Mari Hughes-Edwards, Senior Lecturer in English Literature, the book argues that medieval men and women "willingly sought extreme enclosure, the better to forge a strong connection with God". She says: "Anchorites waged war against their own deepest desires for food, light, heat, sleep and above all, social contact. Yet the goal of anchoritism was not self-harm, as some critics have argued – but heightened contemplative experience; anchorites were accomplished meditators, visionaries and

mystics. Many writers sought to help anchorites reach these spiritual heights, and my book focuses, for the first time, on every single anchoritic guide written for English women."
The book analyses five centuries of the guides' negotiations of four anchoritic ideals – enclosure, solitude, chastity and orthodoxy – and of the vital anchoritic spiritual practices of asceticism and contemplative experience. It refutes the myth of the anchorhold as simply a solitary death-cell, revealing it as the site of potential intellectual exchange and spiritual growth."
http://www.edgehill.ac.uk/news/2012/08/english-anchoritic-tradition-explored-in-new-book-1/
"Individuals withdraw from society for a variety of reasons. Some medieval people entered a reclusive lifestyle because they found it spiritually uplifting. Instead of isolating and lonely, to them solitude was a source of comfort and supported an unencumbered existence that allowed them to focus on acts of religous devotion. Instead of hating the world, these individuals loved it, and in their voluntary isolation from secular society they believed that they were a blessing to it through prayer. In the medieval period as today this was not a monolithic group; religious recluses, or 'anchorites' (from a Greek word meaning, 'to withdraw'), were motivated by different things and even conceived of their lifestyle in different ways. Mari Hughes-Edwards examines how the ideologies of religious recluses, or anchorites, changed during the late eleventh through the mid-fifteenth century."
http://themarginaliareview.com/archives/766



anchoritism middle ages

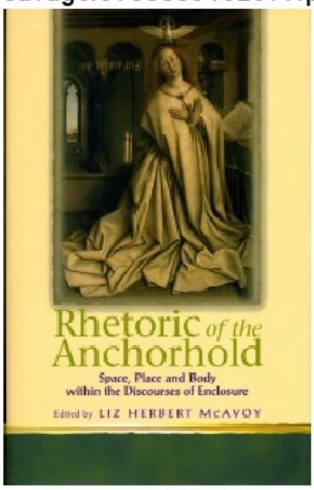
"Anchoritism in the Middle Ages. Texts and Traditions" by Catherine Innes-Parker and Naoë Kukita Yoshikawa, 2013
University of Wales Press – Religion and Culture in the Middle Ages
"Anchoritism in the Middle Ages approaches medieval anchoritism from a variety of critical angles. Individually, the essays challenge perceived notions of the very concept of anchoritic rule and guidance, study the interaction between language and linguistic forms in anchoritic texts, address the connection between anchoritism and other forms of solitude, and explore the influence of anchoritic literature on lay devotion. As a whole, the volume, which ranges from the third century to the sixteenth and spans all of Europe, illuminates the richness and fluidity of anchoritic works and shows how anchoritism pervaded the spirituality of the Middle Ages, for the lay and religious alike."



anchoritic spirituality

"Anchoritic Spirituality: Ancrene Wisse and Associated Works" (The Classics of Western Spirituality) Anne Savage. 1991"Sometime in the first quarter of the thirteenth century a numberof works were written for anchoresses, women who lived as religious recluses in cells adjoining churches. The most influential is Ancrene Wisse (A Guide for Anchoresses), which discusses in great detail the daily life of the anchoress, both outer–her prayers, her house, her food and clothing–and innter–her attitudes to everything she is and does. Holy Maidenhood, a treatise on virginity, praises the freedom and joy of the unmarried state of the anchoress, providing a series of arguments to support her in her way of life when she may be tempted to leave it. Sawles War (The Soul's Keeping) looks at the pains of hell and the joys of heaven as recounted by two messengers, Fear and Love of Life. The passions of three early virgin martyrs, Katherine, Margaret, and Juliana provide models of heroic strength and determination int he face of bribery, argument and torture by disappointed would-be lovers, who demand the virgins' renunciation of their new Christian faith. The Wooing of Our Lord is the longest of several short prayers and meditations which court the anchoress, body and soul, on behalf of Christ as lover. Together, the

works give us an extraordinarily detailed sense of a powerful, multi-faceted spirituality which is most respects quite different from that of the later and better known fourteenth-century English mystics. This is the first time all of these works have appeared together in print."
http://www.christianbook.com/anchoritic-spirituality-ancrene-wisse-associated-works/ann-savage/9780809132577/pd/9132575



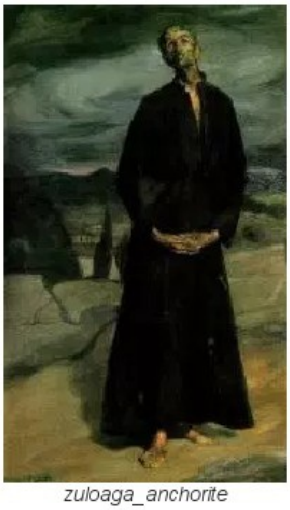
rhetoric of the anchorhold

"Rhetoric of the Anchorhold" Liz Herbert McEvoy (ed), University of Chicago Press, 2008 This volume of essays focuses on religious reclusion in England—commonly referred to as anchoritic enclosure—which reached the height of its popularity, particularly for women, in the later Middle Ages. Examining this extraordinary phenomenon of voluntary, permanent solitary enclosure in a cell attached to a church from a number of different perspectives, Rhetoric of the Anchorhold demonstrates how the rhetoric of this form of enclosure became a key part of religious discourse. Exploring how the anchorhold's associations traveled into lay culture, this volume argues for the centrality of anchoritic spirituality to the religious climate of the Middle Ages in spite of its seemingly marginalized—and solitary—status."
There are several website dedicated to Anchoritic studies. For example:

The International Anchoritic Society
A society for support and promotion of the study of medieval anchoritism and other forms of religious reclusion in the Middle Ages. The International Anchoritic Society aims to support and promote the academic study of medieval anchoritism and other forms of religous reclusion in the Middle Ages. It convenes regular international conferences and sponsors annual sessions on anchoritic and associated topics at the international medieval congresses of Kalamazoo, Michigan and Leeds, UK. It also hosts a discussion group for purposes of information dissemination, networking and collaboration, http://www.swansea.ac.uk/riah/researchgroups/memo/anchoriticsociety/

See also the project based at the University of Exeter: Hermits and Anchorites is a project to bring together all the information that survives about the religious solitaries of medieval England. http://hermits.ex.ac.uk/

For an on-line list of resources see: http://faculty.winthrop.edu/kosterj/engl310h/anchoress.htm


zuloaga_anchorite

"The Anchorite" of Zuloaga seems entirely 17th century El Greco, with the elongated human figure, and the whirlwind of sky and dwarfed town like the latter's famous "View of Toledo." But the artist is Ignacio Zuloaga, who painted it in 1907. Ignacio Zuloaga y Zabaleta (July 26, 1870 – October 31, 1945) was a Spanish painter, born in Eibar (Guipuzcoa), near the monastery of Loyola. The landscape here has become an odd counterpart to the desert, to the world as desert, and though his vestment is conventional, the hermit's expression is not. The unshaven, barefoot hermit has not a pious but disengaged expression on his face, wistful or mad, the input of centuries of Spanish art, peaking around Goya. The anchorite is not approachable, for he is no longer of this world.
http://www.hermitary.com/thatch/?p=737

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One Response to “Extreme Hermits: The Anchorites”

1. Extreme Hermits: The Anchorites | ChristianBookBarn.com Says:

January 3, 2014 at 8:35 am

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Mysterious fairy circles now discovered in Australia's desert

2016-03-14 newscientist.com

Circle game: plants build fairy circles?

Johannes Overvelde at Harvard University

Deep in the Australian outback, circular, grass-ringed patches of earth stretch for several hundred square kilometres across the red, ancient soil. This is the first time these "fairy circles" have been spotted outside the Namibian desert, where their formation has evaded explanation for decades. The new discovery could help resolve the long-standing mystery of how they form.

"It shows that the fairy circles of Namibia do not exist on their own," says Stephan Getzin, an ecologist at the Helmholtz Center for Environmental Research in Leipzig, Germany.

Getzin and his team visited the site 15 kilometres south-east of Newman, Australia, to measure the circles and analyse the conditions on the ground after an environmentalist working for an iron ore mine nearby sent them an aerial shot of the formations.

"From the bird's-eye perspective the pattern becomes clear, and you see the regular features indicative of the fairy circles," Getzin says.

The team's investigations found clues to the circles' origins, a mystery that has defied explanation for decades (see video above).

In Namibia, local legends have explained the circles as the footsteps of the gods, burn marks from the breath of underground dragons, or even landing spots for UFOs.

The most popular scientific theory is that ants or termites nibble on the roots of grasses, so the plants die back in a circle from the site of an insect nest.

More recently, however, another theory has emerged that says the circles arise when the plants compete for water and nutrients and "organise" themselves to maximise access to scarce resources. The latest theory suggests such circles should be discovered in other arid regions of the world, too.

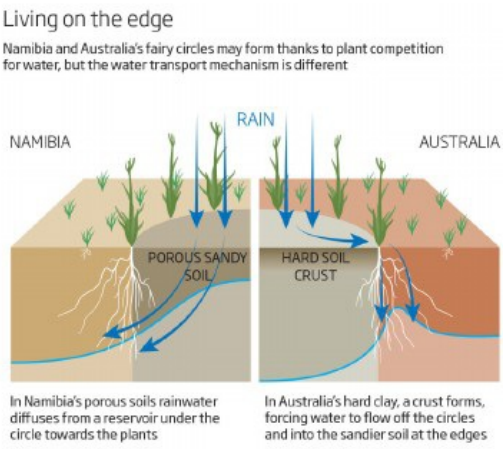
The Australian rings back up this self-organisation hypothesis. Getzin's team found few ant or termite nests within, or near, the circles and no correlation between rings and locations of the nests that did exist.

But they did find that the hard soil crust within the circles was almost impermeable to rainfall – all the water pouring into this area flowed towards the periphery, where the thirsty plants

await. "That gave us clear hints that the gaps serve as a source of water for the vegetation," Getzin says.

More water around the circle edges means more biomass and roots, which leads to the soil becoming looser. The less dense soil allows more water to penetrate and feed the vegetation, creating a feedback loop supporting the plants at the edge of the circle.

The exact mechanism for how the circles arise is different in Namibia. There, the circles actually soak up more water and act as underground reservoirs for plants growing around the edges (see graphic, below).



Circle game: plants build fairy circles?

The dominant grasses of the *Triodia* genus found in direct vicinity to the fairy circles in Australia also form other typical drought patterns such as stripes, labyrinths or spot patterns with individual plants surrounded by bare earth.

This provides strong evidence that the fairy circles also arise due to competition for water, Getzin says, though he doesn't claim to have solved the origin of the circles.

"You should never claim to put an end to the mystery," he says. "We've just made one significant step forward in solving the problem."

"It's pretty good evidence for the self-organising theory," says Michael Cramer, a biologist at the University of Cape Town in South Africa. "There is still a long way to go to make it conclusive, but I think the evidence is mounting."

Journal reference: *PNAS*, DOI: 10.1073/pnas.1522130113

Fans use Lovecraft's fame to promote Providence's weird side

yahoo.com

By JENNIFER McDERMOTT March 15, 2016 7:26 PM

AP

Associated Press

Fans of H.P. Lovecraft's writings gather to unveil a marker near where Lovecraft's childhood house once stood, on the 79th anniversary of fantasy horror writer's death, in Providence, R.I., Tuesday, March 15, 2016. (AP Photo/Jennifer McDermott)

PROVIDENCE, R.I. (AP) — Fans of H.P. Lovecraft's writings are trying to use the growing fame of the early 20th century fantasy-horror writer to promote Providence's weird side.

Lovecraft so identified with Rhode Island's capital city that he wrote "I am Providence" in a letter. His headstone bears the phrase. Some of Lovecraft's best-known works are set in Providence.

Tuesday marks the 79th anniversary of his death. A light rain fell as about 20 people gathered where Lovecraft's childhood house once stood for the unveiling of a marker.

The nonprofit Lovecraft Arts & Sciences Council placed the marker as part of a broader effort to foster the weird fiction and art community in Providence and highlight Lovecraft and other writers and artists. It's working to publicize local historic sites, weird events and unique destinations.

The council wants to use Lovecraft to present Providence as a capital for weird, fun and imaginative events, said Niels Hobbs, the director.

"That's something even Lovecraft would appreciate," Hobbs said. "He adored Providence."

Fans of H.P. Lovecraft's writings admire a marker near where Lovecraft's childhood house onc ...

Howard Phillips Lovecraft was born in Providence on Aug. 20, 1890. He spent a brief period in New York, then returned and lived in Providence until his death on March 15, 1937.

An obscure pulp fiction magazine writer in his lifetime, Lovecraft was rediscovered in the decades following his death, inspiring a new generation of horror, fantasy and science-fiction writers. While

considered one of the great American horror writers, Lovecraft is considered controversial because some of his writings include his racist beliefs.

In detailed, dense prose, Lovecraft combined horror with science fiction and developed what is commonly referred to as cosmicism, the idea that man is insignificant in the universe. He writes about creatures such as Cthulhu, (ka-THOOL-hoo), part octopus, dragon and human. The story, "The Call of Cthulhu," features sites in Providence and "The Case of Charles Dexter Ward," is set in the city.

Providence native Thomas Broadbent has been raising awareness of Lovecraft since being drawn to the bizarreness of his stories as a teenager.

"I was reading other horror writers but Lovecraft was in a whole universe of his own. It was very intimate because there weren't that many fans," he said. "It was just me and him. He was like my best friend."

View gallery
A marker noting the childhood home of writer H.P. Lovecraft is unveiled, near where his home once st ...

"I'm glad he has finally reached his epoch. I do miss the intimacy."

Thousands of people visit an online archive of Lovecraft stories daily, which webmaster Donovan Loucks attributes to a fascination with the fiction and Lovecraft himself.

Lovecraft aficionados, drawn to Providence, leave trinkets and notes at the author's gravesite in Swan Point Cemetery. The Lovecraft council has a store downtown and holds conventions and events to celebrate Lovecraft's work and influence.

An annual Lovecraft tribute draws crowds to his gravesite and the Ladd Observatory in Providence, where Lovecraft, an amateur astronomer, often visited. This year's is planned for April 10.

Carl L. Johnson, the organizer, recalled strange occurrences during the graveside ceremonies, from sudden changes in weather to a group of crows, known as a murder, cawing during readings. Some devotees have even reported feeling icy fingers on their arms and wrists, as if an occult hand had grabbed them.

Though Johnson, a paranormal investigator, chalks most of this up to good timing and coincidence, he considers Lovecraft the "master spirit" of Providence.

"Whatever is arcane and forbidden and mysterious in Providence, H.P. Lovecraft is at the head of it," Johnson said. "His spirit lingers that way."

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FAR OUT Taylor Kramer, rock musician, rocket scientist, entrepreneur, has vanished into th

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FAR OUT

Taylor Kramer, rock musician, rocket scientist, entrepreneur, has vanished into thin air. He could be a suicide. A homicide. A runaway. An Alien Abductee. Finally, he is what he always wanted to be. A legend.

By Richard Leiby
Washington Post Staff Writer

Sunday, October 6 1996; Page F01
The Washington Post

THOUSAND OAKS, Calif. -- The day he disappeared, Philip Taylor Kramer, who was worth more than a million dollars, had 40 cents in his pocket. In his head he carried secrets, some said to be of incalculable value.

An aerospace engineer, he knew how to configure the flight path of a nuclear missile. A computer executive, he developed revolutionary technology to compress and transmit data. A student of theoretical physics, he pursued particles and equations that he believed would someday permit objects to move faster than the speed of light -- "warp speed" -- making possible travel to the stars.

These facts alone set the disappearance of Philip Taylor Kramer apart from your average milk-carton missing persons case. Add one other: The rocket scientist was a rocker. Kramer could expertly lay down the throbbing bass line for "In-a-Gadda-da-Vida," the baroque hippie anthem he used to perform as a member of the band Iron Butterfly.

Now we're talking. The case has been reported on "Unsolved Mysteries" and "America's Most Wanted." There have been "sightings." There is conjecture about sinister global conspiracies. Was Kramer abducted by America's enemies? A U.S. congressman thinks so. Is Kramer trapped by his own technological wizardry, imprisoned somewhere in cyberspace? It's one theory.

Jennifer recalls. Who? Them.

He claimed to have "channeled" the Tenth Insight of the Celestine Prophecy -- the sequel that hadn't been written yet. He called a friend and she wrote it down as he spoke:

"Learn from the beauty of the eye that beholds all the wonders of the world and yet is blind unto itself. The difference is between day and night."

He explained excitedly, "I was really lucky to be able to interpret it because it was highly encrypted."

He was manic, jumping with glee as he told Jennifer: "I have finally proven that my father's theories for the last 35 years are correct. Me! Your husband!"

He said it was only a matter of time before President Clinton and the first lady would be flying out to congratulate him.

The Equation

Ray Kramer is 76, sturdy, talkative, proud. He says he does not know what happened to his son. A scientist, he is open-minded, ready to believe almost any hypothesis. Except one. He says he is certain Taylor didn't kill himself, because Taylor once told him that if he ever threatened to kill himself, not to believe it. He thinks that in those final days Taylor might have been drugged and abducted by business rivals. But he doesn't think his son was crazy.

Ray Kramer sincerely believes he and his son were onto something. Taylor, he said, understood its importance, both to his father and the world. Maybe someone else understood this, too. Someone with evil designs.

Ray is sitting at a conference table at Advanced Multimedia Concepts Inc., a small company run by Taylor's former partners. He keeps an office here. Lately he has devoted himself to searching for Taylor and writing a book about The Equation.

This may be the key to cracking the light-speed problem, he says. It could make possible instantaneous transmission of matter and data to any point in the universe.

The Equation, he says, combines the work of science's greatest minds: Newton, Einstein, Planck and Fermi. Relativity, quantum mechanics, quarks: It's all here, but no one else has put it all together, except Ray Kramer, a retired engineering professor from Youngstown,

Ohio.

"This is the mass of the universe," Ray begins, jotting down arcane scientific symbols. "Charge squared over four pi epsilon zero . . . The permativity of free space . . . " He transcribes intently for a few minutes, then lifts his head, smiles and says, "How simple can you get?"

Ray Kramer carefully folds the sheet of paper and places it in an envelope. He seals it, dates it and asks his interviewer for a promise: Reveal this equation to no one.

But how can it be verified?

"This is a life's work," he says. "I don't want to give it away. If I lose this, I'm in trouble."

He hands over the secret of the universe.

We promise never to open it.

Going Away

In every call he made driving on Highway 101, Taylor Kramer sounded like a man saying goodbye. Or going insane. Or both.

He left this message on his best friend Ron Bushy's answering machine: "Bush, I love you more than life itself." He told his lawyer the same thing. And his business partner.

He told his wife that he had a "big surprise" for her. He added ominously: "I'm not going to see you on this side."

He made one brief stop that morning, visiting his father-in-law, who was terminally ill. Kramer pulled a small object from his pocket -- a viewing device whose lens replicated and fragmented anything it perceived. "It's all right here," he said. "I know you don't understand, but it's all right here."

He handed his dying father-in-law the amazing device -- a cheap plastic child's toy.

So is Kramer dead? If not, where did he go? Is he wandering delirious among the homeless, eating from dumpsters?

One psychic consulted by the family said the 6-foot-5 scientist was living among a California Indian tribe, being worshiped as a god. The family checked that out, and also traveled to Sedona, Ariz., the new age capital. They visited several purported UFO landing sites. No sign of Kramer.

Some credible sightings emerged in the early days of the search. A pawnshop manager in Canoga Park, Calif., swore that Kramer came in and talked about computers, but didn't buy anything. A woman holding a yard sale nearby said a very tall man approached

her, trying to buy clothes, but she didn't have any sizes big enough.

After "Unsolved Mysteries" aired, scores of callers claimed to have seen the ex-rocker. Hey, he looks just like the naked man on this pornographic birthday card, reported a caller from New Orleans. No, he was jamming in the Cotton Club in Hayden Lake, Idaho. No, he was in a bar in Sparks, Nev., playing "In-a-Gadda-da-Vida."

Out There

Mysteries, myths, covered-up secrets -- they endure because simple facts are no match for legends. The Bermuda Triangle swallows ships. The moon landing was faked. The government once captured and autopsied aliens.

And don't you know we really can travel at warp speed, faster than light? On "Star Trek" they do it. And in "Star Wars."

Real scientists say it can't happen. Based on what we know now, we'll never get to the stars. And the aliens can't get here. The distances are simply too great.

Of course, scientists like to leave just a little wiggle room; the history of science has taught them humility -- they've been wrong many times before. And into that tiny crevice slips faith. Hope. A yearning for a life that isn't governed by logic and facts. We need mystery.

Is it any wonder that "The Celestine Prophecy" has been a bestseller for 135 weeks? Soon it's going to pass the record of "In-a-Gadda-da-Vida."

Maybe it all comes back to the song, after all.

In the Garden of Eden, baby. Don't you know that I looovvvve you.

That's where it all started, man. Far out. Let's look in the book. Genesis.

Eve ate of the forbidden fruit. It came from the tree of knowledge of good and evil. After that, Adam and Eve lost their innocence. They thought they could be on the level of God.

So He ordered them from the garden -- and they and their descendants had to live in shame. They were forced to think, to puzzle over good and evil and suchlike.

So, dig it. All that thinking led to science. The scientists set out to disprove the whole God trip. The creation story -- what a laugh!

Except the harder they tried, and the farther out they went, into space -- to the moon, even to Mars -- the closer to God they came. Because there really aren't any answers.

It's heavy, man. And beautiful.

Like an Iron Butterfly.

Epilogue

What happened to Kramer? It's a great mystery, all right, but not because of UFOs or guided missiles or O.J. Simpson or the Tenth Insight.

The real mystery is the mystery of the human brain.

Submitted for your approval: Could it be that Philip Taylor Kramer's artistic side was on a collision course with his scientific side? Like many theoretical scientists, he was groping on the farthest edges, and not finding hard proofs.

And he also faced more mundane pressures. There was the son's classic struggle to please his father. A man's obligation to support a family as opposed to simply indulging himself.

He faced the dichotomy of his own grand expectations vs. his actual achievements. He was on the brink of failing his wife, his kids and himself. His great entrepreneurial dream was in jeopardy. He was worth more dead than alive. His company had insured him for $1 million.

As a missing person, his name would live on. He'd become the legend he always wanted to be. The story never ends.

"I think of all the PR Taylor wanted to get for all his stuff, all that e was working on," says Jennifer Kramer. "I wonder if he knows about all the PR he's gotten now."

Jennifer wants it all to end, but she's obligated to settle Taylor's affairs. After he left TMM, the company went into a death spiral. The stock now trades at 7 cents. "I can wallpaper my bathroom with it," she says bitterly.

There is the company insurance policy, but as a missing person, Taylor can't be declared dead for seven years from the date of his disappearance.

After a tireless 20-month search, Kathy Kramer, the devoted sister, wants to believe Taylor is not dead. She can't stop seeing his face in homeless men on corners and in parks and under piers. "I just miss my brother," she says, sobbing. "I just know that wherever he is, he's suffering."

The guys in the band haven't gotten this much attention in years. They're touring again, giving interviews. In his den, Ron Bushy sorts through musty old files containing Kramer's scribblings. He digs into an envelope and pulls out what looks to be a song.

Can't make out the words, really. Except for the title. It's clear: "What Mystery, Life."

@CAPTION: Phillip Taylor Kramer: He toyed with technologies beyond most people's comprehension. Is he, as some say, trapped out there in cyberspace?

@CAPTION: IRON BUTTERFLY, 1975. Kramer is at right. Drummer Ron Bushy, second from left, theorizes Kramer was abducted because of work he was doing on the speed of light.

@CAPTION: Taylor and Jennifer and the two children, on vacation before he vanished.

@CAPTION: From left, Kramer's 40th birthday party with drummer Ron Bushy; Taylor as a 12-year-old science whiz; father Ray and sister Kathy Kramer.

E-Mail Fredric L. Rice / The Skeptic Tank

Many people believe that when Kramer vanished on Feb. 12, 1995 -- last known location: a green Aerostar mini-van on Highway 101 about 30 miles north of Los Angeles -- he entered another realm. And in a way, whatever the truth of his disappearance, they are right. Philip Taylor Kramer, age 42 when last seen, has become part of popular mythology, dwelling in the same corner of our pre-millennial landscape as the living Elvis, the UFO crash at Roswell, N.M., and the evil designs of the One World Government.

"Someone may have grabbed him," says Rep. James Traficant (D-Ohio), who knows Kramer's family and has urged the FBI to fully investigate the national security implications of the disappearance. Foreign or domestic terrorists could have brainwashed Kramer for "nefarious purposes," Traficant says -- namely, to launch a nuclear strike. (The FBI briefly looked into it, and says there is no reason to suspect such a plot.)

"Somebody put a gun to his head," suggests Ron Bushy, Iron Butterfly's drummer and Kramer's closest friend, "because he'd just made a breakthrough in this new technology."

The fact is, Kramer's disappearance is mysterious. His company was mired in bankruptcy, and in those final days he was clearly emotionally distraught; from a cellular phone, he called 911 to say he was going to kill himself. But was the call made under duress?

No body was ever found. The van was never found. An extensive aerial search yielded no sign of a submerged vehicle. Resilient and eternally upbeat, Kramer had weathered setbacks in the past without cracking. He had no history of psychiatric problems. He didn't use drugs or drink. He adored his children.

A 6-foot-5, 220-pound man is likely to stand out, dead or alive. Kramer's family and friends circulated thousands of fliers and pursued hundreds of purported sightings and leads nationwide, all to no avail.

His credit cards were never used again. Neither was his cell phone.

"We've got no motive, no evidence, nothing," says private investigator Chuck Carter, a former cop and DEA agent hired by Kramer's business partners.

"Pick a scenario, any scenario," says Detective Tom Bennett, who's handling the case for the Ventura County Sheriff's Department. Officially, Kramer has been entered into a national missing-persons database as "endangered."

Traficant -- one of the more eccentric congressmen, who prides

himself on his lone-wolf independence -- vows further investigation by his staff: "There's some funny things here," he says.

Some sad things, too. "I long to have his dead body found so that I can end this," says Jennifer Kramer, who married Taylor -- everyone called him Taylor -- in 1987. "I don't care why he's gone, look at what I'm left with. . . .

"I still grieve terribly. I know every inch of his body, every vein in his foot that's popping out," she says. "I intended to be with him the rest of my life."

Recently their 6-year-old, Hayley, has been seeing Daddy in her dreams. She's been asking whether Mommy can put up a little stone in a cemetery. A place for her to go and pray and bring flowers for Daddy.

Words and Music

Until he or his body turns up, we can't know for sure what happened to Philip Taylor Kramer. But we can search for clues, like everyone else.

On the Internet, some people are looking for evidence in the words to "In-a-Gadda-da-Vida," which brought multi-million album sales and world fame for San Diego-based Iron Butterfly in 1968. The song is as good as any a place to start.

Dunh, dunh, da-da-da dunh-DUNH-dunh-dunh goes the simple bass line -- a riff that might have reasonably supported a tune lasting two minutes, but which the musicians attenuated to cover an entire album side -- 17 minutes 5 seconds. Its lyrics were pedestrian: "Baby, don't you know that I love you/ Don't you know that I'll always be true." Its interminable drum solo and Gothic keyboard noodling render it practically unlistenable today -- yet it became the first certified platinum album in history. It stayed on the album charts for 140 weeks. "In-a-Gadda-da-Vida" held a power and attraction far beyond its musical merit, as stoners stuck their heads next to pulsing speakers and attempted to divine the song's greater message.

Even the title was a mystery, in a way. It was the drummer's exact transcription of singer Doug Ingle's drunkenly slurred words when he finished writing the song, after a gallon of cheap wine at 3 in the morning. He was trying to say "In the Garden of Eden."

This turned out to be accidental marketing genius: Now every fan would be able to put forth his own theory about the meaning of the words.

Taylor Kramer performed "Vida" hundreds of times on tour, as

both bassist and singer. But he never liked to talk about his time in the group -- he seemed embarrassed by it.

Why? Perhaps because Kramer had nothing to do with Iron Butterfly's signature song. In fact, he wasn't even in the band during its late-'60s heyday. Kramer joined a regrouped version in 1974, three years after the original band broke up.

The two albums Kramer recorded with the group went nowhere on the charts. Asking Kramer about his stint in Butterfly was like asking Pete Best what it was like being a Beatle.

But all his life, Kramer wanted to be known for doing something significant. He didn't want to make a fortune, but he wanted people to know his name.

Maybe that's our first good clue.

On the Road

That Sunday morning, driving on Highway 101, Kramer made 17 cell phone calls to family members, friends and business associates. The last call came into the California Highway Patrol's 911 switchboard at a minute before noon:

"911, can I help you?"

"Yes. This is Philip Taylor Kramer."

"Uh-huh. This is 911. Can I help you, sir?"

"Yes, you can. I'm going to kill myself . . . "

A few seconds later, the polite, measured voice was gone.

"Hello? Hello?" the operator said frantically. Silence.

Happier Times

Christmas Day, 1994. It's a month and a half before the disappearance, and things couldn't have seemed more normal at the Kramer household. Carols on the stereo. Cookies and sweets left for Santa. Visits from relatives bearing gifts. Barbies for Hayley, a hockey stick for Derek, then 13. And Dad with the video camera, recording it all.

After Hayley tries on her new holiday dress and "fairy princess" shoes, Dad puts her on a pedestal, literally, so she can display them for the camera. His own childlike excitement builds as the little girl opens her gifts: "Oh, my gosh! Your own roller skates. The big-girl kind!"

At one point Kramer sets the camera on the dining room table

and lets it roll. The video shows an athletic, amiable giant in white shorts and a loose blue shirt. The Kramers seem to want for nothing here in their $250,000 ranch-home-with-a-pool, set amid raw canyons in a newish Thousand Oaks subdivision.

Dad can't keep his lens off Hayley, then 4. She gets annoyed at one point: "Set the camera down!"

"Hayley, just one thing," he persists, then whispers, eerily: "I love you."

Is this a clue? It is almost as if he were planning his escape and feeling regret.

But maybe it is just a father telling his child he loves her.

Father and Son

As the Space Age unfolded, Ray Kramer filled his children with the wonder of science, always talking about NASA projects, computers, coming breakthroughs. Taylor and his older brother and sister grew up in Youngstown, Ohio, where Dad was chairman of the electrical engineering department at Youngstown State University. Ray Kramer taught his kids how things worked, patiently guiding their school science projects.

Taylor built one that everyone remembers. In ninth grade, he won top prize with a laser rigged to shoot down a balloon. Of course Dad helped out, supplying the synthetic ruby lens.

Taylor also was gifted on the guitar. At 12 he formed a garage rock band. The Concepts, he called them.

In the early 1960s, in his physics research, Ray Kramer grew convinced that the universal speed limit imposed by Einstein -- the speed of light, 186,000 miles per second -- could somehow be surpassed. This involved complex extrapolations about energy, mass, gravity and hyperparticles. Mainstream physicists scoff at such folly.

A teenage Taylor would peer at his father's scribblings, curious.

"Dad, how come you're always working on one equation?" he'd ask.

"There is only one equation," Ray would say. "It's all in one equation."

A Right-Brainer

At the time of his disappearance, Philip Taylor Kramer owned about 1.7 million shares of stock in a company called Total Multimedia Inc., which he founded in 1990. They were worth about

$1 per share. But anybody who ever worked with Kramer says he didn't care about money and never kept track of it, just as he ignored other workaday details. Once, he boarded a plane thinking he was headed for a meeting in Atlanta and ended up in Hawaii.

Kramer was an idea man, a right-brainer. A proponent of grand visions, relentlessly evangelizing for new technologies that he believed would transform entertainment, education and, indeed, the world.

" `Given all time, all things are possible' -- that was his favorite statement," says Dan Shields, a former business partner. "He could see over the horizon."

But over time, Kramer's tendency for leveraging the future on dreams led to collapsed schemes. His career trajectory is a sine wave, easy to chart: first a burst of great enthusiasm, followed by an arc of significant promise, then a sputter into failure. Then enthusiasm, again.

It had been that way ever since Kramer moved to California in the early 1970s with his sister, Kathy, a singer and pianist, both of them pursuing musical stardom.

After Taylor hooked up with drummer Ron Bushy, his rock future seemed secure. Looking remarkably like the heavy-metal parody band Spinal Tap, the new Iron Butterfly featured two original members and a different sound, but enjoyed some success touring on the strength of its legend.

Kramer avoided the era's excesses, keeping fit on the road with a punishing 1,000 sit-ups a day. He devoted himself to songwriting as well as mathematics, scribbling formulas, poetry and philosophy on napkins and hotel stationery.

One verse from that period reads: "Progress is on the move / Computer life is such a groove." He was not a great lyricist.

After meager record sales stalled the band, Taylor enrolled at Western States College of Engineering. It was 1980. He cut his hair short, donned a suit and went for the cash, which was plentiful in the defense industry during the Reagan-era buildup. While still in school he landed a job at Northrop Corp., in Hawthorne.

Glen Mavis worked with Kramer at Northrop, and both had to swear a national security oath. Mavis would notice whenever Kramer's office cubicle was taped shut -- engineers did this to signal that their work was classified and not to be viewed by anyone else. Mavis isn't sure exactly what Kramer was doing, but he knows it involved helping to get the MX missile to fly accurately.

Because Kramer wasn't much of a hacker, he enlisted Mavis to write the computer code to monitor the telemetry: "He came up with system that would predict a failure before it would happen," Mavis recalls. "He's very creative."

Mavis and others say that Kramer frequently operated on the financial margins, piling up debts in various business ventures but always managing to bounce back. "Whatever the problem was," says Mark Spiwak, another former business partner, "he could deal with it.

"Whatever got Taylor was something that he couldn't deal with -- whether it was an outside force that came down on him, or . . . "

Spiwak doesn't finish the thought. But the message comes through: Maybe it was an inside force that got Taylor Kramer.

The Visionary

Kramer always seemed to end up on the fringes of fame. One of his close friends -- also a director of Total Multimedia -- was Randy Jackson, the youngest sibling in the musical Jackson family. Several Jacksons -- but not Michael -- showed up at a press event in 1990, when Kramer unveiled digital technology that he called "the state of the art for the next century." He was announcing the "worldwide" release of an electronic magazine, Vizions, including "not only pictures but moving pictures."

Sure, it was possible -- but how practical? No market existed then for such a product; there is barely a demand today for CD-ROM magazines. As usual, Kramer was too far ahead of the curve, caught on the "bleeding edge" of technology, a man selling a solution for a problem nobody yet had.

Eventually Kramer's vision was embraced, on a much smaller scale, by some local educators. Kramer's greatest desire was to help children learn -- his teenage stepson, Derek, had a learning disability. By 1993, Total Multimedia's video compression technology was being tested in the local school district as part of its multimedia curriculum.

And one of his marketing efforts impressed the then-president of the Nickelodeon cable channel, Geraldine Laybourne, who wrote in a December 1993 letter to Kramer:

"Early in my day with you, I thought: `This Taylor Kramer is one incredibly passionate and committed fellow, he surely will make a difference in the world.' "

Nothing more came of it.

Nothing more came of anything.

Transcript

Let's play that suicide tape again:

" . . . This is Philip Taylor Kramer."

"Uh-huh. This is 911. Can I help you, sir?"

"Yes, you can. I'm going to kill myself."

Silence.

That is where the tape ended when it was played on two national TV shows. But it is not the end of the tape. Kramer's family authorized release of the 911 tape to the news media on condition that the next thing he said not be aired.

Here it is:

"And I want everyone to know: O.J. Simpson is innocent. They did it."

This illuminates something. Something of which Rep. Traficant, for all his conspiratorial certitude, was unaware. In the final days before his disappearance, Taylor Kramer was under nearly unendurable stress, pressing in on him from all directions, from within and without, from the past and present and future.

By most indications, he was quietly but emphatically going mad.

"We can't progress by using logic alone. We have to attain a fuller consciousness, an inner connection with God . . . guided by a higher part of ourselves." -- From "The Celestine Prophecy" by James Redfield

In the summer of 1994, "The Celestine Prophecy," a compendium of new age cliches tarted up as an adventure tale, was just starting its amazing run on the bestseller lists. At Total Multimedia Inc., it was practically required reading.

That's because TMM's new president, Peter Olson, swore by "Celestine" principles: how "energy fields" and "vibrations" and intuition can affect people and events. Olson, a former executive at IBM and MCI, says he was recruited to help turn around the struggling multimedia company. He considered it a "once-in-a-multiple-lifetime opportunity."

Olson negotiated an annual salary of $600,000. He brought a Paraguayan shaman into the company as a consultant, paying him about $5,000 per session with the 30-person staff. The shaman would serve as a "fan" to clear negative energy from a room as if it were smoke, Olson liked to say.

Kramer became fixated on "Celestine." The book tells of a middle-aged man's search for nine mystical "insights." It culminates with people entering a "magic flow," becoming beings of pure spiritual energy. Their atoms vibrate at higher and higher levels.

Ultimately they disappear.

By January 1995, CEO Dan Shields and Tom Simpson, TMM's other partner, were worried about what they considered Kramer's "undisciplined" work habits. He would toil late into the night, come to the office boiling with excitement about his fractal and light-speed research, the stuff his father had spent a lifetime working on.

He began making pronouncements: "God's a scientist, a perfect scientist! Chaos is perfect order." He declared that in a previous life, he, Dan Shields and Tom Simpson had been brothers.

"We let it go too far," Shields says today. "The worst part about it for us was, we believed there were definite points of merit in [Kramer's] thinking process. We were trying to nail it down, to put some structure and discipline on it."

By now the Canadian investors backing TMM were annoyed with Olson's bizarre methodology. Kramer was wedged in the middle. He'd glommed onto Olson's right-brained, new age visions. But his partners were hard-science types -- left-brainers -- not fond of shamanism and talk of past lives. Kramer was mostly a right-brainer. A musician. A believer in the spiritual. But also a scientist. A believer in the law of reason.

And the little company that Kramer hoped would save the world was being ripped apart.

On the weekend of Feb. 11-12, 1995, one of TMM's directors, Robert Papalia, was flying down from Vancouver, B.C., intending to take legal action to oust Olson. Another director was coming in from New York. Kramer was supposed to pick him up at the Los Angeles airport that Sunday morning; instead, he stood the guy up, and disappeared.

The day before, Kramer had been blurting cryptic, frightening things.

"You've got to be centered," he told his sister, Kathy, drawing his hands to his chest. "If you're centered, you'll be saved when the supernova happens and they come."

He told his wife they'd have to move into a house with high walls. "He was scared that people were trying to get at him,"

- Sunday, March 27, 2016

FBI Report – Satanic Ritual Abuse

From the same FBI unit depicted in the movie *Silence of the Lambs* this FBI Behavioral Science Unit Report into Satanic Ritual Abuse is objective and revealing. Cultwatch recommends that any law enforcement officer considering acting against someone accused of Satanic Ritual Abuse first read this report in it's entirety.

1992 FBI Report – Satanic Ritual Abuse

by Kenneth V. Lanning, Supervisory Special Agent Behavioral Science Unit National Center for the Analysis of Violent Crime

INTRODUCTION

Since 1981 I have been assigned to the Behavioral Science Unit at the FBI Academy in Quantico, Virginia, and have specialized in studying all aspects of the sexual victimization of children. The FBI Behavioral Science Unit provides assistance to criminal justice professionals in the United States and foreign countries. It attempts to develop practical applications of the behavioral sciences to the criminal justice system. As a result of training and research conducted by the Unit and its successes in analyzing violent crime, many professionals contact the Behavioral Science Unit for assistance and guidance in dealing with violent crime, especially those cases considered different, unusual, or bizarre. This service is provided at no cost and is not limited to crimes under the investigative jurisdiction of the FBI.

In 1983 and 1984, when I first began to hear stories of what sounded like satanic or occult activity in connection with allegations of sexual victimization of children (allegations that have come to be referred to most often as "ritual" child abuse,) I tended to believe them. I had been dealing with bizarre, deviant behavior for many years and had long since realized that almost anything is possible. Just when you think that you have heard it all, along comes another strange case.

The idea that there are a few cunning, secretive individuals in positions of power somewhere in this country regularly killing a few people as part of some satanic ritual or ceremony and getting away with it is certainly within the realm of possibility. But the number of alleged cases began to grow and grow. We now have hundreds of victims alleging that thousands of offenders are abusing and even murdering tens of thousands of people as part of organized satanic cults, and there is little or no corroborative evidence. The very reason many "experts" cite for believing these allegations (i.e. many victims, who never met each other, reporting the same events,) is the primary reason I began to question at least some aspects of these allegations.

I have devoted more than seven years part-time, and eleven years full-time, of my professional life to researching, training, and consulting in the area of the sexual victimization of children. The issues of child sexual abuse and exploitation are a big part of my professional life's work. I have no reason to deny their existence or nature. In fact I have done everything I can to make people more aware of the problem. Some have even blamed me for helping to create the hysteria that has led to these bizarre allegations. I can accept no outside income and am paid the same salary by the FBI whether or not children are abused and exploited – and whether the number is one or one million. As someone deeply concerned about and professionally committed to the issue, I did not lightly question the allegations of

all spiritual belief systems. The day may come when many in the forefront of concern about ritual abuse will regret they opened the box.

When a victim describes and investigation corroborates what sounds like ritualistic activity, several possibilities must be considered. The ritualistic activity may be part of the excessive religiosity of mentally disturbed, even psychotic offenders. It may be a misunderstood part of sexual ritual. The ritualistic activity may be incidental to any real abuse. The offender may be involved in ritualistic activity with a child and also may be abusing a child, but one may have little or nothing to do with the other.

The offender may be deliberately engaging in ritualistic activity with a child as part of child abuse and exploitation. The motivation, however, may be not to indoctrinate the child into a belief system, but to lower the inhibitions of, control, manipulate, and/or confuse the child. In all the turmoil over this issue, it would be very effective strategy for any child molester deliberately to introduce ritualistic elements into his crime in order to confuse the child and therefore the criminal justice system. This would, however, make the activity M.O. and not ritual.

The ritualistic activity and the child abuse may be integral parts of some spiritual belief system. In that case the greatest risk is to the children of the practitioners. But this is true of all cults and religions, not just satanic cults. A high potential of abuse exists for any children raised in a group isolated from the mainstream of society, especially if the group has a charismatic leader whose orders are unquestioned and blindly obeyed by the members. Sex, money, and power are often the main motivations of the leaders of such cults.

WHAT MAKES A CRIME SATANIC, OCCULT, OR RITUALISTIC?

Some would answer that it is the offender's spiritual beliefs or membership in a cult or church. If that is the criterion, why not label the crimes committed by Protestants, Catholics, and Jews in the same way? Are the atrocities of Jim Jones in Guyana Christian crimes?

Some would answer that it is the presence of certain symbols in the possession or home of the perpetrator. What does it mean then to find a crucifix, Bible, or rosary in the possession or home of a bank robber, embezzler, child molester, or murderer? If different criminals possess the same symbols, are they necessarily part of one big conspiracy?

Others would answer that it is the presence of certain symbols such as pentagrams, inverted crosses, and 666 at the crime scene. What does it mean then to find a cross spray painted on a wall or carved into the body of a victim? What does it mean for a perpetrator, as in one recent case profiled by my Unit, to leave a Bible tied to his murder victim? What about the possibility that an offender deliberately left such symbols to make it look like a "satanic" crime?

Some would argue that it is the bizarreness or cruelness of the crime: body mutilation, amputation, drinking of blood, eating of flesh, use of urine or feces. Does this mean that all individuals involved in lust murder, sadism, vampirism, cannibalism, urophilia, and coprophilia are satanists or occult practitioners? What does this say about the bizarre crimes of psychotic killers such as Ed Gein or Richard Trenton Chase, both of whom mutilated their victims as part of their psychotic delusions? Can a crime that is not sexually deviant, bizarre, or exceptionally violent be satanic? Can white collar crime be satanic?

A few might even answer that it is the fact that the crime was committed on a date with satanic or occult significance (Halloween, May Eve, etc.) or the fact that the perpetrator claims that Satan told him to commit the crime. What does this mean for crimes committed on Thanksgiving or Christmas? What does this say about crimes committed by perpetrators who claim that God or Jesus told them to do it? One note of interest is the fact that in handout and reference material I have collected, the number of dates with satanic or occult significance ranges from 8 to 110.

This is compounded by the fact that it is sometimes stated that satanists can celebrate these holidays on

several days on either side of the official date or that the birthdays of practitioners can also be holidays. The exact names and exact dates of the holidays and the meaning of symbols listed may also vary depending on who prepared the material. The handout material is often distributed without identifying the author or documenting the original source of the information. It is then frequently photocopied by attendees and passed on to other police officers with no one really knowing its validity or origin.

Most, however, would probably answer that what makes a crime satanic, occult, or ritualistic is the motivation for the crime. It is a crime that is spiritually motivated by a religious belief system. How then do we label the following true crimes?

Parents defy a court order and send their children to an unlicensed Christian school. Parents refuse to send their children to any school because they are waiting for the second coming of Christ. Parents beat their child to death because he or she will not follow their Christian belief. Parents violate child labor laws because they believe the Bible requires such work. Individuals bomb an abortion clinic or kidnap the doctor because their religious belief system says abortion is murder. A child molester reads the Bible to his victims in order to justify his sex acts with them. Parents refuse life-saving medical treatment for a child because of their religious beliefs. Parents starve and beat their child to death because their minister said the child was possessed by demonic spirits.

Some people would argue that the Christians who committed the above crimes misunderstood and distorted their religion while satanists who commit crimes are following theirs. But who decides what constitutes a misinterpretation of a religious belief system? The individuals who committed the above-described crimes, however misguided, believed that they were following their religion as they understood it. Religion was and is used to justify such social behavior as the Crusades, the Inquisition, Apartheid, segregation, and recent violence in Northern Ireland, India, Lebanon and Nigeria.

Who decides exactly what “satanists” believe? In this country, we cannot even agree on what Christians believe. At many law enforcement conferences The _Satanic Bible_ is used for this, and it is often contrasted or compared with the Judeo-Christian Bible. The _Satanic Bible_ is, in essence, a short paperback book written by one man, Anton LaVey, in 1969.

To compare it to a book written by multiple authors over a period of thousands of years is ridiculous, even ignoring the possibility of Divine revelation in the Bible. What satanists believe certainly isn’t limited to other people’s interpretation of a few books. More importantly it is subject to some degree of interpretation by individual believers just as Christianity is. Many admitted “satanists” claim they do not even believe in God, the devil, or any supreme deity. The criminal behavior of one person claiming belief in a religion does not necessarily imply guilt or blame to others sharing that belief. In addition, simply claiming membership in a religion does not necessarily make you a member.

The fact is that far more crime and child abuse has been committed by zealots in the name of God, Jesus, Mohammed, and other mainstream religion than has ever been committed in the name of Satan. Many people, including myself, don’t like that statement, but the truth of it is undeniable.

Although defining a crime as satanic, occult, or ritualistic would probably involve a combination of the criteria set forth above, I have been unable to clearly define such a crime. Each potential definition presents a different set of problems when measured against an objective, rational, and constitutional perspective. In a crime with multiple subjects, each offender may have a different motivation for the same crime. Whose motivation determines the label for the crime? It is difficult to count or track something you cannot even define.

I have discovered, however, that the facts of so-called “satanic crimes” are often significantly different from what is described at training conferences or in the media. The actual involvement of satanism or the occult in these cases usually turns out to be secondary, insignificant, or nonexistent. Occult or ritual crime surveys done by the states of Michigan (1990) and Virginia (1991) have only confirmed this “discovery.” Some law enforcement officers, unable to find serious “satanic” crime in their communities,

assume they are just lucky or vigilant and the serious problems must be in other jurisdictions. The officers in the other jurisdictions, also unable find it, assume the same.

MULTIDIMENSIONAL CHILD SEX RINGS

Sometime in early 1983 I was first contacted by a law enforcement agency for guidance in what was then thought to be an unusual case. The exact date of the contact is unknown because its significance was not recognized at the time. In the months and years that followed, I received more and more inquiries about "these kinds of cases." The requests for assistance came (and continue to come) from all over the United States. Many of the aspects of these cases varied, but there were also some commonalties. Early on, however, one particularly difficult and potentially significant issue began to emerge.

These cases involved and continue to involve unsubstantiated allegations of bizarre activity that are difficult either to prove or disprove. Many of the unsubstantiated allegations, however, do not seem to have occurred or even seem to be possible. These cases seem to call into question the credibility of victims of child sexual abuse and exploitation. These are the most polarizing, frustrating, and baffling cases I have encountered in more than 18 years of studying the criminal aspects of deviant sexual behavior. I privately sought answers, but said nothing publicly about those cases until 1985.

In October 1984 the problems in investigating and prosecuting one of these cases in Jordan, Minnesota became publicly known. In February 1985, at the FBI Academy, the FBI sponsored and I coordinated the first national seminar held to study "these kinds of cases." Later in 1985, similar conferences sponsored by other organizations were held in Washington, D.C.; Sacramento, California; and Chicago, Illinois. These cases have also been discussed at many recent regional and national conferences dealing with the sexual victimization of children and Multiple Personality Disorder. Few answers have come from these conferences. I continue to be contacted on these cases on a regular basis. Inquiries have been received from law enforcement officers, prosecutors, therapists, victims, families of victims, and the media from all over the United States and now foreign countries. I do not claim to understand completely all the dynamics of these cases. I continue to keep an open mind and to search for answers to the questions and solutions to the problems they pose. This discussion is based on my analysis of the several hundred of "these kinds of cases" on which I have consulted since 1983.

DYNAMICS OF CASES

What are "these kinds of cases?" They were and continue to be difficult to define. They all involve allegations of what sounds like child sexual abuse, but with a combination of some atypical dynamics. These cases seem to have the following four dynamics in common: (1) multiple young victims, (2) multiple offenders, (3) fear as the controlling tactic, and (4) bizarre or ritualistic activity.

—- (1) MULTIPLE YOUNG VICTIMS

In almost all the cases the sexual abuse was alleged to have taken place or at least begun when the victims were between the ages of birth and six. This very young age may be an important key to understanding these cases. In addition the victims all described multiple children being abused. The numbers ranged from three or four to as many as several hundred victims.

—- (2) MULTIPLE OFFENDERS

In almost all the cases the victims reported numerous offenders. The numbers ranged from two or three all the way up to dozens of offenders. In one recent case the victims alleged 400-500 offenders were involved. Interestingly many of the offenders (perhaps as many as 40-50 percent) were reported to be females. The multiple offenders were often family members and were described as being part of a cult, occult, or satanic group.

—- (3) FEAR AS CONTROLLING TACTIC

Child molesters in general are able to maintain control and ensure the secrecy of their victims in a variety of ways. These include attention and affection, coercion, blackmail, embarrassment, threats, and violence. In almost all of these cases I have studied, the victims described being frightened and reported threats against themselves, their families, their friends, and even their pets. They reported witnessing acts of violence perpetrated to reinforce this fear. It is my belief that this fear and the traumatic memory of the events may be another key to understanding many of these cases.

—- (4) BIZARRE OR RITUALISTIC ACTIVITY

This is the most difficult dynamic of these cases to describe. “Bizarre” is a relative term. Is the use of urine or feces in sexual activity bizarre, or is it a well-documented aspect of sexual deviancy, or is it part of established satanic rituals? As previously discussed, the ritualistic aspect is even more difficult to define. How do you distinguish acts performed in a precise manner to enhance or allow sexual arousal from those acts that fulfill spiritual needs or comply with “religious” ceremonies? Victims in these cases report ceremonies, chanting, robes and costumes, drugs, use of urine and feces, animal sacrifice, torture, abduction, mutilation, murder, and even cannibalism and vampirism. All things considered, the word “bizarre” is probably preferable to the word “ritual” to describe this activity.

When I was contacted on these cases, it was very common for a prosecutor or investigator to say that the alleged victims have been evaluated by an “expert” who will stake his or her professional reputation on the fact that the victims are telling the “truth.” When asked how many cases this expert had previously evaluated involving these four dynamics, the answer was always the same: none! The experts usually had only dealt with one-on-one intrafamilial sexual abuse cases. Recently an even more disturbing trend has developed. More and more of the victims have been identified or evaluated by experts who have been trained to identify and specialize in satanic ritual abuse.

CHARACTERISTICS OF MULTIDIMENSIONAL CHILD SEX RINGS

As previously stated, a major problem in communicating, training, and researching in this area is the term used to define “these kinds of cases.” Many refer to them as “ritual, ritualistic, or ritualized abuse of children cases” or “satanic ritual abuse (SRA) cases.” Such words carry specialized meanings for many people and might imply that all these cases are connected to occult or satanic activity. If ritual abuse is not necessarily occult or satanic, but is “merely” severe, repeated, prolonged abuse, why use a term that, in the minds of so many, implies such specific motivation?

Others refer to these cases as “multioffender/multivictim cases.” The problem with this term is that most multiple offender and victim cases do not involve the four dynamics discussed above.

For want of a better term, I have decided to refer to “these kinds of cases” as “multidimensional child sex rings.” Right now I seem to be the only one using this term. I am, however, not sure if this is truly a distinct kind of child sex ring case or just a case not properly handled.

Following are the general characteristics of these multidimensional child sex ring cases as contrasted with more common historical child sex ring cases [see my monograph _Child Sex Rings: A Behavioral Analysis] (1989) for a discussion of the characteristics of historical child sex ring cases]. [NOTE: Monograph is available in PDF format through the link given — flr]

—- (1) FEMALE OFFENDERS

As many as 40-50 percent of the offenders in these cases are reported to be women. This is in marked contrast to historical child sex rings in which almost all the offenders are men.

—- (2) SITUATIONAL MOLESTERS

The offenders appear to be sexually interacting with the child victims for reasons other than a true sexual preference for children. The children are substitute victims, and the abusive activity may have little to do

with pedophilia [see my monograph _Child Molesters: A Behavioral Analysis_ (1987) for a further explanation about types of molesters]. [NOTE: The monograph is available in PDF format through the link offered — flr]

—- (3) MALE AND FEMALE VICTIMS

Both boys and girls appear to be targeted, but with an apparent preference for girls. Almost all the adult survivors are female, but day care cases frequently involve male as well as female victims. The most striking characteristic of the victims, however, is their young age (generally birth to six years old when the abuse began.)

—- (4) MULTIDIMENSIONAL MOTIVATION

Sexual gratification appears to be only part of the motivation for the “sexual” activity. Many people today argue that the motivation is “spiritual” – possibly part of an occult ceremony. It is my opinion that the motivation may have more to do with anger, hostility, rage and resentment carried out against weak and vulnerable victims. Much of the ritualistic abuse of children may not be sexual in nature. Some of the activity may, in fact, be physical abuse directed at sexually-significant body parts (penis, anus, nipples.) This may also partially explain the large percentage of female offenders. Physical abuse of children by females is well- documented.

—- (5) PORNOGRAPHY AND PARAPHERNALIA

Although many of the victims of multidimensional child sex rings claim that pictures and videotapes of the activity were made, no such visual record has been found by law enforcement. In recent years, American law enforcement has seized large amounts of child pornography portraying children in a wide variety of sexual activity and perversions. None of it, however, portrays the kind of bizarre and/or ritualistic activity described by these victims. Perhaps these offenders use and store their pornography and paraphernalia in ways different from preferential child molesters (pedophiles.) This is an area needing additional research and investigation.

—- (6) CONTROL THROUGH FEAR

Control through fear may be the overriding characteristic of these cases. Control is maintained by frightening the children. A very young child might not be able to understand the significance of much of the sexual activity but certainly understands fear. The stories that the victims tell may be their perceived versions of severe traumatic memories. They may be the victims of a severely traumatized childhood in which being sexually abused was just one of the many negative events affecting their lives.

SCENARIOS

Multidimensional child sex rings typically emerge from one of four scenarios: (1) adult survivors, (2) day care cases, (3) family/isolated neighborhood cases, and (4) custody/visitation disputes.

—- (1) ADULT SURVIVORS

In adult survivor cases, adults of almost any age – nearly always women – are suffering the consequences of a variety of personal problems and failures in their lives (e.g., promiscuity, eating disorders, drug and alcohol abuse, failed relationships, self- mutilation, unemployment.) As a result of some precipitating stress or crisis, they often seek therapy. They are frequently hypnotized, intentionally or unintentionally, as part of the therapy and are often diagnosed as suffering from Multiple Personality Disorder. Gradually, during the therapy, the adults reveal previously unrecalled memories of early childhood victimization that includes multiple victims and offenders, fear as the controlling tactic, and bizarre or ritualistic activity. Adult survivors may also claim that “cues” from certain events in their recent life “triggered” the previously repressed memories.

The multiple offenders are often described as members of a cult or satanic group. Parents, family members, clergy, civic leaders, police officers (or individuals wearing police uniforms,) and other prominent members of society are frequently described as present at and participating in the exploitation. The alleged bizarre activity often includes insertion of foreign objects, witnessing mutilations, and sexual acts and murders being filmed or photographed. The offenders may allegedly still be harassing or threatening the victims. They report being particularly frightened on certain dates and by certain situations. In several of these cases, women (called "breeders") claim to have had babies that were turned over for human sacrifice. This type of case is probably best typified by books like _Michelle Remembers_ (Smith & Pazder, 1980,) _Satan's Underground_ (Stratford, 1988,) and _Satan's Children_ (Mayer, 1991.)

If and when therapists come to believe the patient or decide the law requires it, the police or FBI are sometimes contacted to conduct an investigation. The therapists may also fear for their safety because they now know the "secret." The therapists will frequently tell law enforcement that they will stake their professional reputation on the fact that their patient is telling the truth. Some adult survivors go directly to law enforcement. They may also go from place to place in an effort to find therapists or investigators who will listen to and believe them. Their ability to provide verifiable details varies and many were raised in apparently religious homes. A few adult survivors are now reporting participation in specific murders or child abductions that are known to have taken place.

—- (2) DAY CARE CASES

In day care cases children currently or formerly attending a day care center gradually describe their victimization at the center and at other locations to which they were taken by the day care staff. The cases include multiple victims and offenders, fear, and bizarre or ritualistic activity, with a particularly high number of female offenders. Descriptions of strange games, insertion of foreign objects, killing of animals, photographing of activities, and wearing of costumes are common. The accounts of the young children, however, do not seem to be quite as "bizarre" as those of the adult survivors, with fewer accounts of human sacrifice.

—- (3) FAMILY/ISOLATED NEIGHBORHOOD CASES

In family/isolated neighborhood cases, children describe their victimization within their family or extended family. The group is often defined by geographic boundary, such as a cul-de-sac, apartment building, or isolated rural setting. Such accounts are most common in rural or suburban communities with high concentrations of religiously conservative people. The stories are similar to those told of the day care setting, but with more male offenders. The basic dynamics remain the same, but victims tend to be more than six years of age, and the scenario may also involve a custody or visitation dispute.

—- (4) CUSTODY/VISITATION DISPUTE

In custody/visitation dispute cases, the allegations emanate from a custody or visitation dispute over at least one child under the age of seven. The four dynamics described above make these cases extremely difficult to handle. When complicated by the strong emotions of this scenario, the cases can be overwhelming. This is especially true if the disclosing child victims have been taken into the "underground" by a parent during the custody or visitation dispute. Some of these parents or relatives may even provide authorities with diaries or tapes of their interviews with the children. An accurate evaluation and assessment of a young child held in isolation in this underground while being "debriefed" by a parent or someone else is almost impossible. However well-intentioned, these self-appointed investigators severely damage any chance to validate these cases objectively.

WHY ARE VICTIMS ALLEGING THINGS THAT DO NOT SEEM TO BE TRUE?

Some of what the victims in these cases allege is physically impossible (victim cut up and put back together, offender took the building apart and then rebuilt it); some is possible but improbable (human

sacrifice, cannibalism, vampirism); some is possible and probable (child pornography, clever manipulation of victims); and some is corroborated (medical evidence of vaginal or anal trauma, offender confessions.)

The most significant crimes being alleged that do not seem to be true are the human sacrifice and cannibalism by organized satanic cults. In none of the multidimensional child sex ring cases of which I am aware have bodies of the murder victims been found – in spite of major excavations where the abuse victims claim the bodies were located. The alleged explanations for this include: the offenders moved the bodies after the children left, the bodies were burned in portable high-temperature ovens, the bodies were put in double- decker graves under legitimately buried bodies, a mortician member of the cult disposed of the bodies in a crematorium, the offenders ate the bodies, the offenders used corpses and aborted fetuses, or the power of Satan caused the bodies to disappear.

Not only are no bodies found, but also, more importantly, there is no physical evidence that a murder took place. Many of those not in law enforcement do not understand that, while it is possible to get rid of a body, it is even more difficult to get rid of the physical evidence that a murder took place, especially a human sacrifice involving sex, blood, and mutilation. Such activity would leave behind trace evidence that could be found using modern crime scene processing techniques in spite of extraordinary efforts to clean it up.

The victims of these human sacrifices and murders are alleged to be abducted missing children, runaway and throwaway children, derelicts, and the babies of breeder women. It is interesting to note that many of those espousing these theories are using the long- since-discredited numbers and rhetoric of the missing children hysteria in the early 1980s. Yet “Stranger-Abduction Homicides of Children,” a January 1989 _Juvenile Justice Bulletin_, published by the Office of Juvenile Justice and Delinquency Prevention of the U.S. Department of Justice, reports that researchers now estimate that the number of children kidnapped and murdered by nonfamily members is between 52 and 158 a year and that adolescents 14 to 17 years old account for nearly two-thirds of these victims. These figures are also consistent with the 1990 National Incident Studies previously mentioned.

We live in a very violent society, and yet we have “only” about 23,000 murders a year. Those who accept these stories of mass human sacrifice would have us believe that the satanists and other occult practitioners are murdering more than twice as many people every year in this country as all the other murderers combined.

In addition, in none of the cases of which I am aware has any evidence of a well-organized satanic cult been found. Many of those who accept the stories of organized ritual abuse of children and human sacrifice will tell you that the best evidence they now have is the consistency of stories from all over America. It sounds like a powerful argument. It is interesting to note that, without having met each other, the hundreds of people who claim to have been abducted by aliens from outer space also tell stories and give descriptions of the aliens that are similar to each other. This is not to imply that allegations of child abuse are in the same category as allegations of abduction by aliens from outer space. It is intended only to illustrate that individuals who never met each other can sometimes describe similar events without necessarily having experienced them.

The large number of people telling the same story is, in fact, the biggest reason to doubt these stories. It is simply too difficult for that many people to commit so many horrendous crimes as part of an organized conspiracy. Two or three people murder a couple of children in a few communities as part of a ritual, and nobody finds out? Possible. Thousands of people do the same thing to tens of thousands of victims over many years? Not likely. Hundreds of communities all over America are run by mayors, police departments, and community leaders who are practicing satanists and who regularly murder and eat people? Not likely.

In addition, these community leaders and high-ranking officials also supposedly commit these complex crimes leaving no evidence, and at the same time function as leaders and managers while heavily

involved in using illegal drugs. Probably the closest documented example of this type of alleged activity in American history is the Ku Klux Klan, which ironically used Christianity, not satanism, to rationalize its activity but which, as might be expected, was eventually infiltrated by informants and betrayed by its members.

As stated, initially I was inclined to believe the allegations of the victims. But as the cases poured in and the months and years went by, I became more concerned about the lack of physical evidence and corroboration for many of the more serious allegations. With increasing frequency I began to ask the question: "Why are victims alleging things that do not seem to be true?" Many possible answers were considered.

The first possible answer is obvious: clever offenders. The allegations may not seem to be true but they are true. The criminal justice system lacks the knowledge, skill, and motivation to get to the bottom of this crime conspiracy. The perpetrators of this crime conspiracy are clever, cunning individuals using sophisticated mind control and brainwashing techniques to control their victims. Law enforcement does not know how to investigate these cases.

It is technically possible that these allegations of an organized conspiracy involving taking over day care centers, abduction, cannibalism, murder, and human sacrifice might be true. But if they are true, they constitute one of the greatest crime conspiracies in history. Many people do not understand how difficult it is to commit a conspiracy crime involving numerous co-conspirators. One clever and cunning individual has a good chance of getting away with a well- planned interpersonal crime. Bring one partner into the crime and the odds of getting away with it drop considerably. The more people involved in the crime, the harder it is to get away with it. Why? Human nature is the answer. People get angry and jealous. They come to resent the fact that another conspirator is getting "more" than they. They get in trouble and want to make a deal for themselves by informing on others.

If a group of individuals degenerate to the point of engaging in human sacrifice, murder, and cannibalism, that would most likely be the beginning of the end for such a group. The odds are that someone in the group would have a problem with such acts and be unable to maintain the secret.

The appeal of the satanic conspiracy theory is twofold:

—- (1) First, it is a simple explanation for a complex problem. Nothing is more simple than "the devil made them do it." If we do not understand something, we make it the work of some supernatural force. During the Middle Ages, serial killers were thought to be vampires and werewolves, and child sexual abuse was the work of demons taking the form of parents and clergy. Even today, especially for those raised to religiously believe so, satanism offers an explanation as to why "good" people do bad things. It may also help to "explain" unusual, bizarre, and compulsive sexual urges and behavior.

—- (2) Second, the conspiracy theory is a popular one. We find it difficult to believe that one bizarre individual could commit a crime we find so offensive. Conspiracy theories about soldiers missing in action (MIAs,) abductions by UFOs, Elvis Presley sightings, and the assassination of prominent public figures are the focus of much attention in this country. These conspiracy theories and allegations of ritual abuse have the following in common: (1) self-proclaimed experts, (2) tabloid media interest, (3) belief the government is involved in a coverup, and (4) emotionally involved direct and indirect victim/witnesses.

On a recent television program commemorating the one hundredth anniversary of Jack the Ripper, almost fifty percent of the viewing audience who called the polling telephone numbers indicated that they thought the murders were committed as part of a conspiracy involving the British Royal Family. The five experts on the program, however, unanimously agreed the crimes were the work of one disorganized but lucky individual who was diagnosed as a paranoid schizophrenic. In many ways, the murders of Jack the Ripper are similar to those allegedly committed by satanists today.

If your child's molestation was perpetrated by a sophisticated satanic cult, there is nothing you could

have done to prevent it and therefore no reason to feel any guilt. I have been present when parents who believe their children were ritually abused at day care centers have told others that the cults had sensors in the road, lookouts in the air, and informers everywhere; therefore, the usually recommended advice of unannounced visits to the day care center would be impossible.

ALTERNATIVE EXPLANATIONS

Even if only part of an allegation is not true, what then is the answer to the question "Why are victims alleging things that do not seem to be true?" After consulting with psychiatrists, psychologists, anthropologists, therapists, social workers, child sexual abuse experts, and law enforcement investigators for more than eight years, I can find no single, simple answer. The answer to the question seems to be a complex set of dynamics that can be different in each case. In spite of the fact that some skeptics keep looking for it, there does not appear to be one answer to the question that fits every case. Each case is different, and each case may involve a different combination of answers.

I have identified a series of possible alternative answers to this question. The alternative answers also do not preclude the possibility that clever offenders are sometimes involved. I will not attempt to explain completely these alternative answers because I cannot. They are presented simply as areas for consideration and evaluation by child sexual abuse intervenors, for further elaboration by experts in these fields, and for research by objective social scientists. The first step, however, in finding the answers to this question is to admit the possibility that some of what the victims describe may not have happened. Some child advocates seem unwilling to do this.

PATHOLOGICAL DISTORTION

The first possible answer to why victims are alleging things that do not seem to be true is pathological distortion. The allegations may be errors in processing reality influenced by underlying mental disorders such as dissociative disorders, borderline or histrionic personality disorders, or psychosis. These distortions may be manifested in false accounts of victimization in order to gain psychological benefits such as attention and sympathy (factitious disorder.) When such individuals repeatedly go from place to place or person to person making these false reports of their own "victimization," it is called Munchausen Syndrome.

When the repealed false reports concern the "victimization" of their children or others linked to them, it is called Munchausen Syndrome by Proxy. I am amazed when some therapists state that they believe the allegations because they cannot think of a reason why the "victim," whose failures are now explained and excused or who is now the center of attention at a conference or on a national television program, would lie. If you can be forgiven for mutilating and killing babies, you can be forgiven for anything.

Many "victims" may develop pseudomemories of their victimization and eventually come to believe the events actually occurred. Noted forensic psychiatrist Park E. Dietz (personal communication, Nov. 1991) states:

"Pseudomemories have been acquired through dreams (particularly if one is encouraged to keep a journal or dream diary and to regard dream content as 'clues' about the past or as snippets of history,) substance-induced altered states of consciousness (alcohol or other drugs,) group influence (particularly hearing vivid accounts of events occurring to others with whom one identifies emotionally such as occurs in incest survivor groups,) reading vivid accounts of events occurring to others with whom one identifies emotionally, watching such accounts in films or on television, and hypnosis. The most efficient means of inducing pseudomemories is hypnosis.

"It is characteristic of pseudomemories that the recollections of complex events (as opposed to a simple unit of information, such as a tag number) are incomplete and without chronological sequence. Often the person reports some uncertainty because the pseudomemories are experienced in a manner they describe as 'hazy', 'fuzzy', or 'vague'. They are often perplexed that they recall some details vividly but

others dimly.

"Pseudomemories are not delusions. When first telling others of pseudomemories, these individuals do not have the unshakable but irrational conviction that deluded subjects have, but with social support they often come to defend vigorously the truthfulness of the pseudomemories.

"Pseudomemories are not fantasies, but may incorporate elements from fantasies experienced in the past. Even where the events described are implausible, listeners may believe them because they are reported with such intense affect (i.e. with so much emotion attached to the story) that the listener concludes that the events must have happened because no one could 'fake' the emotional aspects of the retelling. It also occurs, however, that persons report pseudomemories in such a matter-of-fact and emotionless manner that mental health professionals conclude that the person has 'dissociated' intellectual knowledge of the events from emotional appreciation of their impact."

TRAUMATIC MEMORY

The second possible answer is traumatic memory. Fear and severe trauma can cause victims to distort reality and confuse events. This is a well-documented fact in cases involving individuals taken hostage or in life-and-death situations. The distortions may be part of an elaborate defense mechanism of the mind called "splitting" – The victims create a clear-cut good-and-evil manifestation of their complex victimization that is then psychologically more manageable.

Through the defense mechanism of dissociation, the victim may escape the horrors of reality by inaccurately processing that reality. In a dissociative state a young child who ordinarily would know the difference might misinterpret a film or video as reality.

Another defense mechanism may tell the victim that it could have been worse, and so his or her victimization was not so bad. They are not alone in their victimization – other children were also abused. Their father who abused them is no different from other prominent people in the community they claim also abused them. Satanism may help to explain why their outwardly good and religious parents did such terrible things to them in the privacy of their home. Their religious training may convince them that such unspeakable acts by supposedly "good" people must be the work of the devil. The described human sacrifice may be symbolic of the "death" of their childhood.

It may be that we should anticipate that individuals severely abused as very young children by multiple offenders with fear as the primary controlling tactic will distort and embellish their victimization. Perhaps a horror-filled yet inaccurate account of victimization is not only not a counterindication of abuse, but is in fact a corroborative indicator of extreme physical, psychological, and/or sexual abuse. I do not believe it is a coincidence nor the result of deliberate planning by satanists that in almost all the cases of ritual abuse that have come to my attention, the abuse is alleged to have begun prior to the age of seven and perpetrated by multiple offenders.

It may well be that such abuse, at young age by multiple offenders, is the most difficult to accurately recall with the specific and precise detail needed by the criminal justice system, and the most likely to be distorted and exaggerated when it is recalled. In her book _Too Scared to Cry_ (1990,) child psychiatrist Lenore Terr, a leading expert on psychic trauma in childhood, states "that a series of early childhood shocks might not be fully and accurately 'reconstructed' from the dreams and behaviors of the adult" (p. 5.)

NORMAL CHILDHOOD FEARS AND FANTASY

The third possible answer may be normal childhood fears and fantasy. Most young children are afraid of ghosts and monsters. Even as adults, many people feel uncomfortable, for example, about dangling their arms over the side of their bed. They still remember the "monster" under the bed from childhood. While young children may rarely invent stories about sexual activity, they might describe their victimization in

hundreds of victims child sexual abuse and exploitation.

In response to accusations by a few that I am a "satanist" who has infiltrated the FBI to facilitate cover-up, how does anyone (or should anyone have to) disprove such allegations? Although reluctant to dignify such absurd accusations with a reply, all I can say to those who have made such allegations that they are wrong and to those who heard such allegations is to carefully consider the source.

The reason I have taken the position I have is not because I support or believe in "satanism," but because I sincerely believe that my approach is the proper and most effective investigative strategy. I believe that my approach is in the best interest of victims of child sexual abuse. It would have been easy to sit back, as many have, and say nothing publicly about this controversy. I have spoken out and published on this issue because I am concerned about the credibility of the child sexual abuse issue and outraged that, in some cases, individuals are getting away with molesting children because we can't prove they are satanic devil worshippers who engage in brainwashing, human sacrifice, and cannibalism as part of a large conspiracy.

There are many valid perspectives from which to assess and evaluate victim allegations of sex abuse and exploitation. Parents may choose to believe simply because their children make the claims. The level of proof necessary may be minimal because the consequences of believing are within the family. One parent correctly told me, "I believe what my child needs me to believe."

Therapists may choose to believe simply because their professional assessment is that their patient believes the victimization and describes it so vividly. The level of proof necessary may be no more than therapeutic evaluation because the consequences are between therapist and patient. No independent corroboration may be required.

A social worker must have more real, tangible evidence of abuse in order to take protective action and initiate legal proceedings. The level of proof necessary must be higher because the consequences (denial of visitation, foster care) are greater.

The law enforcement officer deals with the criminal justice system. The levels of proof necessary are reasonable suspicion, probable cause, and beyond a reasonable doubt because the consequences (criminal investigation, search and seizure, arrest, incarceration) are so great. This discussion will focus primarily on the criminal justice system and the law enforcement perspective. The level of proof necessary for taking action on allegations of criminal acts must be more than simply the victim alleged it and it is possible. This in no way denies the validity and importance of the parental, therapeutic, social welfare, or any other perspective of these allegations.

When, however, therapists and other professionals begin to conduct training, publish articles, and communicate through the media, the consequences become greater, and therefore the level of proof must be greater. The amount of corroboration necessary to act upon allegations of abuse is dependent upon the consequences of such action. We need to be concerned about the distribution and publication of unsubstantiated allegations of bizarre sexual abuse. Information needs to be disseminated to encourage communication and research about the phenomena. The risks, however, of intervenor and victim "contagion" and public hysteria are potential negative aspects of such dissemination. Because of the highly emotional and religious nature of this topic, there is a greater possibility that the spreading of information will result in a kind of self- fulfilling prophesy.

If such extreme allegations are going to be disseminated to the general public, they must be presented in the context of being assessed and evaluated, at least, from the professional perspective of the disseminator and, at best, also from the professional perspective of relevant others. This is what I will attempt to do in this discussion. The assessment and evaluation of such allegations are areas where law enforcement, mental health, and other professionals (anthropologists, folklorists, sociologists, historians, engineers, surgeons, etc.) may be of some assistance to each other in validating these cases individually and in general.

terms of evil as they understand it. In church or at home, children may be told of satanic activity as the source of evil. The children may be "dumping" all their fears and worries unto an attentive and encouraging listener.

Children do fantasize. Perhaps whatever causes a child to allege something impossible (such as being cut up and put back together) is similar to what causes a child to allege something possible but improbable (such as witnessing another child being chopped up and eaten.)

MISPERCEPTION, CONFUSION, AND TRICKERY

Misperception, confusion, and trickery may be a fourth answer. Expecting young children to give accurate accounts of sexual activity for which they have little frame of reference is unreasonable. The Broadway play _Madame Butterfly_ is the true story of a man who had a 15-year affair, including the "birth" of a baby, with a "woman" who turns out to have been a man all along. If a grown man does not know when he has had vaginal intercourse with a woman, how can we expect young children not to be confused?

Furthermore some clever offenders may deliberately introduce elements of satanism and the occult into the sexual exploitation simply to confuse or intimidate the victims. Simple magic and other techniques may be used to trick the children. Drugs may also be deliberately used to confuse the victims and distort their perceptions. Such acts would then be M.O., not ritual.

As previously stated, the perceptions of young victims may also be influenced by any trauma being experienced. This is the most popular alternative explanation, and even the more zealous believers of ritual abuse allegations use it, but only to explain obviously impossible events.

OVERZEALOUS INTERVENORS

Overzealous intervenors, causing intervenor contagion, may be a fifth answer. These intervenors can include parents, family members, foster parents, doctors, therapists, social workers, law enforcement officers, prosecutors, and any combination thereof. Victims have been subtly as well as overtly rewarded and bribed by usually well- meaning intervenors for furnishing further details. In addition, some of what appears not to have happened may have originated as a result of intervenors making assumptions about or misinterpreting what the victims are saying. The intervenors then repeat, and possibly embellish, these assumptions and misinterpretations, and eventually the victims are "forced" to agree with or come to accept this "official" version of what happened.

The judgment of intervenors may be affected by their zeal to uncover child sexual abuse, satanic activity, or conspiracies. However "well-intentioned," these overzealous intervenors must accept varying degrees of responsibility for the unsuccessful prosecution of those cases where criminal abuse did occur. This is the most controversial and least popular of the alternative explanations.

URBAN LEGENDS

Allegations of and knowledge about ritualistic or satanic abuse may also be spread through urban legends. In _The Vanishing Hitchhiker_ (1981,) the first of his four books on the topic, Dr. Jan Harold Brunvand defines urban legends as "realistic stories concerning recent events (or alleged events) with an ironic or supernatural twist" (p. xi.) Dr. Brunvand's books convincingly explain that just because individuals throughout the country who never met each other tell the same story does not mean that it is true.

Absurd urban legends about the corporate logos of Proctor and Gamble and Liz Claiborne being satanic symbols persist in spite of all efforts to refute them with reality. Some urban legends about child kidnappings and other threats to citizens have even been disseminated unknowingly by law enforcement agencies. Such legends have always existed, but today the mass media aggressively participate in their

rapid and more efficient dissemination.

Many Americans mistakenly believe that tabloid television shows check out and verify the details of their stories before putting them on the air. Mass hysteria may partially account for large numbers of victims describing the same symptoms or experiences.

Training conferences for all the disciplines involved in child sexual abuse may also play a role in the spread of this contagion. At one child abuse conference I attended, an exhibitor was selling more than 50 different books dealing with satanism and the occult. By the end of the conference, he had sold nearly all of them. At another national child sexual abuse conference, I witnessed more than 100 attendees copying down the widely disseminated 29 "Symptoms Characterizing Satanic Ritual Abuse" in preschool-aged children. Is a four-year-old child's "preoccupation with urine and feces" an indication of satanic ritual abuse or part of normal development?

COMBINATION

Most multidimensional child sex ring cases probably involve a combination of the answers previously set forth, as well as other possible explanations unknown to me at this time. Obviously, cases with adult survivors are more likely to involve some of these answers than those with young children. Each case of sexual victimization must be individually evaluated on its own merits without any preconceived explanations. All the possibilities must be explored if for no other reason than the fact that the defense attorneys for any accused subjects will almost certainly do so.

Most people would agree that just because a victim tells you one detail that turns out to be true, this does not mean that every detail is true. But many people seem to believe that if you can disprove one part of a victim's story, then the entire story is false. As previously stated, one of my main concerns in these cases is that people are getting away with sexually abusing children or committing other crimes because we cannot prove that they are members of organized cults that murder and eat people.

I have discovered that the subject of multidimensional child sex rings is a very emotional and polarizing issue. Everyone seems to demand that one choose a side. On one side of the issue are those who say that nothing really happened and it is all a big witch hunt led by overzealous fanatics and incompetent "experts." The other side says, in essence, that everything happened; victims never lie about child sexual abuse, and so it must be true.

There is a middle ground. It is the job of the professional investigator to listen to all the victims and conduct an appropriate investigation in an effort to find out what happened, considering all possibilities. Not all childhood trauma is abuse. Not all child abuse is a crime. The great frustration of these cases is the fact that you are often convinced that something traumatic happened to the victim, but do not know with any degree of certainty exactly what happened, when it happened, or who did it.

DO VICTIMS LIE ABOUT SEXUAL ABUSE AND EXPLOITATION?

The crucial central issue in the evaluation of a response to cases of multidimensional child sex rings is the statement "Children never lie about sexual abuse or exploitation. If they have details, it must have happened." This statement, oversimplified by many, is the basic premise upon which some believe the child sexual abuse and exploitation movement is based. It is almost never questioned or debated at training conferences. In fact, during the 1970s, there was a successful crusade to eliminate laws requiring corroboration of child victim statements in child sexual abuse cases. The best way to convict child molesters is to have the child victims testify in court. If we believe them, the jury will believe them. Any challenge to this basic premise was viewed as a threat to the movement and a denial that the problem existed.

I believe that children rarely lie about sexual abuse or exploitation, if a lie is defined as a statement deliberately and maliciously intended to deceive. The problem is the oversimplification of the statement.

Just because a child is not lying does not necessarily mean the child is telling the truth. I believe that in the majority of these cases, the victims are not lying. They are telling you what they have come to believe has happened to them. Furthermore the assumption that children rarely lie about sexual abuse does not necessarily apply to everything a child says during a sexual abuse investigation. Stories of mutilation, murder, and cannibalism are not really about sexual abuse.

Children rarely lie about sexual abuse or exploitation, but they do fantasize, furnish false information, furnish misleading information, misperceive events, try to please adults, respond to leading questions, and respond to rewards. Children are not adults in little bodies and do go through developmental stages that must be evaluated and understood. In many ways, however, children are no better and no worse than other victims or witnesses of a crime. They should not be automatically believed, nor should they be automatically disbelieved.

The second part of the statement – if children can supply details, the crime must have happened – must also be carefully evaluated. The details in question in most of the cases of multidimensional child sex rings have little to do with sexual activity. Law enforcement and social workers must do more than attempt to determine how a child could have known about the sex acts. These cases involve determining how a victim could have known about a wide variety of bizarre and ritualistic activity. Young children may know little about specific sex acts, but they may know a lot about monsters, torture, kidnapping, and murder.

Victims may supply details of sexual and other acts using information from sources other than their own direct victimization. Such sources must be evaluated carefully by the investigator of multidimensional child sex rings.

PERSONAL KNOWLEDGE

The victim may have personal knowledge of the sexual or ritual acts, but not as a result of the alleged victimization. The knowledge could have come from viewing pornography, sex education, or occult material; witnessing sexual or ritual activity in the home; or witnessing the sexual abuse of others. It could also have come from having been sexually or physically abused, but by other than the alleged offenders and in ways other than the alleged offense.

OTHER CHILDREN OR VICTIMS

Young children today are socially interacting more often and at a younger age than ever before. Many parents are unable to provide possibly simple explanations for their children's stories because they were not with the children when the events occurred. They do not even know what videotapes their children may have seen, what games they may have played, or what stories they may have been told or overheard. Children are being placed in day care centers for eight, ten, or twelve hours a day starting as young as six weeks of age. The children share experiences by playing house, school, or doctor. Bodily functions such as urination and defecation are a focus of attention for these young children. To a certain extent, each child shares the experiences of all the other children.

The odds are fairly high that in any typical day care center there might be some children who are victims of incest; victims of physical abuse; victims of psychological abuse; children of cult members (even satanists); children of sexually open parents; children of sexually indiscriminate parents; children of parents obsessed with victimization; children of parents obsessed with the evils of satanism; children without conscience; children with a teenage brother or pregnant mother; children with heavy metal music and literature in the home; children with bizarre toys, games, comics, and magazines; children with a VCR and slasher films in their home; children with access to dial-a-porn, party lines, or pornography; or children victimized by a day care center staff member.

The possible effects of the interaction of such children prior to the disclosure of the alleged abuse must be evaluated, Adult survivors may obtain details from group therapy sessions, support networks, church

groups, or self-help groups. The willingness and ability of siblings to corroborate adult survivor accounts of ritual abuse varies. Some will support and partially corroborate the victim's allegations. Others will vehemently deny them and support their accused parents or relatives.

MEDIA

The amount of sexually explicit, occult, anti-occult, or violence- oriented material available to adults and even children in the modern world is overwhelming. This includes movies, videotapes, television, music, toys, and books. There are also documentaries on satanism, witchcraft, and the occult that are available on videotape. Most of the televangelists have videotapes on the topics that they are selling on their programs.

The National Coalition on Television Violence News (1988) estimates that 12% of the movies produced in the United States can be classified as satanic horror films. Cable television and the home VCR make all this material readily available even to young children. Religious broadcasters and almost all the television tabloid and magazine programs have done shows on satanism and the occult. Heavy metal and black metal music, which often has a satanic theme, is readily available and popular. In addition to the much-debated fantasy role-playing games, there are numerous popular toys on the market with an occult-oriented, bizarre, or violent theme.

Books on satanism and the occult, both fiction and nonfiction, are readily available in most bookstores, especially Christian bookstores. Several recent books specifically discuss the issue of ritual abuse of children. Obviously, very young children do not read this material, but their parents, relatives, and therapists might and then discuss it in front of or with them. Much of the material intended to fight the problem actually fuels the problem and damages effective prosecution.

SUGGESTIONS AND LEADING QUESTIONS

This problem is particularly important in cases stemming from custody/visitation disputes involving at least one child under the age of seven. It is my opinion that most suggestive, leading questioning of children by intervenors is inadvertently done as part of a good-faith effort to learn the truth. Not all intervenors are in equal positions to potentially influence victim allegations. Parents and relatives especially are in a position to subtly influence their young children to describe their victimization in a certain way. Children may also overhear their parents discussing the details of the case. Children often tell their parents what they believe their parents want or need to hear.

Some children may be instinctively attempting to provide "therapy" for their parents by telling them what seems to satisfy them and somehow makes them feel better. In one case a father gave the police a tape recording to "prove" that his child's statements were spontaneous disclosures and not the result of leading, suggestive questions. The tape recording indicated just the opposite. Why then did the father voluntarily give it to the police? Probably because he truly believed that he was not influencing his child's statements – but he was.

Therapists are probably in the best position to influence the allegations of adult survivors. The accuracy and reliability of the accounts of adult survivors who have been hypnotized during therapy is certainly open to question. One nationally-known therapist personally told me that the reason police cannot find out about satanic or ritualistic activity from child victims is that they do not know how to ask leading questions.

Highly suggestive books and pictures portraying "satanic" activity have been developed and marketed to therapists for use during evaluation and treatment. Types and styles of verbal interaction useful in therapy may create significant problems in a criminal investigation. It should be noted, however, that when a therapist does a poor investigative interview as part of a criminal investigation, that is the fault of the criminal justice system that allowed it and not the therapist who did it.

The extremely sensitive, emotional, and religious nature of these cases makes problems with leading questions more likely than in other kinds of cases. Intervenors motivated by religious fervor and/or exaggerated concerns about sexual abuse of children are more likely to lose their objectivity.

MISPERCEPTION AND CONFUSION

In one case, a child's description of the apparently impossible act of walking through a wall turned out to be the very possible act of walking between the studs of an unfinished wall in a room under construction. In another case, pennies in the anus turned out to be copper-foil-covered suppositories. The children may describe what they believe happened. It is not a lie, but neither is it an accurate account of what happened.

EDUCATION AND AWARENESS PROGRAMS

Some well-intentioned awareness programs designed to prevent child sex abuse, alert professionals, or fight satanism may in fact be unrealistically increasing the fears of professionals, children, and parents and creating self-fulfilling prophesies. Some of what children and their parents are telling intervenors may have been learned in or fueled by such programs. Religious programs, books, and pamphlets that emphasize the power and evil force of Satan may be adding to the problem. In fact most of the day care centers in which ritualistic abuse is alleged to have taken place are church- affiliated centers, and many of the adult survivors alleging it come from apparently religious families.

LAW ENFORCEMENT PERSPECTIVE

The perspective with which one looks at satanic, occult, or ritualistic crime is extremely important. As stated, sociologists, therapists, religious leaders, parents, and just plain citizens each have their own valid concerns and views about this issue. This discussion, however, deals primarily with the law enforcement or criminal justice perspective. When you combine an emotional issue such as the sexual abuse of children with an even more emotional issue such as people's religious beliefs, it is difficult to maintain objectivity and remember the law enforcement perspective. Some police officers may even feel that all crime is caused by evil, all evil is caused by Satan, and therefore, all crime is satanic crime. This may be a valid religious perspective, but it is of no relevance to the investigation of crime for purposes of prosecution.

Many of the police officers who lecture on satanic or occult crime do not even investigate such cases. Their presentations are more a reflection of their personal religious beliefs than documented investigative information. They are absolutely entitled to their beliefs, but introducing themselves as current or former police officers and then speaking as religious advocates causes confusion. As difficult as it might be, police officers must separate the religious and law enforcement perspectives when they are lecturing or investigating in their official capacities as law enforcement officers. Many law enforcement officers begin their presentations by stating that they are not addressing or judging anyone's religious beliefs, and then proceed to do exactly that.

Some police officers have resigned rather than curtail or limit their involvement in this issue as ordered by their departments. Perhaps such officers deserve credit for recognizing that they could no longer keep the perspectives separate.

Law enforcement officers and all professionals in this field should avoid the "paranoia" that has crept into this issue and into some of the training conferences. Paranoid type belief systems are characterized by the gradual development of intricate, complex, and elaborate systems of thinking based on and often proceeding logically from misinterpretation of actual events. Paranoia typically involves hypervigilance over the perceived threat, the belief that danger is around every corner, and the willingness to take up the challenge and do something about it. Another very important aspect of this paranoia is the belief that those who do not recognize the threat are evil and corrupt. In this extreme view, you are either with them or against them. You are either part of the solution or part of the problem.

Overzealousness and exaggeration motivated by the true religious fervor of those involved is more acceptable than that motivated by ego or profit.

There are those who are deliberately distorting and hyping this issue for personal notoriety and profit. Satanic and occult crime and ritual abuse of children has become a growth industry. Speaking fees, books, video and audio tapes, prevention material, television and radio appearances all bring egoistic and financial rewards.

Bizarre crime and evil can occur without organized satanic activity. The professional perspective requires that we distinguish between what we know and what we're not sure of.

The facts are:

Some individuals believe in and are involved in something commonly called satanism and the occult.
Some of these individuals commit crime.
Some groups of individuals share these beliefs and involvement in this satanism and the occult.
Some members of these groups commit crime together.
The unanswered questions are:

What is the connection between the belief system and the crimes committed? Is there an organized conspiracy of satanic and occult believers responsible for interrelated serious crime (e.g., molestation, murder)?

After all the hype and hysteria are put aside, the realization sets in that most satanic/occult activity involves the commission of no crimes, and that which does usually involves the commission of relatively minor crimes such as trespassing, vandalism, cruelty to animals, or petty thievery.

The law enforcement problems most often linked to satanic or occult activity are:

a – Vandalism.
b – Desecration of churches and cemeteries.
c – Thefts from churches and cemeteries.
d – Teenage gangs
e – Animal mutilations.
f – Teenage suicide.
g – Child abuse.
h – Kidnapping.
i – Murder and human sacrifice

Valid evidence shows some "connection" between satanism and the occult and the first six problems (#a-f) set forth above. The "connection" to the last three problems (#g-i) is far more uncertain.

Even where there seems to be a "connection," the nature of the connection needs to be explored. It is easy to blame involvement in satanism and the occult for behaviors that have complex motivations. A teenager's excessive involvement in satanism and the occult is usually a symptom of a problem and not the cause of a problem. Blaming satanism for a teenager's vandalism, theft, suicide, or even act of murder is like blaming a criminal's offenses on his tattoos: Both are often signs of the same rebelliousness and lack of self- esteem that contribute to the commission of crimes.

The rock band Judas Priest was recently sued for allegedly inciting two teenagers to suicide through subliminal messages in their recordings. In 1991 Anthony Pratkanis of the University of California at Santa Cruz, who served as an expert witness for the defense, stated the boys in question "lived troubled lives, lives of drug and alcohol abuse, run-ins with the law... family violence, and chronic unemployment. What issues did the trial and the subsequent mass media coverage emphasize? Certainly not the need for drug treatment centers; there was no evaluation of the pros and cons of America's juvenile justice

system, no investigation of the schools, no inquiry into how to prevent family violence, no discussion of the effects of unemployment on a family. Instead our attention was mesmerized by an attempt to count the number of subliminal demons that can dance on the end of a record needle" (p.1.)

The law enforcement investigator must objectively evaluate the legal significance of any criminal's spiritual beliefs. In most cases, including those involving satanists, it will have little or no legal significance. If a crime is committed as part of a spiritual belief system, it should make no difference which belief system it is. The crime is the same whether a child is abused or murdered as part of a Christian, Hare Krishna, Moslem, or any other belief system. We generally don't label crimes with the name of the perpetrator's religion. Why then are the crimes of child molesters, rapists, sadists, and murderers who happen to be involved in satanism and the occult labeled as satanic or occult crimes? If criminals use a spiritual belief system to rationalize and justify or to facilitate and enhance their criminal activity, should the focus of law enforcement be on the belief system or on the criminal activity?

Several documented murders have been committed by individuals involved in one way or another in satanism or the occult. In some of these murders the perpetrator has even introduced elements of the occult (e.g. satanic symbols at the crime scene.) Does that automatically make these satanic murders? It is my opinion that the answer is no. Ritualistic murders committed by serial killers or sexual sadists are not necessarily satanic or occult murders. Ritualistic murders committed by psychotic killers who hear the voice of Satan are no more satanic murders than murders committed by psychotic killers who hear the voice of Jesus are Christian murders.

Rather a satanic murder should be defined as one committed by two or more individuals who rationally plan the crime and whose primary motivation is to fulfill a prescribed satanic ritual calling for the murder. By this definition I have been unable to identify even one documented satanic murder in the United States. Although such murders may have and can occur, they appear to be few in number. In addition the commission of such killings would probably be the beginning of the end for such a group. It is highly unlikely that they could continue to kill several people, every year, year after year, and not be discovered.

A brief typology of satanic and occult practitioners is helpful in evaluating what relationship, if any, such practices have to crimes under investigation. The following typology is adapted from the investigative experience of Officer Sandi Gallant of the San Francisco Police Department, who began to study the criminal aspects of occult activity long before it became popular. No typology is perfect, but I use this typology because it is simple and offers investigative insights. Most practitioners fall into one of three categories, any of which can be practiced alone or in groups:

"YOUTH SUBCULTURE."

"Most teenagers involved in fantasy role-playing games, heavy metal music, or satanism and the occult are going through a stage of adolescent development and commit no significant crimes. The teenagers who have more serious problems are usually those from dysfunctional families or those who have poor communication within their families. These troubled teenagers turn to satanism and the occult to overcome a sense of alienation, to rebel, to obtain power, or to justify their antisocial behavior.

For these teenagers it is the symbolism, not the spirituality, that is more important. It is either the psychopathic or the oddball, loner teenager who is most likely to get into serious trouble. Extreme involvement in the occult is a symptom of a problem, not the cause. This is not to deny, however, that satanism and the occult can be negative influences for a troubled teenager. But to hysterically warn teenagers to avoid this "mysterious, powerful and dangerous" thing called satanism will drive more teenagers right to it. Some rebellious teenagers will do whatever will most shock and outrage society in order to flaunt their rejection of adult norms."

DABBLERS (SELF-STYLED)

"For these practitioners there is little or no spiritual motivation. They may mix satanism, witchcraft,

paganism, and any aspects of the occult to suit their purposes. Symbols mean whatever they want them or believe them to mean. Molesters, rapists, drug dealers, and murderers may dabble in the occult and may even commit their crimes in a ceremonial or ritualistic way. This category has the potential to be the most dangerous, and most of the "satanic" killers fall into this category. Their involvement in satanism and the occult is a symptom of a problem, and a rationalization and justification of antisocial behavior. Satanic/occult practices (as well as those of other spiritual belief systems) can also be used as a mechanism to facilitate criminal objectives.

TRADITIONAL (ORTHODOX)

"These are the so-called true believers. They are often wary of outsiders. Because of this and constitutional issues, such groups are difficult for law enforcement to penetrate. Although there may be much we don't know about these groups, as of now there is little or no hard evidence that as a group they are involved in serious, organized criminal activity. In addition, instead of being self- perpetuating master crime conspirators, "true believers" probably have a similar problem with their teenagers rebelling against their belief system. To some extent even these Traditional satanists are self-stylized. They practice what they have come to believe is "satanism." There is little or no evidence of the much-discussed multigenerational satanists whose beliefs and practices have supposedly been passed down through the centuries. Many admitted adult satanists were in fact raised in conservative Christian homes."

Washington Post editor Walt Harrington reported in a 1986 story on Anton LaVey and his Church of Satan that "sociologists who have studied LaVey's church say that its members often had serious childhood problems like alcoholic parents or broken homes, or that they were traumatized by guilt-ridden fundamentalist upbringings, turning to Satanism as a dramatic way to purge their debilitating guilt." (p. 14.)

Some have claimed that the accounts of ritual abuse victims coincide with historical records of what traditional or multigenerational satanists are known to have practiced down through the ages. Jeffrey Burton Russell, Professor of History at the University of California at Santa Barbara and the author of numerous scholarly books on the devil and satanism, believes that the universal consensus of modern historians on satanism is (personal communication, Nov. 1991):

"(1) incidents of orgy, infanticide, cannibalism, and other such conduct have occurred from the ancient world down to the present; (2) such incidents were isolated and limited to local antisocial groups; (3) during the period of Christian dominance in European culture, such groups were associated with the Devil in the minds of the authorities; (4) in some cases the sectaries believed that they were worshiping Satan; (5) no organized cult of Satanists existed in the Christian period beyond localities, and on no account was there ever any widespread Satanist organization or conspiracy; (6) no reliable historical sources indicate that such organizations existed; (7) the black mass appears only once in the sources before the late nineteenth century."

Many police officers ask what to look for during the search of the scene of suspected satanic activity. The answer is simple: Look for evidence of a crime. A pentagram is no more criminally significant than a crucifix unless it corroborates a crime or a criminal conspiracy. If a victim's description of the location or the instruments of the crime includes a pentagram, then the pentagram would be evidence. But the same would be true if the description included a crucifix. In many cases of alleged satanic ritual abuse, investigation can find evidence that the claimed offenders are members only of mainstream churches and are often described as very religious.

There is no way any one law enforcement officer can become knowledgeable about all the symbols and rituals of every spiritual belief system that might become part of a criminal investigation. The officer needs only to be trained to recognize the possible investigative significance of such signs, symbols, and rituals. Knowledgeable religious scholars, academics, and other true experts in the community can be consulted if a more detailed analysis is necessary.

Any analysis, however, may have only limited application, especially to cases involving teenagers, dabblers, and other self-styled practitioners. The fact is signs, symbols, and rituals can mean anything that practitioners want them to mean and/or anything that observers interpret them to mean.

The meaning of symbols can also change over time, place, and circumstance. Is a swastika spray-painted on a wall an ancient symbol of prosperity and good fortune, a recent symbol of Nazism and anti-Semitism, or a current symbol of hate, paranoia, and adolescent defiance? The peace sign which in the 1960s was a familiar antiwar symbol is now supposed to be a satanic symbol. Some symbols and holidays become "satanic" only because the antisatanists say they are. Then those who want to be "satanists" adopt them, and now you have "proof" they are satanic.

In spite of what is sometimes said or suggested at law enforcement training conferences, police have no authority to seize any satanic or occult paraphernalia they might see during a search. A legally- valid reason must exist for doing so. It is not the job of law enforcement to prevent satanists from engaging in noncriminal teaching, rituals, or other activities.

INVESTIGATING MULTIDIMENSIONAL CHILD SEX RINGS

Multidimensional child sex rings can be among the most difficult, frustrating, and complex cases that any law enforcement officer will ever investigate. The investigation of allegations of recent activity from multiple young children under the age of seven presents one set of problems and must begin quickly, with interviews of all potential victims being completed as soon as possible. The investigation of allegations of activity ten or more years earlier from adult survivors presents other problems and should proceed, unless victims are at immediate risk, more deliberately, with gradually-increasing resources as corroborated facts warrant.

In spite of any skepticism, allegations of ritual abuse should be aggressively and thoroughly investigated. This investigation should attempt to corroborate the allegations of ritual abuse. but should simultaneously also attempt to identify alternative explanations. The only debate is over how much investigation is enough. Any law enforcement agency must be prepared to defend and justify its actions when scrutinized by the public, the media, elected officials, or the courts. This does not mean, however, that a law enforcement agency has an obligation to prove that the alleged crimes did not occur. This is almost always impossible to do and investigators should be alert for and avoid this trap.

One major problem in the investigation of multidimensional child sex rings is the dilemma of recognizing soon enough that you have one. Investigators must be alert for cases with the potential for the four basic dynamics: (a) multiple young victims, (b) multiple offenders, (c) fear as the controlling tactic, and (d) bizarre or ritualistic activity. The following techniques apply primarily to the investigation of such multidimensional child sex rings:

MINIMIZE SATANIC/OCCULT ASPECT

There are those who claim that one of the major reasons more of these cases have not been successfully prosecuted is that the satanic/occult aspect has not been aggressively pursued. One state has even introduced legislation creating added penalties when certain crimes are committed as part of a ritual or ceremony. A few states have passed special ritual crime laws. I strongly disagree with such an approach. It makes no difference what spiritual belief system was used to enhance and facilitate or rationalize and justify criminal behavior. It serves no purpose to "prove" someone is a satanist. As a matter of fact, if it is alleged that the subject committed certain criminal acts under the influence of or in order to conjure up supernatural spirits or forces, this may very well be the basis for an insanity or diminished capacity defense, or may damage the intent aspect of a sexually motivated crime. The defense may very well be more interested in all the "evidence of satanic activity." Some of the satanic crime "experts" who train law enforcement wind up working or testifying for the defense in these cases.

It is best to focus on the crime and all the evidence to corroborate its commission. Information about

local satanic or occult activity is only of value if it is based on specific law enforcement intelligence and not on some vague, unsubstantiated generalities from religious groups. Cases are not solved by decoding signs, symbols, and dates using undocumented satanic crime "manuals." In one case a law enforcement agency executing a search warrant seized only the satanic paraphernalia and left behind the other evidence that would have corroborated victim statements. Cases are solved by people- and behavior-oriented investigation. Evidence of satanic or occult activity may help explain certain aspects of the case, but even offenders who commit crimes in a spiritual context are usually motivated by power, sex, and money.

KEEP INVESTIGATION AND RELIGIOUS BELIEFS SEPARATE

I believe that one of the biggest mistakes any investigator of these cases can make is to attribute supernatural powers to the offenders. During an investigation a good investigator may sometimes be able to use the beliefs and superstitions of the offenders to his or her advantage. The reverse happens if the investigator believes that the offenders possess supernatural powers. Satanic/occult practitioners have no more power than any other human beings. Law enforcement officers who believe that the investigation of these cases puts them in conflict with the supernatural forces of evil should probably not be assigned to them. The religious beliefs of officers should provide spiritual strength and support for them but should not affect the objectivity and professionalism of the investigation.

It is easy to get caught up in these cases and begin to see "satanism" everywhere. Oversensitization to this perceived threat may cause an investigator to "see" satanism in a crime when it really is not there (quasi-satanism.) Often the eye sees what the mind perceives. It may also cause an investigator not to recognize a staged crime scene deliberately seeded with "satanic clues" in order to mislead the police (pseudo-satanism.) On rare occasions an overzealous investigator or intervenor may even be tempted to plant "evidence of satanism" in order to corroborate such allegations and beliefs. Supervisors need to be alert for and monitor these reactions in their investigators.

LISTEN TO THE VICTIMS

It is not the investigator's duty to believe the victims; it is his or her job to listen and be an objective fact finder. Interviews of young children should be done by investigators trained and experienced in such interviews. Investigators must have direct access to the alleged victims for interview purposes. Therapists for an adult survivor sometimes want to act as intermediaries in their patient's interview. This should be avoided if at all possible. Adult survivor interviews are often confusing difficult and extremely time-consuming. The investigator must remember however that almost anything is possible. Most important the investigator must remember that there is much middle ground. Just because one event did happen does not mean that all reported events happened, and just because one event did not happen does not mean that all other events did not happen. Do not become such a zealot that you believe it all nor such a cynic that you believe nothing. Varying amounts and parts of the allegation may be factual. Attempting to find evidence of what did happen is the great challenge of these cases. All investigative interaction with victims must be carefully and thoroughly documented.

ASSESS AND EVALUATE VICTIM STATEMENTS

z This is the part of the investigative process in child sexual victimization cases that seems to have been lost. Is the victim describing events and activities that are consistent with law enforcement documented criminal behavior, or that are consistent with distorted media accounts and erroneous public perceptions of criminal behavior? Investigators should apply the "template of probability." Accounts of child sexual victimization that are more like books, television, and movies (e.g. big conspiracies, child sex slaves, organized pornography rings) and less like documented cases should be viewed with skepticism but thoroughly investigated. Consider and investigate all possible explanations of events. It is the investigator's job, and the information learned will be invaluable in counteracting the defense attorneys when they raise the alternative explanations.

HISTORICAL OVERVIEW

In order to attempt to deal with extreme allegations of what constitute child sex rings, it is important to have an historical perspective of society's attitudes about child sexual abuse. I will provide a brief synopsis of recent attitudes in the United States here, but those desiring more detailed information about such societal attitudes, particularly in other cultures and in the more distant past, should refer to Florence Rush's book _The Best Kept Secret: Sexual Abuse of Children_ (1980) and Sander J. Breiner's book _Slaughter of the Innocents_ (1990.)

Society's attitude about child sexual abuse and exploitation can be summed up in one word: denial. Most people do not want to hear about it and would prefer to pretend that child sexual victimization just does not occur. Today, however, it is difficult to pretend that it does not happen. Stories and reports about child sexual victimization are daily occurrences.

It is important for professionals dealing with child sexual abuse to recognize and learn to manage this denial of a serious problem. Professionals must overcome the denial and encourage society to deal with, report, and prevent sexual victimization of children.

Some professionals, however, in their zeal to make American society more aware of this victimization, tend to exaggerate the problem. Presentations and literature with poorly documented or misleading claims about one in three children being sexually molested, the $5 billion child pornography industry, child slavery rings, and 50,000 stranger-abducted children are not uncommon. The problem is bad enough; it is not necessary to exaggerate it. Professionals should cite reputable and scientific studies and note the sources of information. If they do not, when the exaggerations and distortions are discovered, their credibility and the credibility of the issue are lost.

"STRANGER DANGER."

During the 1950s and 1960s the primary focus in the literature and discussions on sexual abuse of children was on "stranger danger" – the dirty old man in the wrinkled raincoat. If one could not deny the existence of child sexual abuse, one described victimization in simplistic terms of good and evil. The "stranger danger" approach to preventing child sexual abuse is clear-cut. We immediately know who the good guys and bad guys are and what they look like.

The FBI distributed a poster that epitomized this attitude. It showed a man, with his hat pulled down, hiding behind a tree with a bag of candy in his hands. He was waiting for a sweet little girl walking home from school alone. At the top it read: "Boys and Girls, color the page, memorize the rules." At the bottom it read: "For your protection, remember to turn down gifts from strangers, and refuse rides offered by strangers." The poster clearly contrasts the evil of the offender with the goodness of the child victim.

The myth of the child molester as the dirty old man in the wrinkled raincoat is now being reevaluated, based on what we now know about the kinds of people who victimize children. The fact is a child molester can look like anyone else and even be someone we know and like.

There is another myth that is still with us and is far less likely to be discussed. This is the myth of the child victim as a completely innocent little girl walking down the street minding her own business. It may be more important to dispel this myth than the myth of the evil offender, especially when talking about the sexual exploitation of children and child sex rings. Child victims can be boys as well as girls, and not all victims are little "angels."

Society seems to have a problem dealing with any sexual abuse case in which the offender is not completely "bad" or the victim is not completely "good." Child victims who, for example, simply behave like human beings and respond to the attention and affection of offenders by voluntarily and repeatedly returning to the offender's home are troubling. It confuses us to see the victims in child pornography giggling or laughing. At professional conferences on child sexual abuse, child prostitution is almost never

For example, an adult survivor's account of ritual victimization might be explained by any one of at least four possibilities: First, the allegations may be a fairly accurate account what actually happened. Second, they may be deliberate lies (malingering,) told for the usual reasons people lie (e.g. money, revenge, jealousy.) Third, they may be deliberate lies (factitious disorder) told for atypical reasons (e.g. attention, forgiveness.) Lies so motivated are less likely to be recognized by the investigator and more likely to be rigidly maintained by the liar unless and until confronted with irrefutable evidence to the contrary. Fourth, the allegations may be a highly inaccurate account of what actually happened, but the victim truly believes it (pseudomemory) and therefore is not lying. A polygraph examination of such a victim would be of limited value. Other explanations or combinations of these explanations are also possible. Only thorough investigation will point to the correct or most likely explanation.

Investigators cannot rely on therapists or satanic crime experts as a shortcut to the explanation. In one case, the "experts" confirmed and validated the account of a female who claimed to be a 15-year- old deaf-mute kidnapped and held for three years by a satanic cult and forced to participate in bizarre rituals before recently escaping. Active investigation, however, determined she was a 27- year-old woman who could hear and speak, who had not been kidnapped by anyone, and who had a lengthy history of mental problems and at least three other similar reports of false victimization. Her "accurate" accounts of what the "real satanists" do were simply the result of having read, while in mental hospitals, the same books that the "experts" had. A therapist may have important insights about whether an individual was traumatized, but knowing the exact cause of that trauma is another matter. There have been cases where investigation has discovered that individuals diagnosed by therapists as suffering from Post-Vietnam Syndrome were never in Vietnam or saw no combat.

Conversely, in another case, a law enforcement "expert" on satanic crime told a therapist that a patient's accounts of satanic murders in a rural Pacific Northwest town were probably true because the community was a hotbed of such satanic activity. When the therapist explained that there was almost no violent crime reported in the community, the officer explained that that is how you know it is the satanists. If you knew about the murders or found the bodies, it would not be satanists. How do you argue with that kind of logic?

The first step in the assessment and evaluation of victim statements is to determine the disclosure sequence, including how much time has elapsed since disclosure was first made and the incident was reported to the police or social services. The longer the delay, the bigger the potential for problems. The next step is to determine the number and purpose of all prior interviews of the victim concerning the allegations. The more interviews conducted before the investigative interview, the larger the potential for problems. Although there is nothing wrong with admitting shortcomings and seeking help, law enforcement should never abdicate its control over the investigative interview. When an investigative interview is conducted by or with a social worker or therapist using a team approach, law enforcement must direct the process. Problems can also be created by interviews conducted by various intervenors after the investigative interview(s.)

The investigator must closely and carefully evaluate events in the victim's life before, during, and after the alleged abuse.

Events to be evaluated before the alleged abuse include:

Background of victim.
Abuse of drugs in home.
Pornography in home.
Play, television, and VCR habits.
Attitudes about sexuality in home.
Extent of sex education in home.
Activities of siblings.
Need or craving for attention.
Religious beliefs and training.

Childhood fears.
Custody/visitation disputes.
Victimization of or by family members.
Interaction between victims.

Events to be evaluated during the alleged abuse include:

Use of fear or scare tactics.
Degree of trauma.
Use of magic deception or trickery.
Use of rituals.
Use of drugs.
Use of pornography.

Events to be evaluated after the alleged abuse include:

Disclosure sequence.
Background of prior interviewers.
Background of parents.
Co-mingling of victims.
Type of therapy received.

EVALUATE CONTAGION

Consistent statements obtained from different multiple victims are powerful pieces of corroborative evidence – that is as long as those statements were not "contaminated." Investigation must carefully evaluate both pre- and post-disclosure contagion, and both victim and intervenor contagion. Are the different victim statements consistent because they describe common experiences or events, or because they reflect contamination or urban legends?

The sources of potential contagion are widespread. Victims can communicate with each other both prior to and after their disclosures. Intervenors can communicate with each other and with victims. The team or cell concepts of investigation are attempts to deal with potential investigator contagion. All the victims are not interviewed by the same individuals, and interviewers do not necessarily share information directly with each other. Teams report to a leader or supervisor who evaluates the information and decides what other investigators need to know.

Documenting existing contagion and eliminating additional contagion are crucial to the successful investigation and prosecution of these cases. There is no way, however, to erase or undo contagion. The best you can hope for is to identify and evaluate it and attempt to explain it. Mental health professionals requested to evaluate suspected victims must be carefully selected. Having a victim evaluated by one of the self-proclaimed experts on satanic ritual abuse or by some other overzealous intervenor may result in the credibility of that victim's testimony being severely damaged.

In order to evaluate the contagion element, investigators must meticulously and aggressively investigate these cases. The precise disclosure sequence of the victim must be carefully identified and documented. Investigators must verify through active investigation the exact nature and content of each disclosure outcry or statement made by the victim. Second-hand information about disclosure is not good enough.

Whenever possible, personal visits should be made to all locations of alleged abuse and the victim's homes. Events prior to the alleged abuse must be carefully evaluated. Investigators may have to view television programs, films, and videotapes seen by the victims. It may be necessary to conduct a background investigation and evaluation of everyone, both professional and nonprofessional, who interviewed the victims about the allegations prior to and after the investigative interview(s.)

Investigators must be familiar with the information about ritual abuse of children being disseminated in magazines, books, television programs, videotapes, and conferences. Every possible way that a victim could have learned about the details of the abuse must be explored if for no other reason than to eliminate them and counter the defense's arguments.

There may, however, be validity to these contagion factors. They may explain some of the "unbelievable" aspects of the case and result in the successful prosecution of the substance of the case. Consistency of statements becomes more significant if contagion is identified or disproved by independent investigation. The easier cases are the ones where there is a single, identifiable source of contagion. Most cases, however, seem to involve multiple contagion factors.

Munchausen Syndrome and Munchausen Syndrome by Proxy are complex and controversial issues in these cases. No attempt will be made to discuss them in detail, but they are documented facts (Rosenberg, 1987.) Most of the literature about them focuses on their manifestation in the medical setting as false or self-inflicted illness or injury. They are also manifested in the criminal justice setting as false or self-inflicted crime victimization. If parents would poison their children to prove an illness, they might sexually abuse their children to prove a crime. "Victims" have been known to destroy property, manufacture evidence, and mutilate themselves in order to convince others of their victimization.

The motivation is psychological gain (i.e. attention, forgiveness, etc.) and not necessarily money, jealousy, or revenge. These are the unpopular, but documented, realities of the world. Recognizing their existence does not mean that child sexual abuse and sexual assault are not real and serious problems.

ESTABLISH COMMUNICATION WITH PARENTS

The importance and difficulty of this technique in extrafamilial cases involving young children cannot be overemphasized. An investigator must maintain ongoing communication with the parents of victims in these abuse cases. Not all parents react the same way to the alleged abuse of their children. Some are very supportive and cooperative. Others overreact and some even deny the victimization. Sometimes there is animosity and mistrust among parents with different reactions. Once the parents lose faith in the police or prosecutor and begin to interrogate their own children and conduct their own investigation, the case may be lost forever. Parents from one case communicate the results of their "investigation" with each other, and some have even contacted the parents in other cases. Such parental activity is an obvious source of potential contamination.

Parents must be made to understand that their children's credibility will be jeopardized when and if the information obtained turns out to be unsubstantiated or false. To minimize this problem, within the limits of the law and without jeopardizing investigative techniques, parents must be told on a regular basis how the case is progressing. Parents can also be assigned constructive things to do (e.g. lobbying for new legislation, working on awareness and prevention programs) in order to channel their energy, concern, and "guilt."

DEVELOP A CONTINGENCY PLAN

If a department waits until actually confronted with a case before a response is developed, it may be too late. In cases involving ongoing abuse of children, departments must respond quickly, and this requires advanced planning. There are added problems for small- to medium-sized departments with limited personnel and resources. Effective investigation of these cases requires planning, identification of resources, and, in many cases, mutual aid agreements between agencies. The U.S. Department of Defense has conducted specialized training and has developed such a plan for child sex ring cases involving military facilities and personnel. Once a case is contaminated and out of control, I have little advice on how to salvage what may once have been a prosecutable criminal violation. A few of these cases have even been lost on appeal after a conviction because of contamination problems.

MULTIDISCIPLINARY TASK FORCES

Sergeant Beth Dickinson, Los Angeles County Sheriff's Department, was the chairperson of the Multi-Victim, Multi-Suspect Child Sexual Abuse Subcommittee. Sergeant Dickinson states (personal communication, Nov. 1989):

"One of the biggest obstacles for investigators to overcome is the reluctance of law enforcement administrators to commit sufficient resources early on to an investigation that has the potential to be a multidimensional child sex ring. It is important to get in and get on top of the investigation in a timely manner – to get it investigated in a timely manner in order to assess the risk to children and to avoid hysteria, media sensationalism, and cross- contamination of information. The team approach reduces stress on individual investigators, allowing for peer support and minimizing feelings of being overwhelmed."

The team approach and working together does not mean, however, that each discipline forgets its role and starts doing the other's job.

SUMMARY

The investigation of child sex rings can be difficult and time consuming. The likelihood, however, of a great deal of corroborative evidence in a multivictim/multioffender case increases the chances of a successful prosecution if the crime occurred. Because there is still so much we do not know or understand about the dynamics of multidimensional child sex rings, investigative techniques are less certain. Each new case must be carefully evaluated in order to improve investigative procedures.

Because mental health professionals seem to be unable to determine, with any degree of certainty, the accuracy of victim statements in these cases, law enforcement must proceed using the corroboration process. If some of what the victim describes is accurate, some misperceived, some distorted, and some contaminated, what is the jury supposed to believe? Until mental health professionals can come up with better answers, the jury should be asked to believe what the investigation can corroborate. Even if only a portion of what these victims allege is factual, that may still constitute significant criminal activity.

CONCLUSION

There are many possible alternative answers to the question of why victims are alleging things that don't seem to be true. The first step in finding those answers is to admit the possibility that some of what the victims describe may not have happened. Some experts seem unwilling to even consider this. Most of these victims are also probably not lying and have come to believe that which they are alleging actually happened. There are alternative explanations for why people who never met each other can tell the same story.

I believe that there is a middle ground – a continuum of possible activity. Some of what the victims allege may be true and accurate, some may be misperceived or distorted, some may be screened or symbolic, and some may be "contaminated" or false. The problem and challenge, especially for law enforcement, is to determine which is which. This can only be done through active investigation. I believe that the majority of victims alleging "ritual" abuse are in fact victims of some form of abuse or trauma. That abuse or trauma may or may not be criminal in nature. After a lengthy discussion about various alternative explanations and the continuum of possible activity, one mother told me that for the first time since the victimization of her young son she felt a little better. She had thought her only choices were that either her son was a pathological liar or, on the other hand, she lived in a community controlled by satanists.

Law enforcement has the obvious problem of attempting to determine what actually happened for criminal justice purposes. Therapists, however, might also be interested in what really happened in order to properly evaluate and treat their patients. How and when to confront patients with skepticism is a difficult and sensitive problem for therapists.

Any professional evaluating victims' allegations of "ritual" abuse cannot ignore or routinely dismiss the

lack of physical evidence (no bodies or physical evidence left by violent murders); the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it); and human nature (intragroup conflicts resulting in individual self-serving disclosures are likely to occur in any group involved in organized kidnapping, baby breeding, and human sacrifice.) If and when members of a destructive cult commit murders, they are bound to make mistakes, leave evidence, and eventually make admissions in order to brag about their crimes or to reduce their legal liability. The discovery of the murders in Matamoros, Mexico in 1989 and the results of the subsequent investigation are good examples of these dynamics.

Overzealous intervenors must accept the fact that some of their well-intentioned activity is contaminating and damaging the prosecutive potential of the cases where criminal acts did occur. We must all (i.e., the media, churches, therapists, victim advocates, law enforcement, and the general public) ask ourselves if we have created an environment where victims are rewarded, listened to, comforted, and forgiven in direct proportion to the severity of their abuse. Are we encouraging needy or traumatized individuals to tell more and more outrageous tales of their victimization? Are we making up for centuries of denial by now blindly accepting any allegation of child abuse no matter how absurd or unlikely?

Are we increasing the likelihood that rebellious, antisocial, or attention- seeking individuals will gravitate toward “satanism” by publicizing it and overreacting to it? The overreaction to the problem can be worse than the problem.

The amount of “ritual” child abuse going on in this country depends on how you define the term. One documented example of what I might call “ritual” child abuse was the horror chronicled in the book _A Death in White Bear Lake_ (Siegal, 1990.) The abuse in this case, however, had little to do with anyone’s spiritual belief system. There are many children in the United States who, starting early in their lives, are severely psychologically, physically, and sexually traumatized by angry, sadistic parents or other adults. Such abuse, however, is not perpetrated only or primarily by satanists. The statistical odds are that such abusers are members of mainstream religions. If 99.9% of satanists and 0.1% of Christians abuse children as part of their spiritual belief system, that still means that the vast majority of children so abused were abused by Christians.

Until hard evidence is obtained and corroborated, the public should not be frightened into believing that babies are being bred and eaten, that 50,000 missing children are being murdered in human sacrifices, or that satanists are taking over America’s day care centers or institutions. No one can prove with absolute certainty that such activity has notoccurred. The burden of proof, however, as it would be in a criminal prosecution, is on those who claim that it has occurred.

The explanation that the satanists are too organized and law enforcement is too incompetent only goes so far in explaining the lack of evidence. For at least eight years American law enforcement has been aggressively investigating the allegations of victims of ritual abuse. There is little or no evidence for the portion of their allegations that deals with large-scale baby breeding, human sacrifice, and organized satanic conspiracies. Now it is up to mental health professionals, not law enforcement, to explain why victims are alleging things that don’t seem to have happened. Professionals in this field must accept the fact that there is still much we do not know about the sexual victimization of children, and that this area desperately needs study and research by rational, objective social scientists.

If the guilty are to be successfully prosecuted, if the innocent are to be exonerated, and if the victims are to be protected and treated, better methods to evaluate and explain allegations of “ritual” child abuse must be developed or identified. Until this is done, the controversy will continue to cast a shadow over and fuel the backlash against the validity and reality of child sexual abuse.

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SUGGESTED READING

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— b. Hicks, Robert D., _In Pursuit of Satan: The Police and the Occult_. Buffalo, NY: Prometheus Books, 1991. Undoubtedly the best book written to date on the topic of satanism and the occult from the law enforcement perspective. Robert D. Hicks is a former police officer who is currently employed as a criminal justice analyst for the state of Virginia. Must reading for any criminal justice professional involved in this issue. Unfortunately, in the chapter on "Satanic Abuse of Children," the author appears to have been overly influenced by extreme skeptics with minimal or questionable credentials in this area. The book is easy to read, logical, and highly recommended.

— c. Richardson, James T.; Best, Joel; & Bromley, David G.; Eds, _The Satanism Scare_. NY: Aldine de Gruyter, 1991. The best book now available on the current controversy over satanism written from the academic perspective, The editors and many of the chapter authors are college professors and have written an objective, well-researched book. One of the great strengths of this book is the fact that the editors address a variety of the controversial issues from a variety of disciplines (i.e., sociology, history, folklore, anthropology, criminal justice.) Because of its academic perspective it is sometimes harder to read but is well worth the effort.
The chapter on "Law Enforcement and the Satanic Crime Connection" contains the results of a survey of

"Cult Cops" and is must reading for law enforcement officers. The chapter on "Satanism and Child Molestation: Constructing the Ritual Abuse Scare" was written, however, by a free-lance journalist who seems to take the position that these cases involve little or no real child abuse.

— d. Terr, Lenore, _Too Scared to Cry: Psychic Trauma in Childhood_. New York: Harper and Row, 1990. An excellent book written by a psychiatrist that provides important insights into the nature and recallability of early psychic trauma. For me, Dr. Terr's research and findings in the infamous Chowchilla kidnapping case shed considerable light on the "ritual" abuse controversy.

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discussed. It is the form of sexual victimization of children most unlike the stereotype of the innocent girl victim. Child prostitutes, by definition, participate in and often initiate their victimization.

Furthermore child prostitutes and the participants in child sex rings are frequently boys. One therapist recently told me that a researcher's data on child molestation were misleading because many of the child victims in question were child prostitutes. This implies that child prostitutes are not "real" child victims. In a survey by the _Los Angeles Times_, only 37 percent of those responding thought that child prostitution constituted child sexual abuse (Timnik, 1985.) Whether or not it seems fair, when adults and children have sex, the child is always the victim.

INTRAFAMILIAL CHILD SEXUAL ABUSE

During the 1970s, primarily as a result of the women's movement, society began to learn more about the sexual victimization of children. We began to realize that most children are sexually molested by someone they know who is usually a relative – a father, step-father, uncle, grandfather, older brother, or even a female relative. Some mitigate the difficulty of accepting this by adopting the view that only members of socio-economic groups other than theirs engage in such behavior.

It quickly became apparent that warnings about not taking gifts from strangers were not good enough to prevent child sexual abuse. Consequently, we began to develop prevention programs based on more complex concepts, such as good touching and bad touching. the "yucky" feeling, and the child's right to say no. These are not the kinds of things you can easily and effectively communicate in fifty minutes to hundreds of kids packed into a school auditorium. These are very difficult issues, and programs must he carefully developed and evaluated.

In the late 1970s child sexual abuse became almost synonymous with incest, and incest meant father-daughter sexual relations. Therefore, the focus of child sexual abuse intervention became father-daughter incest. Even today, the vast majority of training materials, articles, and books on this topic refer to child sexual abuse only in terms of intrafamilial father-daughter incest.

Incest is, in fact, sexual relations between individuals of any age too closely related to marry. It need not necessarily involve an adult and a child, and it goes beyond child sexual abuse. But more importantly child sexual abuse goes beyond father-daughter incest. Intrafamilial incest between an adult and child may be the most common form of child sexual abuse, but it is not the only form.

The progress of the 1970s in recognizing that child sexual abuse was not simply a result of "stranger danger" was an important breakthrough in dealing with society's denial. The battle, however, is not over. The persistent voice of society luring us back to the more simple concept of "stranger danger" may never go away. It is the voice of denial.

RETURN TO "STRANGER DANGER."

In the early 1980s the issue of missing children rose to prominence and was focused primarily on the stranger abduction of little children. Runaways, throwaways, noncustodial abductions, nonfamily abductions of teenagers – all major problems within the missing children's issue – were almost forgotten. People no longer wanted to hear about good touching and bad touching and the child's right to say "no." They wanted to be told, in thirty minutes or less, how they could protect their children from abduction by strangers. We were back to the horrible but simple and clear-cut concept of "stranger danger."

In the emotional zeal over the problem of missing children, isolated horror stories and distorted numbers were sometimes used. The American public was led to believe that most of the missing children had been kidnapped by pedophiles – a new term for child molesters. The media, profiteers, and well-intentioned zealots all played big roles in this hype and hysteria over missing children.

THE ACQUAINTANCE MOLESTER

Only recently has society begun to deal openly with a critical piece in the puzzle of child sexual abuse – acquaintance molestation. This seems to be the most difficult aspect of the problem for us to face. People seem more willing to accept a father or stepfather, particularly one from another socio-economic group, as a child molester than a parish priest, a next-door neighbor, a police officer, a pediatrician, an FBI agent, or a Scout leader. The acquaintance molester, by definition, is one of us. These kinds of molesters have always existed, but our society has not been willing to accept that fact.

Sadly, one of the main reasons that the criminal justice system and the public were forced to confront the problem of acquaintance molestation was the preponderance of lawsuits arising from the negligence of many institutions.

One of the unfortunate outcomes of society's preference for the "stranger danger" concept is what I call "say no, yell, and tell" guilt. This is the result of prevention programs that tell potential child victims to avoid sexual abuse by saying no, yelling, and telling. This might work with the stranger hiding behind a tree. Adolescent boys seduced by a Scout leader or children who actively participate in their victimization often feel guilty and blame themselves because they did not do what they were "supposed" to do. They may feel a need to describe their victimization in more socially acceptable but sometimes inaccurate ways that relieve them of this guilt.

While American society has become increasingly more aware of the problem of the acquaintance molester and related problems such as child pornography, the voice calling us back to "stranger danger" still persists.

SATANISM: A NEW FORM OF "STRANGER DANGER."

In today's version of "stranger danger," it is the satanic devil worshipers who are snatching and victimizing the children. Many who warned us in the early 1980s about pedophiles snatching fifty thousand kids a year now contend they were wrong only about who was doing the kidnapping, not about the number abducted. This is again the desire for the simple and clear-cut explanation for a complex problem.

For those who know anything about criminology, one of the oldest theories of crime is demonology: The devil makes you do it. This makes it even easier to deal with the child molester who is the "pillar of the community." It is not his fault; it is not our fault. There is no way we could have known; the devil made him do it. This explanation has tremendous appeal because, like "stranger danger," it presents the clear-cut, black-and-white struggle between good and evil as the explanation for child abduction, exploitation, and abuse.

In regard to satanic "ritual" abuse, today we may not be where we were with incest in the 1960s, but where we were with missing children in the early 1980s. The best data now available (the 1990 _National Incidence Studies on Missing, Abducted, Runaway, and Thrownaway Children in America_) estimate the number of stereotypical child abductions at between 200 and 300 a year, and the number of stranger abduction homicides of children at between 43 and 147 a year. Approximately half of the abducted children are teenagers. Today's facts are significantly different from yesterday's perceptions, and those who exaggerated the problem, however well-intentioned, have lost credibility and damaged the reality of the problem.

LAW ENFORCEMENT TRAINING

The belief that there is a connection between satanism and crime is certainly not new. As previously stated, one of the oldest theories concerning the causes of crime is demonology. Fear of satanic or occult activity has peaked from time to time throughout history. Concern in the late 1970s focused primarily on "unexplained" deaths and mutilations of animals, and in recent years has focused on child sexual abuse and the alleged human sacrifice of missing children. In 1999 it will probably focus on the impending "end of the world."

Today satanism and a wide variety of other terms are used interchangeably in reference to certain crimes. This discussion will analyze the nature of "satanic, occult, ritualistic" crime primarily as it pertains to the abuse of children and focus on appropriate law enforcement responses to it. Recently a flood of law enforcement seminars and conferences have dealt with satanic and ritualistic crime. These training conferences have various titles, such as "Occult in Crime," "Satanic Cults," 'Ritualistic Crime Seminar," "Satanic Influences in Homicide," "Occult Crimes, Satanism and Teen Suicide," and "Ritualistic Abuse of Children."

The typical conference runs from one to three days, and many of them include the same presenters and instructors. A wide variety of topics are usually discussed during this training either as individual presentations by different instructors or grouped together by one or more instructors.

Typical topics covered include the following:

Historical overview of satanism, witchcraft, and paganism from ancient to modern times. Nature and influence of fantasy role-playing games, such as "Dungeons and Dragons." Lyrics, symbolism, and influence of rock and roll, Heavy Metal, and Black Metal music. Teenage "stoner" gangs, their symbols, and their vandalism. Teenage suicide by adolescents dabbling in the occult. Crimes committed by self-styled satanic practitioners, including grave and church desecrations and robberies, animal mutilations, and even murders. Ritualistic abuse of children as part of bizarre ceremonies and human sacrifices. Organized, Traditional, or Multigenerational satanic groups involved in organized conspiracies, such as taking over day care centers, infiltrating police departments, and trafficking in human sacrifice victims. The "Big Conspiracy" theory, which implies that satanists are responsible for such things as Adolph Hitler, World War II, abortion, illegal drugs, pornography, Watergate, and Irangate, and have infiltrated the Department of Justice, the Pentagon, and the White House.

During the conferences, these nine areas are linked together through the liberal use of the word "satanism" and some common symbolism (pentagrams, 666, demons, etc.) The implication often is that all are part of a continuum of behavior, a single problem or some common conspiracy. The distinctions among the different areas are blurred even if occasionally a presenter tries to make them. The information presented is a mixture of fact, theory, opinion, fantasy, and paranoia, and because some of it can be proven or corroborated (symbols on rock albums, graffiti on walls, desecration of cemeteries, vandalism, etc.,) the implication is that it is all true and documented. Material produced by religious organizations, photocopies and slides of newspaper articles, and videotapes of tabloid television programs are used to supplement the training and are presented as "evidence" of the existence and nature of the problem.

All of this is complicated by the fact that almost any discussion of satanism and the occult is interpreted in the light of the religious beliefs of those in the audience. Faith, not logic and reason, governs the religious beliefs of most people. As a result, some normally skeptical law enforcement officers accept the information disseminated at these conferences without critically evaluating it or questioning the sources.

Officers who do not normally depend on church groups for law enforcement criminal intelligence, who know that media accounts of their own cases are notoriously inaccurate, and who scoff at and joke about tabloid television accounts of bizarre behavior suddenly embrace such material when presented in the context of satanic activity. Individuals not in law enforcement seem even more likely to do so. Other disciplines, especially therapists, have also conducted training conferences on the characteristics and identification of "ritual" child abuse. Nothing said at such conferences will change the religious beliefs of those in attendance. Such conferences illustrate the highly emotional nature of and the ambiguity and wide variety of terms involved in this issue.

DEFINITIONS

The words "satanic," "occult," and "ritual" are often used interchangeably. It is difficult to define "satanism" precisely. No attempt will be made to do so here. However, it is important to realize that, for

some people, any religious belief system other than their own is “satanic.” The Ayatollah Khomeini and Saddam Hussein referred to the United States as the “Great Satan.” In the British Parliament a Protestant leader called the Pope the Antichrist. In a book titled _Prepare For War_ (1987,) Rebecca Brown, M.D. has a chapter entitled “Is Roman Catholicism Witchcraft?” Dr. Brown also lists among the “doorways” to satanic power and/or demon infestation the following: fortune tellers, horoscopes, fraternity oaths, vegetarianism, yoga, self-hypnosis, relaxation tapes, acupuncture, biofeedback, fantasy role-playing games, adultery, homosexuality, pornography, judo, karate, and rock music. Dr. Brown states that rock music “was a carefully masterminded plan by none other than Satan himself” (p. 84.) The ideas expressed in this book may seem extreme and even humorous. This book, however, has been recommended as a serious reference in law enforcement training material on this topic. In books, lectures, handout material, and conversations, I have heard all of the following referred to as satanism:

— Church of Satan
— Ordo Templi Orientis
— Temple of Set
— Demonology
— Witchcraft
— Occult
— Paganism
— Santeria
— Voodoo
— Rosicrucians
— Freemasonry
— Knights Templar
— Stoner Gangs
— Heavy Metal Music
— Rock Music
— KKK
— Nazis
— Skinheads
— Scientology
— Unification Church
— The Way
— Hare Krishna
— Rajneesh
— Religious Cults
— New Age
— Astrology
— Channeling
— Transcendental Meditation
— Holistic Medicine
— Buddhism
— Hinduism
— Mormonism
— Islam
— Orthodox Church — Roman Catholicism

At law enforcement training conferences, it is witchcraft, santeria, paganism, and the occult that are most often referred to as forms of satanism. It may be a matter of definition, but these things are not necessarily the same as traditional satanism. The worship of lunar goddesses and nature and the practice of fertility rituals are not satanism. Santeria is a combination of 17th century Roman Catholicism and African paganism.

Occult means simply “hidden.” All unreported or unsolved crimes might be regarded as occult, but in this

context the term refers to the action or influence of supernatural powers, some secret knowledge of them, or an interest in paranormal phenomena, and does not imply satanism, evil, wrongdoing, or crime. Indeed, historically, the principal crimes deserving of consideration as "occult crimes" are the frauds perpetrated by faith healers, fortune tellers and "psychics" who for a fee claim cures, arrange visitations with dead loved ones, and commit other financial crimes against the gullible.

Many individuals define satanism from a totally Christian perspective, using this word to describe the power of evil in the world. With this definition, any crimes, especially those which are particularly bizarre, repulsive, or cruel, can be viewed as satanic in nature. Yet it is just as difficult to precisely define satanism as it is to precisely define Christianity or any complex spiritual belief system.

WHAT IS RITUAL?

The biggest confusion is over the word "ritual." During training conferences on this topic, ritual almost always comes to mean "satanic" or at least "spiritual." "Ritual" can refer to a prescribed religious ceremony, but in its broader meaning refers to any customarily-repeated act or series of acts. The need to repeat these acts can be cultural, sexual, or psychological as well as spiritual.

Cultural rituals could include such things as what a family eats on Thanksgiving Day, or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs, and other social clubs are other examples of cultural rituals.

Since 1972 I have lectured about sexual ritual, which is nothing more than repeatedly engaging in an act or series of acts in a certain manner because of a sexual need. In order to become aroused and/or gratified, a person must engage in the act in a certain way. This sexual ritual can include such things as the physical characteristics, age, or gender of the victim, the particular sequence of acts, the bringing or taking of specific objects, and the use of certain words or phrases. This is more than the concept of M.O. (Method of Operation) known to most police officers. M.O. is something done by an offender because it works. Sexual ritual is something done by an offender because of a need. Deviant acts, such as urinating on, defecating on, or even eviscerating a victim, are far more likely to be the result of sexual ritual than religious or "satanic" ritual.

>From a criminal investigative perspective, two other forms of ritualism must be recognized. The _Diagnostic and Statistical Manual of Mental Disorders_ (DSM-III-R) (APA, 1987) defines "Obsessive-Compulsive Disorder" as "repetitive, purposeful, and intentional behaviors that are performed in response to an obsession, or according to certain rules or in a stereotyped fashion" (p. 247.) Such compulsive behavior frequently involves rituals. Although such behavior usually involves noncriminal activity such as excessive hand washing or checking that doors are locked, occasionally compulsive ritualism can be part of criminal activity.

Certain gamblers or firesetters, for example, are thought by some authorities to be motivated in part through such compulsions. Ritual can also stem from psychotic hallucinations and delusions. A crime can be committed in a precise manner because a voice told the offender to do it that way or because a divine mission required it.

To make this more confusing, cultural, religious, sexual, and psychological ritual can overlap. Some psychotic people are preoccupied with religious delusions and hear the voice of God or Satan telling them to do things of a religious nature. Offenders who feel little, if any, guilt over their crimes may need little justification for their antisocial behavior. As human beings, however, they may have fears, concerns, and anxiety over getting away with their criminal acts. It is difficult to pray to God for success in doing things that are against His Commandments.

A negative spiritual belief system may fulfill their human need for assistance from and belief in a greater power or to deal with their superstitions. Compulsive ritualism (e.g., excessive cleanliness or fear of disease) can be introduced into sexual behavior. Even many "normal" people have a need for order and

predictability and therefore may engage in family or work rituals. Under stress or in times of change, this need for order and ritual may increase.

Ritual crime may fulfill the cultural, spiritual, sexual, and psychological needs of an offender. Crimes may be ritualistically motivated or may have ritualistic elements. The ritual behavior may also fulfill basic criminal needs to manipulate victims, get rid of rivals, send a message to enemies, and intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they, the leaders, have special or "supernatural" powers.

The important point for the criminal investigator is to realize that most ritualistic criminal behavior is not motivated simply by satanic or any religious ceremonies. At some conferences, presenters have attempted to make an issue of distinguishing between "ritual," "ritualized," and "ritualistic" abuse of children. These subtle distinctions, however, seem to be of no significant value to the criminal investigator.

WHAT IS "RITUAL" CHILD ABUSE?

I cannot define "ritual child abuse" precisely and prefer not to use the term. I am frequently forced to use it (as throughout this discussion) so that people will have some idea what I am discussing. Use of the term, however, is confusing, misleading, and counterproductive. The newer term "satanic ritual abuse" (abbreviated "SRA") is even worse. Certain observations, however, are important for investigative understanding. Most people today use the term to refer to abuse of children that is part of some evil spiritual belief system, which almost by definition must be satanic.

Dr. Lawrence Pazder, coauthor of _Michelle Remembers_, defines "ritualized abuse of children" as "repeated physical, emotional, mental, and spiritual assaults combined with a systematic use of symbols and secret ceremonies designed to turn a child against itself, family, society, and God" (presentation, Richmond, Va., May 7,1987.) He also states that "the sexual assault has ritualistic meaning and is not for sexual gratification."

This definition may have value for academics, sociologists, and therapists, but it creates potential problems for law enforcement. Certain acts engaged in with children (i.e. kissing, touching, appearing naked, etc.) may be criminal if performed for sexual gratification. If the ritualistic acts were in fact performed for spiritual indoctrination, potential prosecution can be jeopardized, particularly if the acts can be defended as constitutionally protected religious expression. The mutilation of a baby's genitals for sadistic sexual pleasure is a crime. The circumcision of a baby's genitals for religious reasons is most likely not a crime. The intent of the acts is important for criminal prosecution.

Not all spiritually motivated ritualistic activity is satanic. Santeria, witchcraft, voodoo, and most religious cults are not satanism. In fact, most spiritually- or religiously-based abuse of children has nothing to do with satanism. Most child abuse that could be termed "ritualistic" by various definitions is more likely to be physical and psychological rather than sexual in nature. If a distinction needs to be made between satanic and nonsatanic child abuse, the indicators for that distinction must be related to specific satanic symbols, artifacts, or doctrine rather than the mere presence of any ritualistic element.

Not all such ritualistic activity with a child is a crime. Almost all parents with religious beliefs indoctrinate their children into that belief system. Is male circumcision for religious reasons child abuse? Is the religious circumcision of females child abuse? Does having a child kneel on a hard floor reciting the rosary constitute child abuse? Does having a child chant a satanic prayer or attend a black mass constitute child abuse? Does a religious belief in corporal punishment constitute child abuse? Does group care of children in a commune or cult constitute child abuse? Does the fact that any acts in question were performed with parental permission affect the nature of the crime? Many ritualistic acts, whether satanic or not, are simply not crimes. To open the Pandora's box of labeling child abuse as "ritualistic" simply because it involves a spiritual belief system means to apply the definition to all acts by

Firefighters rescue bear cub from brush fire

By Jamie K. White, CNN Updated 10:42 PM ET, Thu April 7, 2016
2016-04-08T02:42:14Z

cnn.com

Florida firefighters rescue 'Smokey Junior' from brush fire


"Smokey Junior" was rescued with only minor injuries.

Story highlights

- A black bear cub is rescued from a brush fire in Florida
- "Smokey Junior" suffers only minor injuries
- The Lake County Fire Rescue team is hopeful Smokey's family will be found

(CNN)A baby bear was rescued during a brush fire in Florida on Thursday.

Lake County Fire Rescue Battalion Chief Randy Jones saved the cub after spotting him while firefighters were in the "mop up" phase after a fire.

"We treated him like one of our own," Battalion Chief Tony Cuellar said. "Actually, we gave him a name while we waited for fish and game to arrive," he said: Smokey Junior.

"SJ for short," Cuellar said.

The roughly 250-acre fire took place in a rural residential area near the Ocala National Forrest, home to Florida's largest population of Florida black bears, according to the USDA website.

But where's mama bear?

There are no signs of mama or papa bear as of yet, but Cuellar is hopeful.

"Animals are residual," he said, "We hope SJ and mom will get back together."

For now, Smokey has been handed over to the Florida Fish and Wildlife Conservation Commission for evaluation, after suffering minor burns to his paws and face.

Smokey is estimated to weigh between 15 and 20 pounds.

"His airways seemed fine, he was acting fine ... he was actually pretty calm," Cuellar said.

He's actually pretty cute, too.

> "Smokey Junior" is between 15-20 lbs. No sign of Mama Bear. pic.twitter.com/7lXsEWxTd2
>
> — Fire Rescue (@LakeFirePIO) April 8, 2016

According to CNN affiliate WFTV, the fire has been 100% contained, and no other injuries have been reported.

Foil disguises don't foil bank surveillance

By Flora Charner, CNN Updated 6:37 PM ET, Mon April 11, 2016
2016-04-11T18:45:45Z

cnn.com

U.S.

tin foil robbers brazil lklv romo _00003019

Bank robbery suspects wrap themselves in tin foil

- Surveillance video shows would-be bank robbers dressed in head-to-toe aluminum foil
- Police speculate they thought the alarm system wouldn't be tripped
- They left empty-handed before police arrived, possibly warned by lookouts

Bank robbery suspects wrap themselves in tin foil

(CNN)Two would-be robbers left a shiny impression on police in southern Brazil, when they chose an unusual form of camouflage during an attempted bank robbery: head-to-toe aluminum foil.

According to Santa Catarina military police, the suspects were most likely trying to foil the alarm of the Praia Grande branch of the Banco do Brasil late Saturday when they chose the metal outfits.

What they failed to notice were the internal security cameras, which were capturing their every move in a centralized surveillance office.

"They broke down one of the walls and thought the detectors from the alarm would not notice them," Santa Catarina military police spokesman Maj. Cristian Dimitri told CNN. "When the bank's central monitoring system saw them on the screen, they called the police immediately."

Screen grabs from the closed circuit footage showed two men crawling on the ground in the improvised aluminum suits, near the bank's main safe.

"We found a power drill and other instruments that lead us to believe they were looking to break into the safe," Dimitri said. "However, they left empty-handed."

Police believe they were working with one or two other people, who acted as lookouts and tipped them off before the squad cars arrived on the scene.

At least one person was arrested over the weekend in connection with the attempted robbery. According to Dimitri, the man was found in nearby woods and had previous robbery arrests on his record.

In the past, a separate group managed to rob several ATMs in Rio de Janeiro using an

aluminum cloak. The disguise was meant to throw off an alarm activated by body heat.

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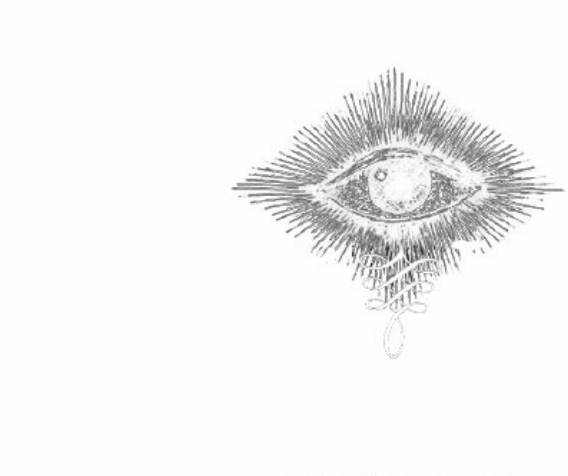
Fools, Cuckoos, Ladies day n' the devil | Cailleachs Herbarium

cailleachs-herbarium.com



Cailleach's Herbarium

spring equinox
March 18, 2016March 18, 2016
Cailleachs son 8 views
When the light of the sun of this day shines into the inner chamber of Sliabh na Calli (The Cailleach's mound). By solar reckoning, the year is exactly half. Half day, half night. At one exact moment, the world balanced on a pin head. Everything in equal measure, fifty-fifty, resting in perfect balance, a pause. A breath. Exhale. The cry of the cuckoo calls out. Release. We move on to the lighter times. The spring equinox is here.

In neopagan and Wiccan circles the spring equinox has become related to Easter. Termed either Ostara or Eostre. It is the spring celebration. A lot of the neo-pagan and Wiccan thinking around these links is written about elsewhere. So I won't be rehashing it here. For those that follow, perhaps a different path, such as folkloric practices. This day might seem different.

Allow me to introduce you to some of these ideas. Some Scottish folk practitioners know the spring equinox by the name of "ladies day" or the La na Cailleach. We acknowledge it as the old new year, the time to hunt the "Gowk" and link it to April fools day. It may also link our cultural heritage to Black Donald, the Guidman or Old horny. Sometimes known as the devil, by way of the Harlequin and fools. More on that later, first some background.

Old new years day – a bit of background.

Battling witches at the hinges of the year

The earliest recording of a new year celebration is believed to have been in Mesopotamia, c. 2000 B.C. and was celebrated around the time of the equinox, in mid-March. The Romans changed this and added in months here and there. Julias Ceaser's nominated January the 1st to become the officially sanctioned new year celebration in Rome. This would bring it in line with the Roman Consulate dates and their elections. It also aligned it with the civilian year. This moving of the calendar became a hotbed of religious contention over the years.

In medieval Europe, for example, the celebrations accompanying the new year were considered pagan and

unchristian like. In 567, the Council of Tours abolished January 1st at the beginning of the year. At various times and in various places throughout medieval Christian Europe, the new year was celebrated on Dec. 25, the birth of Jesus; March 1; March 25, the Feast of the Annunciation; and Easter.

In 1582, the Gregorian Calendar reform restored January 1 as New Years day. Although most Catholic areas adopted the Gregorian calendar almost immediately, it was only gradually adopted among Protestant countries. The British, for example, did not adopt the reformed calendar until 1752. Until then, the British Empire —and their American colonies— still celebrated the new year in March. Just imagine how confusing all this was for people with no internet and printed written word one colonel doing something very different from another until word spread. Still today there are still places in Russia where this date is still celebrated as the new year interestingly enough.

The date of the 25th of March ties it to the feast of the Annunciation, significant to those of a catholic or Christian persuasion. This festival is exactly nine months before Christmas. The time when Mary was visited by the Angel Gabriel and the immaculate conception was announced. This day became known as Ladies day. It also ties it into the start of the modern tax year on April the 6th. The old new year, celebrated with a week of feasting, lasting up until April the 1st which, also links it to April fools day.

La na Cailleach, – Ladies day

St. Marys Nut

Ladies day occurs on the 25th of March, near the spring equinox and is associated with the feast of the annunciation and the Virgin Mary. Famous in Scotland as a Patroness of wells and fountains. The Virgin Mary also had a nut associated with her. It was termed the nicker nut. It was considered a great charm against illness and strife. Even more so if a silver cross was inlaid into it. These nuts would be washed up on the shores of western Scotland, Ireland and Orkney. They had a white smooth marble like appearance. Known as Molucca beans or Virgin Mary nuts (Wallace, 1693).

"All his Cows gave blood instead of Milk. … One of the Neighbours told his wife that this must be Witchcraft, and it would be easy to remove it if she would but take the White Nut, called the Virgin Maries Nut and lay it in the Pale into which she was to milk the cows"

w.Sc. 1703 M. Martin Descr. W. Islands 39.

This day, more importantly, is also associated with the Cailleach. (It's funny how often the Virgin Mary, Bride and the Caillleach happen to be mentioned together). It's said on this day (the 26th the day after the calendar date for the spring equinox in the Hebrides) the Cailleach would give up beating back the spring growth and grass and throw her mallet under a whin (Holy) bush. A sign that the better weather was on its way.

Dh'fhàg e shios mi, dh'fhàg e shuas mi;

Dh'fhàg e eadar mo dhà chluais mi;

Dh'fhàg e thall mi, dh'fhàg e bhos mi;

Dh'fhàg e eadar mo dhà chois mi!

Shootings here and sprouting there,

It eludes me everywhere;

Overhead and underfoot,

Bud and blade blossom shoot.

The Cailleachs Lament

Taken from Grant (1925) Myth, Tradition and Story from Western Argyll, p5-6.

Yet, this date is also the start of the stormy weather in Scotland. Known as "a Cailleach". Which, would relate well to some of the folk tales about the Cailleachs attributes. The term "Cailleach" is also used in some places in the North for the first week of the month of April (Banks, 1939). These "a Cailleach" storms could sometimes last up to six weeks. From the spring equinox date this, interestingly enough, would take us up to Bealtuinn. These storms were welcome as they would deposit a lot of seaweed on the shores. Providing sustenance for everyone and fertiliser for fields. Fishermen were less inclined to welcome the storms and would give offerings to the sea to Shony (more than likely St John) to ensure calm days. Perhaps it is the storms and their appropriations that this date relates to rather than a bigger festival to the Celts.

You can read more about this aspect of it at Tairis.co.uk

April fools day – Là na Cubhaig (cuckoo day).

Happy April Fools?

Shifting tack, we have the cuckoo day, also known as a gowk [1] day and Aprils fools day. Both are associated with this time of year. In sayings such as "in the month of April the Gowk coming over the hill in a shower of rain" but also in Aprils Fools day itself. In Scotland, April fools day is known as "Cuckoo Day". People would send the more gullible, or honest and trustworthy, on what was affectionately termed a Gowk Hunt as it was Là nan car, the day of tricks. (Banks, 1939)

Sending someone on the Gowk Hunt means sending them to chase after the cuckoo, a euphemism for a fools errand. Folks are sent on a merry chase these aren't just small tricks. For instance, someone may be given a letter and tasked with

delivering this to someone a few miles down the road. On receiving the letter the recipient opens it up and reads the message:

"This is the first day of April,

Hunt the Gowk another Mile"

Understanding the coded message they would tell the person delivering the note, with solemn tones, they can't do what the note asks. They would suggest such and such over yonder might be able to help. So they write another note with the same message and send them again on their way. Ad infinitum, until some kind soul, takes pity on them and breaks the chain.

A cuckoo

Why hunt the Gowk? Well the Cuckoo, or Gowk, arrives in Scotland around the spring equinox. Trying to catch the sound of its song is said to be a fools errand. The cuckoo or gowk moves so secretly about the woods flitting from tree to tree. You can never find its location from its last call. The call of the male cuckoo is, of course, a love song to his mate. It strikes me there might be a deeper meaning to this chase of the cuckoo in spring. Perhaps it was game lovers played in the woods? Maybe it's an allegory for fools falling in love, or is it a foolish man who follows the ideals of love? None the less, this sound would truly mean the arrival of spring for the Scottish people. The cuckoo as its herald and the cuckoo's song the soundtrack of the Old new year.

Gown stone found in ayrshire

It's important to note. In a lot of Ordnance Survey maps of Scotland, you will see reference to Gowk stanes and Gowk hills. For instance, there is a gowk hill in Gorebridge and entries for many a gowk stane all over Scotland and some in England. For this to be described in the landscape of maps and the words in our geography suggests to me there is more to this folk tradition and tale. Something that sits outside our current understandings of the spring equinox. This might help us understand what it meant for Scotland's people. It's something important enough to mark it out in the cartography. To me, that's a big deal.

As a side note, it's always struck me as interesting that eggs are a big feature of easter. Where did this come from? We have a very tenuous link between eggs and cuckoos which might shed some light on it. We probably all know that the Cuckoo lays its eggs in another birds nest. The cuckoo chick hatches first and kicks out all the over eggs from the nest it was laid in and then gets all the attention from the birds who hatched it. Growing big and strong and then going its own way. Like the changeling sith/sidhe baby of the bird world, I guess.

Could this be where the link to eggs appeared from? Who knows!!

The fool and the devil

A fool a devil and a priest

This brings me to my last idea. For me, there has always been a link between the trickster and the fool. There is a link between the role of the fool played in the mystery and passion plays with the devil. The fool, in the mystery plays, is actually a rather smart trickster. Playing dumb but ready to take you unawares. The clown in mummers plays has the power to change the course of the story. Sometimes acting in the resurrecting role. The fool can be a fool or a machiavellian type, perhaps a bit like our friend the cuckoo?

According to the work of Ronald Hutton and others (Anon. 1902; Lot, 1903; Grisward, 1981, 183–228; Rey-Flaud 1985, 89) this trickster character, known as Hurlawayne in Northern England was perhaps the leader of the cavalcade of the dead across the night sky. He was represented by the Harlequin. A trickster like our friend the cuckoo, in 16th century Italy. Some have associated the hellequin/Hurlawayne/harlequin with Odin, Diana, Nicneven, Hekate and others. Later this figure became the Devil himself. Leading the witches Sabbath across the night sky (Lacuteux, 2011). Well, perhaps …

Why might this trickster be about at this time of year? Is it because its new year? In Scottish tradition, any change was associated with a risk of danger. It became a liminal time, a time where the sith/sidhe might be aboard. Perhaps for Old New Year, similar fears and appropriations for these abounded. Is the trickster trying to catch folk unaware at the old liminal time? Or is the call of the trickster cuckoo leading fools astray, deep into the woods? Is it a fool's errand to ever try to catch the devil? Are you a fool for celebrating Old New Year? Or Are you a fool for believing in such thing? Or is it only a fool who would dare go where the devil calls and see what may be learnt?

Conclusion

There is a lot more about the spring equinox than derivative writings discuss. The equinox might relate to the tale of the Cailleach throwing in the towel with one last gasp of stormy weather. Perhaps her 8 hags of the winds are out doing as much as they can but, she herself, has finally given up? For me personally, she truly gives up the goat at the start of summer or Bealtuinn, but she is always present historically, in one way or another throughout every festival throughout the year. The idea of a gowk stone related to Celtic ideas is tenuous. But in cigar burn in Edinburgh, there is the Gogar stone. Gouger may relate to Cog, a Celtic word for Cuckoo. However, there is very little other evidence to link any celebration of the spring equinox back to the celts or other older Scottish traditions. For this and experiential reasons, I think this date represent the storms that are raised at this point. That is except the link to Sliabh na Calli.

Perhaps the tales of fools cuckoos and spring is a later tale? Maybe not. Perhaps its only my

own interpretation. Perhaps it's a lesson of the spring fool being misled by the tricksters around him. Led on a merry chase to who knows where. Perhaps we are all a bit like this fairy led wayfarer, hunting the gowk as we progress through life looking for a goal that we can never find? Chasing an impossible dream, love or an illusion of truth? Until someone or something alerts us to this being the case showing us for the fools we are. Perhaps this is the idea of the trickster and fools relationship. What appears dysfunctional on the surface is a most constructive relationship. The lesson may be hard won and clothed in the naivety of shame but in the end, we are wiser for it.

Lux in Obscuro.

[1] *Gowk derives from the Old Norse* 'gaukr'*, a cuckoo. Other explanations and origins for the term are also found. The word derives from Anglo-Saxon (Old English)* 'gouk' *and was replaced in the south and central England by the French loan word* 'coucou' *after the Norman Conquest. The cuckoo family gets its English and scientific names from the call of the bird. The Scottish Gaelic names are Coi:* Cuach*: Cuachag (poetical name):* Cuthag*. The Welsh for cuckoo is cog.*

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Why Forensic Anthropologists Want to Bury Bodies Around L.A.

atlasobscura.com

There is a scientific explanation for this.

by Emma E. Kemp
March 23, 2016

Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The Hertzberg-Davis Forensic Science Center at Cal State LA. (Photo: Cal State LA) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0)

On March 11, L.A.'s County's Chief Medical Examiner-Coroner Dr. Mark Fajardo resigned, citing department turmoil and severe understaffing as reasons for his departure. In an interview he explained that funding restrictions had resulted in a backlog of 180 bodies piled up in the county morgue.

A robust workforce of well-trained, highly skilled criminalists and physicians is paramount in maintaining high standards of timely post-mortem processing. The L.A. County Department of Medical Examiner-Coroner, which is legally mandated to determine the circumstance, manner, and cause of all violent, sudden, or unusual deaths, works with 52 law-enforcement agencies to process over 60,000 deaths per year.

The department has encountered trouble with such a high volume of cases, and not just in the recent past—audit reports dating to 2002 reveal internal fiscal irregularities, and in the bad old days of the 1970s and 1980s there were severe autopsy backlogs, insect infestations in the morgue and a double-billing scam.

What could help turn things around? One possible approach would be to acquire a bunch of bodies, bury them in a field, and then dig them up again—all in the name of science. In other words, L.A.'s Department of Medical Examiner-Coroner could benefit from a new Forensic Anthropological Research Facility: a "Body Farm."

Cal State professor Dr. Donald Johnson is an expert on criminalistics whose research focuses on crime scene investigation, reconstruction (homicides and sexual assaults), and forensic biology. At a forensics workshop last year, Johnson stated that Los Angeles would

Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The Hertzberg-Davis Forensic Science Center at Cal State LA. (Photo: Cal State LA) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0)

Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) The LA County Coroner oversees approx 4000 square miles of land.

benefit from its own Forensic Anthropological Research Facility (FARF) so that analysts could document with exactitude how bodies decompose under Southern California's specific climatic conditions.

FARFs (or "Body Farms" as they are colloquially termed after the success of Patricia Cornwell's 1994 namesake novel) allow practitioners to better understand the human decomposition process in relation to environmental variables. At present there are six operational facilities around the U.S., relying on both human and pig corpses for data collection.

The first body farm was established at the University of Tennessee, Knoxville in 1987, followed by similar projects at Western Carolina University (2006), Texas State University (2008), Sam Houston State University (2010), Southern Illinois University, Carbondale (2012), and Colorado Mesa University (2013).

While the general biological breakdown of human matter is universal, the rate of decomposition can be significantly affected by factors such as temperature, humidity, sepsis, trauma, clothing, water exposure/dehydration, submersion, insects, scavengers, carnivores and rodents. Active research on FARFs across the U.S is vital, contributing to the development of new techniques of cadaver information retrieval, which are in turn implemented by law enforcement. The ability to accurately define the post-mortem interval (PMI), for example—the time that has elapsed since a person died—can enable medico-legal agencies to narrow a suspect pool.

At a time when forensic evidence in the courtroom weighs heavily on the

(Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The Hertzberg-Davis Forensic Science Center at Cal State LA. (Photo: Cal State LA) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0)

outcome of a case, the legitimacy of data and dexterity with which law enforcement employs it is paramount. Body farm research, then, is a valuable intermediary between forensic anthropology studies and law enforcement application, providing protocol for the standardization of supporting data to assist in live casework.

Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The Hertzberg-Davis Forensic Science Center at Cal State LA. (Photo: Cal State LA) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0)

At a meeting of the L.A. County Commission on Local Government Services in 2014, Special Operations Coroner Lieutenant Elissa Fleak noted in a presentation that the region has seven unique microclimates: Coastal, Inland Coastal, Valley, Scrub Forest, Mountain, High Desert, and Low Desert. Given the largely unstudied soil content of the region, there is tremendous forensic research benefit to establishing a local body farm facility, with a proposed focus on cadaver identification processes and wound pattern/tool mark analysis.

A local facility would also enable the L.A ME-C to provide state-certified training in grave location, grave excavation, and skeletal recovery of human remains. (Indiana Bones, L.A. county's cadaver dog is the primary "tool" at present).

Were L.A. to move forward with plans for such a facility, the next steps would be to secure land, implement a body donation program, and to propose, review and approve satisfactory research projects and parameters. The procurement of land is controversial; few people are comfortable with the aesthetics or odors of death, especially from their kitchen window.

On a practical level, soil drainage, water contamination, and attraction of wildlife are important considerations. Developing a body-donation program is less onerous—Knoxville's facility has over 2,000 pre-donors on file—and with a contemporary emphasis on sustainable living,ecologically friendly, scientifically advantageous post-mortem practices are on the

Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) Southern California landscape. A Forensic Anthropological Research Facility, or "Body Farm," has been suggested for Los Angeles. (Photo: Karen/CC BY 2.0) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The LA County Coroner oversees approx 4000 square miles of land. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) The Hertzberg-Davis Forensic Science Center at Cal State LA. (Photo: Cal State LA) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Personnel from the LA County Coroner instruct students during the 2014 Skeletal Recovery Workshop. (Photo: Courtesy LA Country Department of Medical Examiner-Coroner) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0) Los Angeles County Coroner Building. (Photo: Cbl62/CC BY-SA 3.0)

increase, with people turning away from conventional (and toxic) funerary practices.

So with no local body farm yet what are the options for Southern Californian residents who want to put their body to use after death? Since California has no truly green “conservation” burial grounds (land parcels large enough to be considered a valid and enduring conservation effort), the non-profit Funerary Consumer Alliance of Southern California (FCASC) has put together a list of the five “next-best” choices for a green burial. One of the options is to have your body shipped to the original Forensic Farm in Knoxville, where it can be placed in a shallow grave, then dug up by bright-eyed forensic anthropology students.

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Fossil reptile discovery 'something extraordinary' - BBC News

bbc.com

By Helen Briggs BBC News

- 11 March 2016

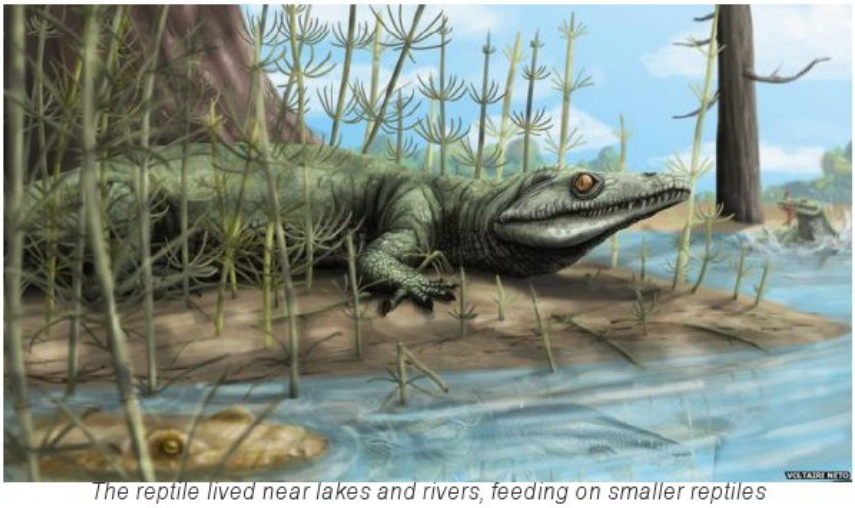


Image copyright Voltaire Neto

The reptile lived near lakes and rivers, feeding on smaller reptiles

A newly discovered 250-million-year-old fossil reptile from Brazil gives an "extraordinary" insight into life just before the dinosaurs appeared.

At the time, the world was recovering from a massive extinction that wiped out most living species.

The reptile, named Teyujagua or "fierce lizard", is the close relative of a group that gave rise to dinosaurs, crocodiles and birds.

The fossil is "beautiful" and fills an evolutionary gap, say scientists.

Dr Richard Butler from the University of Birmingham said the animal is a new species that has not been previously known.

"It's very close to the ancestry of a very important group of reptiles called archosauriforms," the co-researcher on the study, published in the journal Scientific Reports, told BBC News.

"It helps us understand how that group evolved."

'Beautiful skull'

Teyujagua paradoxa was a small crocodile-like animal that probably lived at the side of lakes, feeding on fish.

The ancient reptile lived just after a mass extinction event 252 million years ago that was thought to have been triggered by a string of volcanic eruptions.

About 90% of living species were lost, creating a niche for other animals, such as Teyujagua, to flourish.

The reptile - and its close relatives the archosauriforms - became the dominant animals on land and eventually gave rise to the dinosaurs.

Dr Felipe Pinheiro, from Universidade Federal do Pampa, São Gabriel, Rio Grande do Sul, is

among the scientists from three Brazilian universities who discovered the well-preserved fossil skull near the southern city of São Francisco de Assis.

"The discovery of Teyujagua was really exciting," he said.

"Ever since we saw that beautiful skull for the first time in the field, still mostly covered by rock, we knew we had something extraordinary in our hands.

"Back in the lab, after slowly exposing the bones, the fossil exceeded our expectations.

"It had a combination of features never seen before, indicating the unique position of Teyujagua in the evolutionary tree of an important group of vertebrates."

Teyujagua is different from other fossils from the same era.

Its anatomy is somewhere between that of more primitive reptiles and the archosauriforms, which include all dinosaurs and pterosaurs (flying reptiles), along with modern day birds and crocodiles.

Image copyright Scientific Reports

Horror Land

An Illustrated History of Freaky Vampire Eyes

by Luke | Mar 27, 2016

Since I was young, there was always one thing that frightened me above all else. Demons, creatures and Twisted monstrosities from hell, none of these even came close to how terrified I was when Mr Barlow opened his unholy eyes and stared down the camera at me. I'm of course talking about Tobe Hooper "*Salem's Lot*" and the creepy Barlow who's eyes are indeed something from the darkest pits of hell. I've never felt fear like I did when I first saw that film, and it started a strange fascination with the many different vampire forms that cinema created. In particular, the eyes were always intriguing for me. I loved how intimidating there were, how they changed from normal to frightening in the space of a couple of seconds. Sometimes the change was subtle, sometimes it was quite dramatic, but it was always enough to tell you that something was not quite right.
I wanted to share with you my personal fascination, by illustrating the different eyes through film history. There are many vampire films out there, so i've picked my personal favorites from across cinema. I hope you enjoy this as much as I enjoyed putting it together. It's been a crazy look into a side of cinema we rarely look.

Dracula – 1958

Christopher Lee's most famous look, using mini sclera contact lenses. Dark Brown iris with veined sclera that makes the eyes look red and angry.

Salem's Lot – 1979

Mr Barlow's crazy eyes have a dirty yellow sclera with a bright yellow iris. They are broken by

a wild blackish green limbal ring and heavy red veins. One of the more terrifying lenses made for film.

Fright Night – 1985

Amy's half Vampire form has seductive hazel brown iris with a black outer ring. The natural colours offset by the more wilder colour scheme for her full vampire transformation later.

Fright Night – 1985

Amy's vampire form has an enlarged bright orange iris, with a yellow outer iris with a bright red limbal ring. Achieved with a mini sclera.

Fright Night – 1985

Jerry's vampire eyes have an orange iris with a wild dark red limbal ring. This look is widely adopted for vampires, with varying degrees of change from film to film.

Vamp – 1986

With a larger fracture limbal ring and desaturated iris, that grades to a bright green, Vamp

manages to be different enough to stand out from the standard vampire look.

Fright Night Part 2 – 1988

As a call back to the original Fright Night, Regine's vampire eyes are very similar to Jerry's, but her iris has a gradient colour, from a dark orange at its ring, to a lighter at the pupil.

Lost Boys – 1989

With a neutral coloured iris and pronounced fractured lines along the limbal rings, these full contacts give little movement but are beautiful and terrifying.

Interview with a Vampire – 1989

Interview With the Vampire uses a more subtle approach, with only a larger black limbal ring defining the vampires look.

Innocent Blood – 1992

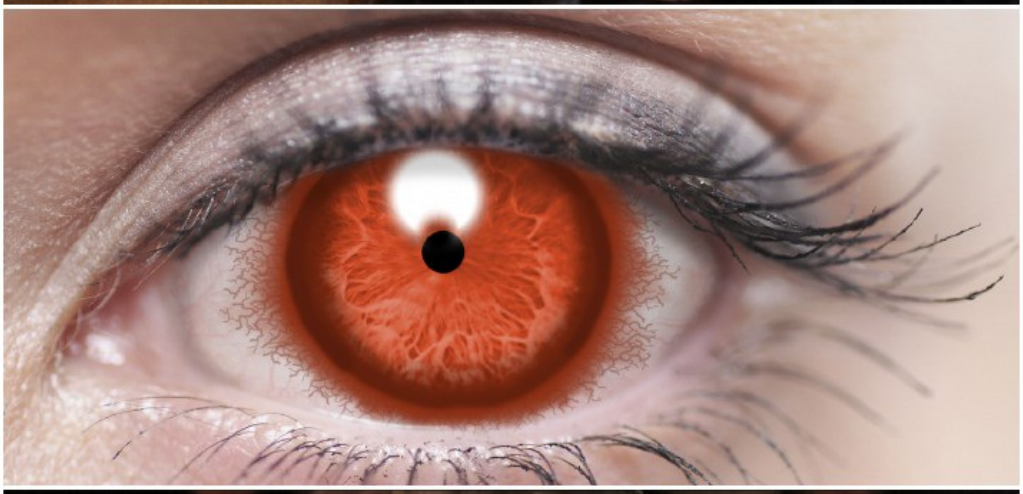
Maries vampire eyes are the most unique, A startling effect created using highly reflective contact lenses and fast changing lights. This disco effect results in a wild ferocious look.

Bram Stoker's Dracula – 1992

Gary Oldman's Dracula has a few different looks, but none more startling than this blood-shoot transformation. With a red iris and a pinpoint pupil, the veined limbal ring fans out into the white sclera.

From Dusk Till Dawn – 1996

Santanicos transformation is completed with a decorative set of lenses.
With vertical slit pupils, and an interesting outer iris ring, this look is far from your regular vampire style and a clear indication of the creatures non-human status.



Horror Land

An Illustrated History of Freaky Vampire Eyes

by Luke | Mar 27, 2016

We continue our look at the fascinating world of Vampires Eyes throughout history.

Blade – 1998

An obvious look here but one rarely used. When Frost becomes La Magra, the Blood God, his eyes become blood red, achieved here with the use of CGI.

Dusk Till Dawn 2 – 1999

Using the classic design with the pronounced limbal, From Dusk till Dawn 2 also made the iris lines very defined, giving the eyes a unique look.

Blade 2 – 2002

Blades 2's Reaper vampires have a very unique eye design, with a blood red limbal ring, highlighted along its inside with bloody veins. The iris is a pale colour with a pinpoint pupil.

Vampires: Los Muertos – 2002

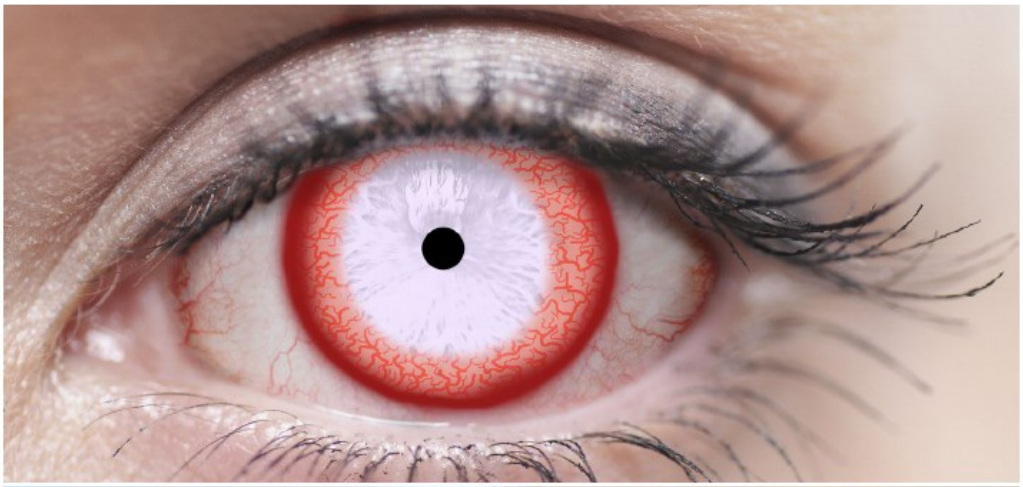
Los Muertos used the classic design, but added some mesmerising colour schemes for its lead vampires, here we can see Una's purple eyes that almost glow onscreen.

Van Helsing – 2004

A really creative approach here with fantastic results. A red tinged limbal ring with inside fractures reaching towards the pupil. A bright green iris fades to a duller green at the center. Beautiful and disturbing at the same time.

Blade: Trinity – 2004

Not only did Trinity use vertical slit pupils for Dracula, they also positioned them at an angle, making the characters eyes unique in every way.



Salem's Lot – 2004

Not many films use CGI for eyes, but the 2002 TV movie adaption of Salem's Lot did. They simply misted over the entire eye giving it a ghostly dead look. This opaque effect looked cheap and obvious.

Vampires: The Turning – 2005

A really simple lense was used here. No limbal line, just a pale blue iris, that gives the actor a weird, undead look.

30 Days of Night – 2007

Here we see a very dark looking lense. The Iris and pupil are just one mass black space, with a glowing red edge.

Twilight – 2008

Twilight uses an interesting reflective brown coloured lense. With a pronounced limbal ring and defined iris lines, giving the eyes a seductive yet warm feel. Perfect for touchy feely Vampires.

What We Do in the Shadows – 2014

A classic look with a twist. The limbal ring is bright red which offsets the pale coloured iris. It's a creepy look.

What was your favorite from our list? Did we miss anything that you would have liked to seen? Let us know in the comments at the bottom of the page. Don't forget to share and check out some of our other awesome articles.

16:28, 9 Mar 2016 Updated 17:41, 9 Mar 2016 By Gareth Evans **walesonline.co.uk**

From ghost hunter to vampire - the weird and wonderful jobs Welsh people want

Who wants to be a modern-day Ghostbuster? Lots of people, according to Careers Wales

Lots of young people grow up wanting to become doctors, dentists and teachers.

But there are some who set their sights on other professions – like being a ghost hunter, dog whisperer or vampire.

To mark National Careers Week , Wales' free advisory service – Careers Wales – has been looking back at some of the more unusual requests it has received from job-seekers.

The organisation takes great pride in helping workers on the road to employment, but it is not clear exactly how many American storm chasers and paranormal investigators it has managed to support.

Careers adviser Geraint Evans said Careers Wales encourages people to follow their dreams – regardless of how weird and wonderful they may be.

He said: "We do get some unusual careers requests from time to time, many of which have no obvious career path to follow; so we find ourselves having to think outside of the box to help people align the training that will help them to reach their career goal.

"It's unsurprising that lots of people are inspired by the jobs they see in the media and on TV programmes as, often, this is their only exposure to the variety of careers available.

"Through the Business Class project, we are working to link companies and schools to give young people first-hand experience with employers and offer an insight into the very real job opportunities available.

"We would always encourage people to follow their dreams. There are some weird and wonderful jobs out there and someone has to do them – all we can do is advise and guide them to take steps in the right direction."

The 32 most unusual job requests received by Careers Wales advisers

1. Embalmer

2. Astronaut

3. Dog whisperer

4. Chicken sexer (distinguishes the sex of chickens and other hatchlings)

5. Deep sea diver – in Powys

6. Deer hunter

7. Football club scout

8. Horse logger (uses horses to remove felled timber)

9. Storm chaser in the USA

10. Missionary in the Democratic Republic of Congo

11. Egyptologist – specifically in the Rhondda Fach
12. Drone flyer
13. Stunt driver
14. Zymologist (artisan beer brewer)
15. Sommelier (wine expert)
16. Knitter
17. Knife sharpener
18. Charcutier
19. Buffalo mozzarella cheese maker
20. Vampire
21. Wrestler
22. Paranormal investigator
23. Farrier
24. Ghost hunter
25. Referee for World Wrestling Entertainment (WWE)
26. Palaeontologist
27. Fish farmer
28. Manga artist (artist of Japanese cartoons)
29. Anthropologist
30. Animal keeper at Folly Farm
31. Dino Safari Ride driver at The Dinosaur Park in Tenby
32. Bass singer at St David's Cathedral

For more careers information, advice and guidance visit www.careerswales.com or speak to a member of the team on the Careers Wales webchat service.

German retiree 'fed to dog' by Russian wife in Mallorca

05/04 thelocal.de

Fiona Govan · 4 Apr 2016, 14:27

Published: 04 Apr 2016 14:27 GMT+02:00

A Russian woman is being held on the suspicion of killing her German husband and feeding bits of him to their dog at their home on Mallorca.

Svetlana Batukova, 46, is in police custody after she was found next to the bloody corpse of her husband named locally as Horst Hans Henkels on Friday.

A post mortem on Saturday revealed that the German had bled to death after being repeatedly stabbed with a kitchen knife.

> La rusa cocainómana despelleja a su marido en Mallorca y le da los jirones al perro https://t.co/0J26TA1yWlpic.twitter.com/4Cw49Umxto
>
> — Alfonso Rojo López (@AlfonsoRojoPD) April 4, 2016

Flesh from his arms had reportedly been cut off and fed to the couple's dog, an American Staffordshire bull terrior, according to the online Periodistadigital.

Initial findings widely reported in local media on the Balearic Islands indicated that the victim had been drugged before being repeatedly stabbed and had bled to death on the floor of their flat in Sant Llorenç.

The couple had reportedly married in January and Henkels had recently undergone surgery on his trachea and could therefore hardly speak.

Local police confirmed that they had been called out several times to the property in recent months over domestic rows.

Batukova, who was reportedly under the influence of alcohol and drugs when arrested, is due to appear before an investigating magistrate on Monday.

March 24, 2016 radiofacts.com

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GHOST BROTHERS new six-part series featuring TV's first African-American Paranormal Investigation Team

Written by Kevin Ross - March 25, 2016 - Industry News


Ghost Brothers, Dalen, Juwan and Marcus.

Destination America is premiering a new six-part series on April 15 at 10/9c featuring TV's first African-American paranormal investigation team. GHOST BROTHERS consists of three best friends– all raised in religious households – who take their healthy curiosity and passion for the paranormal to the next level. The trio tour a series of haunted houses throughout the U.S. to uncover the history and the truth behind the local tales. "Messing with ghosts" is taboo in their families and the bros – Dalen, Juwan, Marcus – aren't afraid to wear their (frightened) hearts on their sleeves as they investigate things that go bump in the night. They add a refreshing dose of (nervous) laughter to an otherwise scary subject, making the series genuinely entertaining and fun to watch. As these budding enthusiasts take an interest of theirs to the next level, the charismatic GHOST BROTHERS offer a fresh, funny and unique take on the spirit world.

GHOST BROTHERS SEASON ONE EPISODE GUIDE

Magnolia Plantation Premieres Monday, April 15 at 10/9c

The Magnolia Plantation in Derry, **Louisiana** entices the **Ghost Brothers** to investigate claims of deceased **slaves** still practicing voodoo in the afterlife. During this time, voodoo was a secret practice that took place behind closed doors at the plantation, and was believed to have been used by **slaves** to curse their masters and protect themselves. After hearing about stories of apparitions resembling **slaves** and soldiers, and some unexplainable things happening in the vicinity of the slave quarters, the **Ghost Brothers** are on a mission to find out if the spirits of **slaves** are still practicing voodoo on this historic plantation.
The **Allen House** Premieres Monday, April 22 at 10/9c

The **Ghost Brothers** travel to Monticello, Arkansas to investigate the Allen House, which has claims of doppelgangers and apparitions connected to a love triangle and a jilted woman's

suicide that took place in the house in 1949. In 2007, the Spencer family bought the **Allen House** and soon learned the home had a tragic history of death. Since renovations began, paranormal activity picked up. Visitors to the home believe that they see the apparition of the woman who committed suicide, Ladell Allen, in the mirrors of the home and roaming the halls. But Rebecca and Mark Spencer don't think she is the only spirit here – they have also been plagued by strange activity including the presence of ghostly doppelgangers in the home.
Prospect Place Premieres Monday, April 29 at 10/9c

Prospect Place, in Trinway, Ohio, was once a stop on the Underground Railroad. This historic mansion lures the **Ghost Brothers** to find out if an evil entity and other unsettled spirits that date back to the Civil War era, still reside on the property. George W. Adams was a staunch abolitionist whose estate became a refuge for **slaves**. It's believed that an angry bounty hunter once came to the house and demanded that George release the **slaves** he protected. Seeing the predicament, several ranch hands emerged with their rifles, causing the bounty hunter to retreat. According to legend, these same loyal ranch hands followed the hunter to his camp and hanged him in George's barn for his crimes against humanity. The **Ghost Brothers** are on a mission to find out if in fact an evil entity resides in the barn on the property and if it can be connected to the bounty hunter.
The **Delta Queen** Premieres Monday, May 2 at 10/9c

The most majestic riverboat of the early 1900s, the **Delta Queen** has been enchanting passengers for over 80 years. Numerous crewmembers and passengers believe it is now a ghost ship that is teeming with ongoing paranormal activity. Several years ago, the **Delta Queen** was moored on the banks of the Tennessee River in Chattanooga until new owners purchased and moved her to **Louisiana** for extensive renovations. But the move seemed to activate strange occurrences happening on board. The most infamous ghostly inhabitant is presumed to be Mary Becker "Ma" Greene, a former captain of the **Delta Queen** who passed away on her beloved boat. The **Ghost Brothers** invite a couple who had a paranormal experience while on board to join their investigation and to help them get to the bottom of who or what is haunting the **Delta Queen**.
Magnolia Hotel Premieres Monday, May 9 at 10/9c

The **Ghost Brothers** travel to The Magnolia Hotel to find out if evil events that once occurred there are linked to a continued presence of paranormal activity. In the mid-1800s, The Magnolia Hotel became the first stagecoach station and hotel in Seguin, Texas. The hotel eventually fell into disrepair, until new owners purchased the property and started restoring it to its former glory. But unexpectedly, during the restoration process, they experienced frightening phenomena. Numerous witnesses claim that the violent spirit of William Faust, a regular hotel guest who murdered a little girl haunts the hallways. A psychic and a guest investigator join the **Ghost Brothers** in their mission to find out if unsettled spirits have remained from this hotel's violent past.
The Fitzpatrick Hotel Premieres Monday, May 16 at 10/9c

The **Ghost Brothers** head to Washington, Georgia to try to solve the mysterious hauntings of The Fitzpatrick Hotel, which was built on top of the town's first cemetery. Some believe that reports of multiple female spirits residing at the hotel are tied to bodies beneath it, such as

Polly Barclay who became the first woman in Georgia to be hanged in 1806 for conspiring to murder her husband. There are also reports of apparitions being seen throughout the hotel, including a little girl and a female spirit believed to be Mrs. Fitzpatrick. Claims of numerous other unexplained occurrences surround the Fitzpatrick Hotel, and the **Ghost Brothers** are out to see if they can make contact with any of the lost souls left behind.

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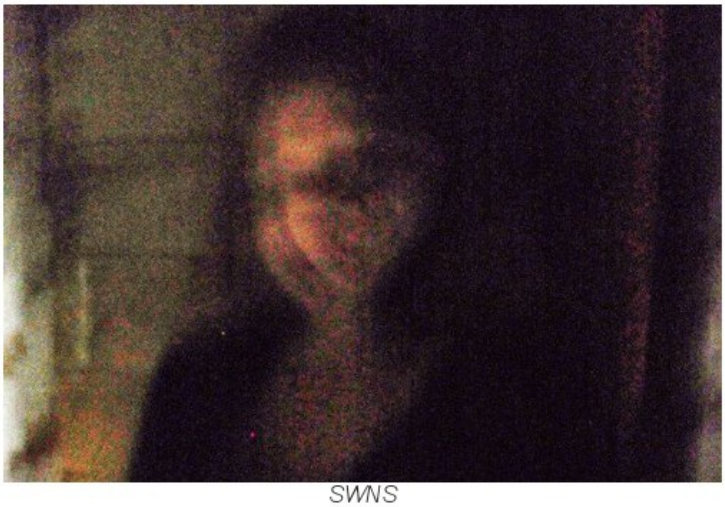
Does photo taken by this man show the ghost of girl tried for witchcraft?

18:52, 9 Mar 2016 Updated 18:55, 9 Mar 2016 By Katy Pagan mirror.co.uk

Ghost hunter claims chilling photo shows spirit of young girl who was tried for WITCHCRAFT



SWNS

Terror: This image shows a young witch, Leonard claims

A ghost hunter who says he was banned from a church for his paranormal investigations claims to have caught the spirit of a young witch on camera.

Leanord Low, 48, thinks the haunting image he has taken shows the ghost of a dead girl inside a former jail tower.

The building, attached to a historic church, was the scene of one of the last and most infamous witchcraft trials in the UK.

Situated in the pretty coastal Scottish village of Pittenweem, people accused of being witches in the 17th and 18th centuries were routinely locked up there, tortured, tried and usually sentenced to death by burning.

Leonard, from Largs, claims he was banned from the building by its minister after capturing a ghostly image inside church halls five years ago.

But after revisiting the adjoining tower, he managed to take a picture of a woman he believes is a witch who died three centuries ago.

SWNS

Ghost hunter: The investigator claims he is banned from the church

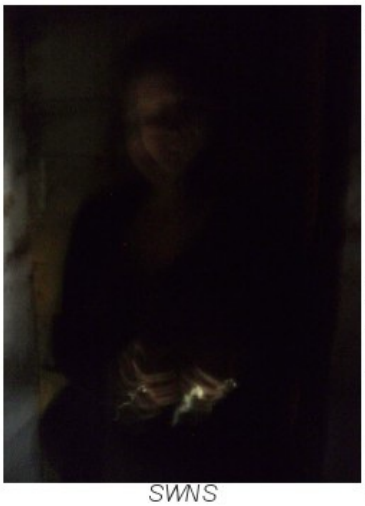
He said: "I had this picture on its side and thought I had nothing. I was about to delete it until I dropped the camera and held it lengthways.

"I lightened the image and this is what I saw."

The blurry image shows the outlines of a woman no more than 5ft tall."

Leonard said she only became visible in the picture after he brightened it up.

His research has exposed the historic trials of 110 suspected witches between the Kirkcaldy coastline and St Andrews, with 26 accused in Pittenweem.



SWNS

Hidden: Leonard had to enhance the image to reveal the 'apparition

He uncovered that of the witches put on trial in 1704 or 1705 there was a young witch called Isobel Adam and he had not ruled out the image being her.

He said: "This picture was taken on the staircase where a wee girl has been seen on occasion by many witnesses.

"Have I finally caught her?"

This is not the first time paranormal activity has been spotted in the clock tower.

In March last year ghost hunters claimed to have captured footage of ghostly spirits in the building.

And, despite sceptics saying ghost sightings are merely the result of an avid imagination, Leonard himself has captured countless images of spirits during his ten-year investigation in Pittenweem.

He said: "Pictures I've taken in the past have been taken with up to eight people around me.

"I've got witnesses and statements to back up the pictures.

SWNS

Dedication: Leonard uses high tech equipment in his bid to photograph ghosts

"People are always sceptical until they see something.

"It is only with patience and dedication you catch something like this, which makes it real."

Leonard, author of The Weem Witch, uses cutting-edge motion sensors and infra-red cameras to record his footage.

He claims it was a picture captured within the church itself, adjoining the tower, that led to his ban from the church.

He said: "I was in the tower when I caught a figure darting into the doorway leading through the tunnel into the church.

"I got the key to the church and sat for hours in the pews with my camera.

"Finally, I saw something from the balcony looking down at me and snapped the ghostly figure."

Leonard said he got the key for the church from a shop in the local high street, and as a result of his holy spirit snaps staff are refusing to give him access.

He said: "The minister of the church, Margaret Rose, had never personally seen the photograph so I'm stunned I have been banned because of it.

SWNS

Rubbished: Rev Margaret Rose pooh-poohed Leonard's claims

"It is hilarious to me that the minister can preach about a holy spirit as a job but has banned me from filming a spirit within the church."

But Rev Margaret Rose of Pittenweem Parish Church rubbished claims that Leonard - who she referred to as a "writer of fiction" - had been banned.

She said: "These claims are not true. I know he gained access to my building once without permission. Since then, he has never asked for permission to go back in.

"Because he has never asked he can't make a claim of being banned.

"Anybody is welcome in our church to worship."

But when asked if Leonard ever would be welcome, should he seek permission, the minister stated: "I'm not going to make a view on a hypothetical situation."

Comments
(4)
Login
(edited)2 hours ago
SteveBordo
Yes people there are clothes in the after life.

(edited)2 hours ago
tambon
'the result of an avid imagination,'

Serious question: Are there ANY functionally literate journalists working for the DM? The term is VIVID imagination.
(edited)7 hours ago
CKWunch
Its looks like da vinci has come back from the dead putting mona lisa's everywhere. Why dont people get a simple fact: Ghosts do not exist. What else could the picture be? I dunno but fake springs to mind.
(edited)5 hours ago
Takingflight
You can't just say fake that is far too convenient. You don't know what it is so therefore it is fake, that is called denial. You don't want to admit it could be anything so therefore you shout fake with no explanation of how or why it is fake.
Its freaky but likely a double exposure or there was someone standing in the shadows he did not see or forgot about. The girl looks to be wearing modern clothes for a start, secondly it just looks like a camera blip.

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Ghost Trouble in Power Station, Workers approach Cops

blogspot.com

My Views & Interesting News

A Blog about My Views. Also about Most Interesting, Amazing, Interesting, Odd, Weird Worldwide News Stories. This Blog is about my Likings & about my independent Views Um! Viuz regarding different situations of life, whether these are social, religious or political. These views Um! Viuz are not influenced by any being or anything.

Sunday, June 14, 2015

As per a report:

Ghost Trouble has aroused in a Power Station in Barmer-Jaisalmer. After local tantriks failed to exorcise ghosts that allegedly inhabit a Rajasthan power station and the search for a true master of tantra proved fruitless, the affected employees have approached the police. In their complaint, employees of the Sheo grid sub-station on the Barmer-Jaisalmer highway have alleged that their workplace has been haunted by a group of evil spirits over the past 10 nights and they have been forced to work in an environment of acute fear.

The evil spirits allegedly jump on rooftops, throw stones at employees and stop them from attending to electrical faults. In one case when an employee climbed atop an electricity pole to fix some wires, he felt a ghost was already there working on the problem. T

he employees have linked this paranormal presence to the death of a worker on duty at the spot some years back. Some suspect the ghost stories could be a ploy to mask the theft of government equipment but no missing articles have been reported so far. Barmer zone's chief engineer Premjit Dhobi confirms "evil disturbance" at the station and says only the police might be able to help."We have received complaints from employees and have sought police protection.

We are not aware who all could be behind these problems," he said. One employee is said to have proceeded on indefinite leave out of fear. Among the allegations against the ghosts is that they load cables, poles and other power equipment on to trucks.

But the employees say they only hear sounds of such activity; when they step out to check, no trucks are found. Sheo police station SHO Dhanna Puri Goswami says police teams have visited the spot twice -- for the entire night on one occasion but nothing unusual was detected. "We haven't been able to verify these claims, even when our men were there through the night," he said.

posted by Sanjay Chopra at 3:55 PM

0 Comments:

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Ivan the giant octopus looks over Robertson Lake on Wednesday floating with styrofoam stuffed in his tentacles and anchored to the middle of the lake while waiting to give an April Fools greeting. Every year since 2001 artist Mark Cline has created an April Fools display in the state of Virginia.

hr aprilfoolsart 033016 p01

Photos by HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsart 033016 p01

A giant octopus named Ivan settles into his new home in Lake Robertson near Lexington. The sculpture was created by Natural Bridge based artist Mark Cline (pictured at top) who along with his helpers, Sergio Becerra and Melvin Dudley rowed Ivan to the middle of the lake after putting the creation together at the boat launch on Wednesday. Every year since 2001 Cline has created an April Fools display in the state of Virginia. Some of the past displays include flying saucers in a field near Lexington, a herd of elephants on a mountain near Waynesboro, and a giant pair of hands coming out of a hill near Daleville. Cline's displays stay for 30 days at the location. The octopus floats with foam stuffed in his tentacles. Cline anchored it to the middle of the lake.

hr aprilfoolsart 033016 p02

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsart 033016 p02

Artist Mark Cline maneuvers the head of his giant octopus creation while putting his sculpture together at the boat launch of Lake Robertson near Lexington on Wednesday. Cline and friends rowed Ivan to the middle of the lake where the octopus, named Ivan, will live for the month of April. Every year since 2001 Cline has created an April Fools display in the state of Virginia.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsart 033016 p03

Kara Gavin and her daughter Charlie (left) approach the lake as friends and family gather to help Mark Cline piece together his Octopus creation and watch it as it is rowed to the middle of Lake Robertson on Wednesday. Gavin and her family are friends of the Cines and visiting from Virginia Beach.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsart 033016 p03

hr aprilfoolsartgallery 033016 p04

Ivan the giant octopus looks over Robertson Lake on Wednesday floating with styrofoam stuffed in his tentacles and anchored to the middle of the lake while waiting to give an April Fools greeting.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p05

Artist Mark Cline rows his creation out to the middle of the lake.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p04

hr aprilfoolsartgallery 033016 p06

Mark Cline and Melvin Dudley place a tentacle on the platform made to hold the octopus.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p07

hr aprilfoolsartgallery 033016 p05

Mark Cline, center, goes to drill an octopus tentacle to the platform before bringing the creation to the middle of Robertson Lake near Lexington on Wednesday. Friends Kara Gavin and her son Drew of Virginia Beach watch from behind along with Mark's daughter, Jenna Cline and wife, Sherry. The Cline family dog, Jackson hangs out as well.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p08

Ivan the octopus is rowed out far into the lake by artist Mark Cline, left, Melvin Dudley, and Sergio Becerra, right, on Wednesday. Every year since 2001 Cline has created an April Fools display in the state of Virginia.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p09

hr aprilfoolsartgallery 033016 p06

Mark Cline makes final adjustments on his octopus creation before leaving it out in Robertson Lake to greet people for April Fools.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p10

Perhaps the boy who was in the boat is at the bottom of the lake already, suggest Mark Cline after adding the finishing touch of an empty boat in the giant tentacles of the octopus. Every year since 2001 Cline has created an April Fools display in the state of Virginia.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p07

hr aprilfoolsartgallery 033016 p11

Mark Clline, left, poses for a photo with his family surrounding their friend and an April Fools art helper Sergio Becerra. Marks wife, Sherry is at back left, and their daughters are in foreground, Jenna Cline, left, and Sunny Cline, center.

HEATHER ROUSSEAU | The Roanoke Times

hr aprilfoolsartgallery 033016 p08

hr aprilfoolsartgallery 033016 p12

Ivan the giant octopus looks over Robertson Lake on Wednesday floating with styrofoam stuffed in his tentacles and anchored to the middle of the lake while waiting to give an April Fools greeting.

- Phone: 800-346-1234
- Address: 201 W. Campbell Ave.
- Roanoke, VA 24011

hr aprilfoolsartgallery 033016 p09

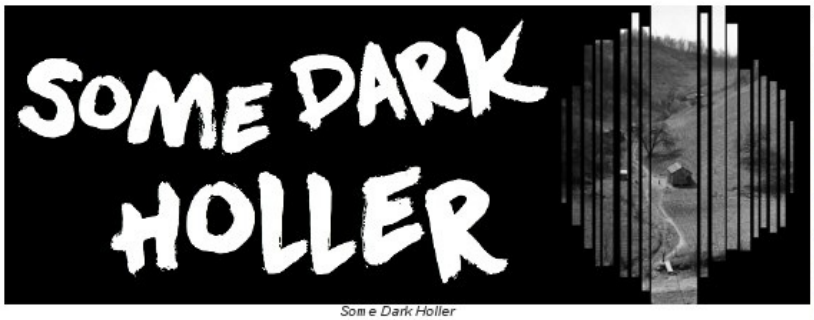
hr aprilfoolsartgallery 033016 p10

hr aprilfoolsartgallery 033016 p11

hr aprilfoolsartgallery 033016 p12

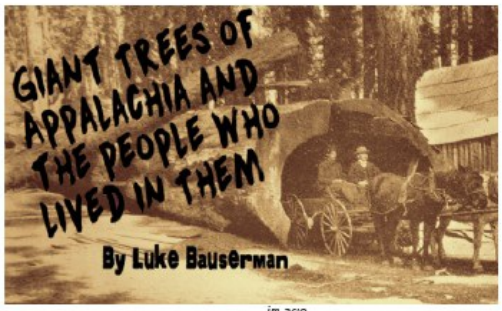
Giant Trees of Appalachia and the People Who Lived in Them

http://somedarkholler.tumblr.com/post/134854417119/giant-trees-of-appalachia
Retrieved March 15th 2016 8:23pm PST USA



Some Dark Holler

Giant Trees of Appalachia and the People Who Lived in



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as large as any California Sequoia, was probably well over 1,000 years old. It measured

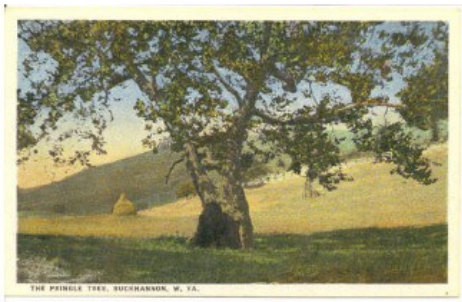

image

The Shelton Family next to a Castanea dentata in the Great Sm
Great Smoky Mountains National Park Library and The America


image

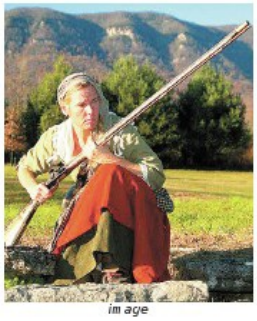
the size of these trees and estimated in his diary that one of them was 61 feet in circumference at its base!
It turns out that my brother and I weren't the first settlers to take up residence in a hollow tree either, not by a long shot:
• In 1750, explorers Jacob Marlin and Stephen Sewell headed westward across the Allegheny range and found there way to where the mouth of Knapps Cr
themselves, but ended up having a falling-out. Their quarrel eventually reached a point where they were not speaking to each other. So Sewell moved to a
• The following year, when surveyors for the Greenbrier Land Company entered the area, they found Marlin and Sewell living quite happily in their separate
where he was later killed by Indians, his former sycamore tree house served as a temporary dwelling place for many others who passed that way in subsec
• Another hollow sycamore tree story from West Virginia took place near Buckhannon in Upshur County. In 1761, during the French and Indian War, John a
next year when the other two soldiers were arrested, the Pringle brothers moved southwestward into the Monongahela Valley where they worked with a tra

mouth of Turkey Run they made their home in a large hollow sycamore tree.
They lived there for about three years, until their supplies ran low and John set out to replenish them. He returned seven weeks later with the news that the hoped to recruit others to come settle the Buckhannon Valley with them.The next year, Samuel Pringle, with his new bride and several other people, came



image

• Another person on the frontier who made use of sycamore trees for survival on a number of occas
Virginia. Soon thereafter, Richard joined the border militia and in the fall of 1774, he was killed by th
seek revenge. She armed herself with a rifle and tomahawk and made serious efforts to join the mil
garrison duty at Fort Lee (now Charleston) in the Kanawha Valley, she was happy to accompany hi
horseback alone through the wilderness between settlements.
One one such journey during midwinter, the weather became so cold Ann had to dismount and leac
had no way on this occasion to build a fire, she kept from freezing to death by holding her horse's h
On another trip while traveling from Fort Randolph to Fort Lee, Ann was pursued by Indians. Spying
disappearance of Ann. They sat down on the log in which Ann was hiding and discussed the strang
When the Indians stopped for the night, Ann waited until they fell asleep and retrieved her horse.[8]



image

• Thomas Spencer Sharpe was one of the early settlers of Tennesse
hollow sycamore.


image

Thomas Sharp Spencer and his ho

• Finally, no discussion of Appalach


image

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[8] "Haunted Valley and More Folk Tales of Appalachia" by James Gay Jones
[9] http://columbiadailyherald.com/sections/lifestyles/features/maury-county-library-presents-suzanne-dennis-'mad-anne-bailey'.html
[10] http://www.ghat.com/lifeix.htm

Dec. 9 2015
0

Photos: Goat Heads Found On Tree In Harlem Park

gothamist.com

by Jen Chung in News on Mar 10, 2016 3:35 pm

2016_03_goat1.jpg

Schuyler Hecht

A man walking his dog in a Manhattan park last week made a shocking discovery: a tree with several goat heads affixed to it. Guess it's that time of year (or every two years) again?

The man, Schuyler Hecht, sent the photos to Gothamist, explaining that he called the police after he found the "macabre" sight in Jackie Robinson Park, near 153rd Street and Bradhurst Avenue in Harlem on March 3rd. But Hecht told us on Tuesday, "My dog and I went back to the scene last night out of curiosity, and I was in dismay to find broken police tape and two of the heads still there...the cops had a disposition of 'these things do happen at times.'"

2016_03_goat2.jpg

Schuyler Hecht

It's usually believed that animal body parts left in parks are part of animal sacrifice in religions like Santeria. However, after a goat head was found in Prospect Park last year, a self-described priest of "African Traditional Religions" told us, "It's disrespectful" to leave the head behind "because when we normally dispose of an animal, it shouldn't be found by others like that, especially in a park with kids or families. The main reason is that if the body is disposed of instead of consumed, that means that negative energies were absorbed by it, therefore, anyone else coming in contact with it, such as kids, are now able to pick up the possible energies."

While the police confirmed that they received the complaint on March 3, at least two of the heads remained there days later, as Hecht spotted them again on Tuesday night:

Schuyler Hecht

A Parks Department spokesperson told us the goat heads have been removed, adding, "We request that New Yorkers call 911 if this type of activity is witnessed, as it is illegal to kill or harm animals in parks."

For those keeping score at home, a severed horse head was found last month in a Harlem

2016_03_goathead2.jpg

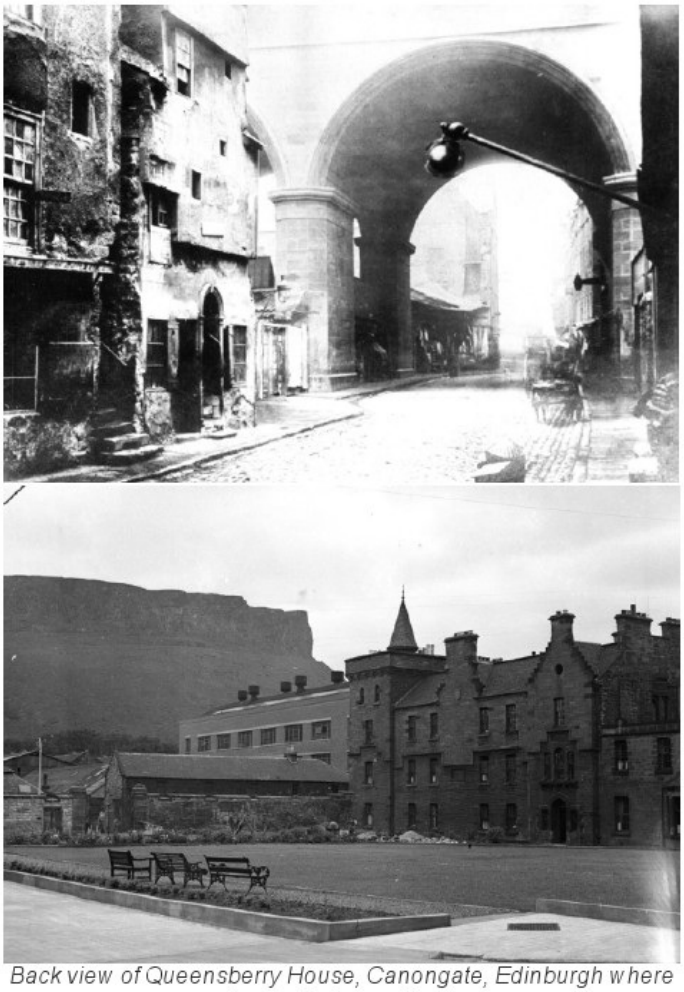
River Park.

Contact the author of this article or email tips@gothamist.com with further questions, comments or tips.

gothamist

Questions? Comments? Suggestions? Email us at tips@gothamist.com

Gruesome tales from Edinburgh's murky past



Back view of Queensberry House, Canongate, Edinburgh where the canibal once lived.

Holly Lennon

13:27Thursday 17 March 2016

EDINBURGH'S past is seeped in dark tales of murder, torture and mystery.

With almost every corner of the city privy to its own gruesome tale, we take a look at three stories from the city's murky past.

North Berwick witch trials

Witch trials took place in Scotland over a period of 200 years during the 16th and 17th centuries, during which time hundreds of men and women were burned at the stake or drowned.

Despite its relatively small scale, Scotland was one of the biggest persecutors of witches in Europe.

The suspicion of witchcraft reached its height in 1590 after King James began to believe he and his soon-to-be wife had been cursed by a coven of witches.

He, and Anne of Denmark, had been sailing to Scotland when their ship nearly capsized in stormy seas.

It was said that the storms were created by a coven of witches who had gathered on the Auld Kirk Green in North Berwick, East Lothian.

Fear and suspicion swept across the city and before long a businessman reported his family maid Geillis Duncan, for having an interest in witchcraft as she had been helping the sick and infirm.

Geillis was thrown in jail and tortured until she confessed to being a witch and accused many others of the much feared crime.

One individual that was accused by Geillis was Angus Sampson, an elderly and well respected lady.

Bodies found buried in a shallow grave behind an upmarket townhouse are believed to be among the final victims of the callous body snatchers made infamous by Burke and Hare.

Witch trials were a common occurence in Scotland.

A photograph of old Edinburgh

She also denied the accusations and was subsequently tortured.

The torture included her being fastened to a wall by a witch's bridle - an iron instrument with four sharp prongs forced into the mouth.

She wasn't allowed to sleep and was thrown with a rope around her head. Following her ordeal, she confessed to fifty-three indictments against her and was strangled and burned as a witch.

Most others who were accused were tortured into confessing. Many accounts of witchcraft goings on were recounted, such as that an oath to kill the king was sealed by a kiss on the Devil's buttocks, that a cat had been thrown out to sea to prevent the king's ship's safe arrival and that venom from a toad had been extracted and mixed with urine along with a foal in an oyster shell to further the monarch's demise.

Witchcraft trials such as that in North Berwick continued across Scotland until the early 18th century.

Burke and Hare

The gruesome tale of Burke and Hare has been retold endlessly in fact and fiction and remains an important part of Edinburgh's dark past. It is the tale of Irish immigrants who went on to become two of the city's most notorious murderers.

William Burke and William Hare met after Burke and Helen McDougal, a woman for whom he had left a wife and two children, moved into a property ran by Hare's wife.

Medical research was common in the city but only hanged criminals could be used for anatomical dissection.

This led to the proliferance of bodysnatchers who searched graves to find fresh corpses.

A view of the Grassmarket looking towards Edinburgh Castle in the Old Town.

The pair began their murder spree to remedy a shortage of bodies and sold their victims to Dr Robert Knox.

Among their victims was Joesph, an elderly man who was a tenant at the lodging house, Effie, a woman who had sold leather to Burke for cobbling and Ann McDougal, a relative of Helen McDougal.

It is believed that they often invited their victims to their West Port base and plied them with alcohol before the murder. For each of the bodies they received around 10 pounds from Dr Knox.

Their murdering spree continued over ten months until a body of one their victims was found under a bed at the lodgings house by tenants.

Burke and Hare were arrested but Hare was persuaded to blame Burke in return for his freedom and is thought to have fled Scotland and escaped justice. Dr Knox was eventually cleared as there was no evidence of murders to be found.

Burke received the death penalty for his crimes in front of a crowd of 30,000. His body was dissected at the Royal College of Surgeons in the city and his skin was made into trinkets.

READ MORE: The mesmerising myth of the mystical Hebridean mermaid

Queensberry House canibal

Queensberry House in Edinburgh's Canongate was initially built in the 1680s as a home for William Douglas, the first Duke of Queensberry.

It is said that one member of the Duke's son, James, was known to be mentally disturbed and spent the majority of his life indoors for both his own safety and that of others.

However, on one particular night, he was locked in his room while the rest of his family went out celebrating the signing of the Act of Union. The only other person in the building was a kitchen hand who was tending to a kitchen fire.

After dozing off, the worker was disturbed by the sound of footsteps and when he finally awoke, he was met by the sight of the madman standing in the doorway of the kitchen having broken out of his room.

James then killed the boy and begun devouring him when the servants returned.

When the Duke's family returned to the property the next day, the kitchen fire had burned out and was replaced with the smell of burning flesh filling the air. The charred remains or the boy were tied up in the spit indicating that he had been roasted alive and eaten.

For many years afterwards, the screams of the kitchen hand echoed through the house.

Since the gruesome murder, Queensberry House has been used as an Army barracks, a house of refuge, a public hospital and a geriatric hospital.

The story of James Douglas featured in a novel by Edinburgh author Ian Rankin.

The Burke and Hare part of Edinburgh Dungeons.

The life mask of William Hare, left, and the death mask of William Burke on display in Edinburgh. Picture: Rob McDougall

Harvard discovers a few of its library books are bound in human flesh

roadtrippers.com

DESTINATION STRANGE
Destination Strange

Greg Newkirk
24 September, 2014

Greg Newkirk

There's something undeniably creepy about big, expansive libraries. The hushed whispers, the almost artificial quiet, and the smell of dusty tomes combine to create a surreal experience. But when it comes to creepy libraries, Harvard University might take the cake... you see, at least two of its books are bound in human skin.

A few years ago, three separate books were discovered in Harvard University's library that had particularly strange-looking leather covers. Upon further inspection, it was discovered that the smooth binding was actually human flesh... in one case, skin allegedly harvested from a man who was flayed alive. Yep, definitely the creepiest library ever.

17e6p1jmbzcl5jpg

As it turns out, the practice of using human skin to bind books was actually pretty popular during the 17th century. It's referred to as Anthropodermic bibliopegy and proved pretty common when it came to anatomical textbooks. Medical professionals would often use the flesh of cadavers they'd dissected during their research. Waste not, want not, I suppose.

Harvard's creepy books deal with Roman poetry, French philosophy, and a treatise on medieval Spanish law for which the previously mentioned flayed skin was supposedly used. The book, *Practicarum quaestionum circa leges regias…* has a very interesting inscription inside, as *The Harvard Crimson* reports.

> The book's 794th and final page includes an inscription in purple cursive: 'the bynding of this booke is all that remains of my dear friende Jonas Wright, who was flayed alive by the Wavuma on the Fourth Day of August, 1632. King Mbesa did give me the book, it being one of poore Jonas chiefe possessions, together with ample of his skin to bynd it. Requiescat in pace.'

Years later, the infamous "flayed skin book" had garnered so much attention on campus that Harvard went ahead and had the thing tested, concluding that it was likely a morbid 17th century joke. Despite the creepy inscription, their tests showed that the book's cover was actually made out of a mixture of "cattle and pig collagen".

Quite "Um... this isn't the kind of skin book I had in mind."
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

king.thumper
king. There's a nipple on my book = >
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

tyler.s.hinds
tyler. Ed Gein
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

sharonannhudnall
shar So the expression "I'll tan your hide!" originated with medieval book binders. Mystery solved.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

mazenick
maz Choosing my words carefully, I may be interested in donating my skin to such an extent
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

douglass.shinn
doug It puts the lotion on it skin, or else it gets the hose again.....
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

ferrousoxide
ferro Hey...how do they determine whether someone was flayed alive to get their skin for book binding purposes?
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

sherry.warner.545
sher Creepin' a bit!!!! Photo #2 you can see a face....looks like he is screaming! :O
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

duderonimus
dude pretty neat
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

duderonimus
dude kk
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


eric.tank.7
eric.t Because humans are unique from every other animal species on the planet. That's why.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

daniel.quigley.319
dani Takes "I can read you like an open book" to a whole new level
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


Greg Newkirk Expert
Greg New For the purposes of this post, flesh and skin are easily interchangeable, so yeah, it's definitely nitpicking. No one is out to purposely misinform anyone about their body. When I need to write a medical journal, I'll consult you for help with "communicating information to human beings".
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

TheBZA
TheE Pointing out that skin is not flesh is hardly "nitpicking." And yes, people may have known

what you meant, but it's more that you shouldn't be communicating information to human beings in any kind of journalistic capacity if you will sacrifice accuracy about basic biological facts because it sounds "cooler." And I don't agree that it sounds cooler...because it's wrong. Am I asking too much of someone who claims "senior editor" as a title?
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


tullibardine
tullib In fifteenth-century France the Baron de Retz (or Rais) was known for his extensive library of fine bindings...and rumors of disappearances of boys from the vicinity. When the flayed bodies of almost a hundred boys and young men were dug out of a staircase in his castle he was convicted and hanged for 'witchcraft.'
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


kburns3
kbur. I wonder if Penn state has any
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


helenmyork
hele. I want to tattoo my face, then at my death have the skin flayed off and tanned, to be mounted with glass eye inserts.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


andrew.annalora
andr "How to Serve Humans..."
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


Greg Newkirk Expert
Greg New You can nitpick the difference between flesh and skin all you want, but I think everyone understood what I meant. I simply used skin and flesh interchangeably because it sounds better than saying "skin" a million times in one article. Also, "human flesh" sounds way cooler than "human skin".
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


TheBZA
TheE Will you not delete my comment if I don't gently insult you? Books bound in flesh are not the same as books bound in skin. These are bound in skin.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


asiansm
asian Specially for the ones who moisted their fingers with saliva to turn the pages... ha ha ha! Yaaaaaches!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


TheBZA
TheE :(
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


Steph819
Step I dont think its all that weird. I could see using my post-mortem flesh to bind my biography LOL!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


kelly.witwickifaddegon
kelly. So why isn't leather made from anyone's flesh creepy? The cows didn't want to die either. #speciesism

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

daniel.dekok.146

dani Not reported was the fourth book, of more recent vintage--a first edition copy of "Weekend at Bernie's".

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

juliadocta

julia Interesting article and well written. I take issue, however, with depicting libraries as creepy places. Doing so further widens a chasm between the country's intelligentsia who do the majority of their work in such places and the society whom they serve. All of us would be better served to respect the workplaces and occupations of our compatriots and to create dialogues that strive to understand rather than stereotype.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

elizabeth.kempton.14

eliza @Hovawart, broadly speaking human dissection in Europe was strictly forbidden until the Enlightenment. As religious taboos surrounding the corpse loosened, it actually became extremely popular to perform public dissections in medical theaters. Truthfully, this led to a lot of scientific advancement, as well as some truly creepy anatomy books.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Greg Newkirk Expert

Greg New No April Foolin' here! This is the real deal. Check out the linked references and see for yourself.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

iriaaa4285

iriaa Is this a april's fools joke?

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Thichtinhquang

Thicl Humans are animals and animal skins are used all the time to bind books. What is the difference?

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

bonnie.boduk

bonr Books bound in human skin. So what. It is no different than a book bound in any other animal skin.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

djkronospdx

djkrc @Hovawart In the 1600's a "medical professional" was the doctor, the coroner, examiner, and sometimes even the funeral director.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Hovawart

Hova I don't think "medical professionals" were allowed to dissect cadavers, and had to do it on the sly, so it seems unlikely they'd keep the evidence around long enough to make books out of them.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

ginger.lucas.35

ging Anne of Green Gables is PEOPLE!!

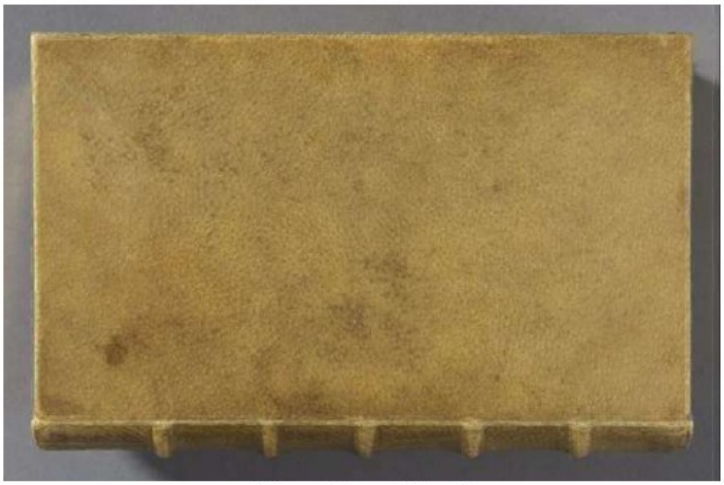
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


ABEzilla116
Kanda!!!! Kandaaaa!!!!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

david.waldron.16
We have one of these at Federation University in Ballarat. Sent over during the goldfields. It is on the Harrowing of Hell by Thomas Bilson. A lady from the science department is doing her honors on trying to do DNA tests of the binding.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Nick Philpott Road Warrior
Somewhere, an old man with a reel-to-reel tape recorder is specifically ignoring your instructions.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Practicarum-Cover-and-Spine



Harvard Law School

Hey, two out of three ain't bad.

Now, all the attention has caused Harvard to perform more tests on the rest of their bizarre book collection, and as it turns out, not all of the fleshy volumes were the work of an old-timey prankster. The tests actually confirmed that they do own at least one book bound in genuine human skin.

"The [test result] from *Des destinées de l'ame* matched the human reference, and clearly eliminated other common parchment sources, such as sheep, cattle and goat," said Harvard Laboratory director Bill Lane.

According to Director of University Libraries Sidney Verba '53, there are almost certainly more of the human flesh-books out there, probably even in its own library, but while it's possible to touch the one *confirmed* and two *possible* skin-books in Harvard's rare book room, the librarians aren't exactly fond of all the attention they've received lately (even inciting a few tepid responses to this very post). In fact, they've made it a point to downplay their ownership of the *real* flesh-bound books in favor of reminding the media that *one* of them is fake. Nice try.

If you do decide to head to Harvard and check out the books for yourself, do us a favor - just don't read them out loud. We all know how that ends.

Feature Image via Brian Wilson

Greg Newkirk

Comments

NeilGoodwin
this post starts off "there's something undeniably creepy about big expansive libraries" really,

zqd57dlbg2mvqpx9ftdg

Neil(I have always found them restful places where one can focus, concentrate and relax without fear of interruption, and the security of knowing the answer is in there if one cares to look.
about 8 hours ago Harvard discovers a few of its library books are bound in human flesh

ashl(ashley.cunningham.7
Harvards Library website says that the book 'Des destinées de l'ame' binding was "taken from the back of the unclaimed body of a woman patient in a French mental hospital who died suddenly of apoplexy;" super extra creepy.
over 1 year ago Harvard discovers a few of its library books are bound in human flesh

zaxman
zaxn Yes David... It looks like Jesus.
over 1 year ago Harvard discovers a few of its library books are bound in human flesh

dennis.novak1
denr The door to the treasury of Westminster Cathedral in London is upholstered in human skin. The skin came from some poor sod caught trying to burgle the library.
over 1 year ago Harvard discovers a few of its library books are bound in human flesh

david.mccormick.904
davi(Can anybody else see the face on the cover of the top book photo?
almost 2 years ago Harvard discovers a few of its library books are bound in human flesh

gwendt63
gwer I am descended from David Morgan, the "Indian Fighter" of western Virginia. He earned his name by the single handed killing of several local braves who were caught trying to kidnap his children. Legend has it that the Morgan family bible was bound in skins taken from them.
almost 2 years ago Harvard discovers a few of its library books are bound in human flesh

shelly.nelson.12
shell Spooky! Why would the binders, flay someone alive?? No correlation to the subject of the book as far as I can tell. That would be a reason to go to Harvard and find out!
almost 2 years ago Harvard discovers a few of its library books are bound in human flesh

drw1979
drw1 To vmudgun: It's not "flawed". You just disagree with me. Allow me to mention again "even if it WAS done so legally." When I said killing humans is not legal, I meant today, since I don't know what laws existed back then. Also, just because some barbaric human or humans did this doesn't mean it's morally right, depending on what your morals are. It is not shocking for you. It IS shocking for me. Long ago, men were allowed by law to torture and kill

women if they were DIFFERENT. Not even witches, just different. It's not morally right, but it was allowed. It's not a big deal with cows because cows just sit around and eat grass. Humans build empires, invent things, cure diseases. Humans are far more useful then cows, so to have our skin used to serve the public is shocking TO ME. I wasn't angry about it. I just used caps to accentuate points. To BravoDavid1947: So using your own voice is the same as having your flesh cut off to serve other people, PROBABLY while you're still alive? I did not know that. ;)
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


oya.shango
oya.s Why don't they provide more history and narrative to this story. King Mbesa was an African king who reign in Northwest Cameroon, and the Jonas in question was an African servant. The real question remains, how did the Spanish obtain the book, and what were the politico-circumstances on how Jonas was killed, and this book being in the hands of Harvard? This, as with most of real history, always remains hidden.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


sue.cox.9
sue.c "Creepy" doesn't even begin to tell the tale, but unfortunately my vocabulary isn't up to the task and I'm left with onomatopoeia. Ugh.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


lukewiersma
lukew Ia, ia, Cthulhu fhtagn.Ia, ia, Cthulhu fhtagn
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


taylor.segen
taylo Why would it be any worse to bind with human skin than any other animal skin? Quite frankly, were I not being cremated and if it would save reading as a future endeavor that it appears it likely won't be, I'd donate my skin for it. To be forever "bound" to reading is a wonderful thing.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


Mister.Gadget
Miste please dont nibble on the books young man.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


chris.devonshireellis
chris Fast forward 100 years and our offspring's offspring will be appalled we used trees.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


ChristineJennaJohnston
Chris There is at least one book bound in human skin at the U of A (University of Alberta). As the story goes, a long time contributor to the university requested that the university bind his favourite book with his skin upon his death. In exchange for a substantial donation.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


RedMartyr666
Redl constucted by ed gein ?
about 2 years ago Harvard discovers a few of its library books are bound in human flesh


erica.gavenman
erica Sounds like the Pillow Book to me.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

hal.graft
hal.g It puts the lotion on its skin
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
Compasss9
Com ...
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
Compasss9
Com No.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
linda.a.porter.75
linda After writing my biography, I will make sure they use the flesh from my ass, so the world can kiss it!!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
hattusuas
hattu My cousin keeps her moms ashes in a 'fake book that's hollowed out' I think it would be nice to have it in the deceased's skin. I don't really understand why people think it's creepy. They don't think cow skin is 'creepy' (in general). It seems some people think this way just because it's human and not an animals skin. Maybe they're scared of death or something, really not very logical.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
liam.strain
liam. I think most of our collection here at Miskatonic University is bound so... punishment for failing your courses is quite severe.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
pattysoulmartian
patty Gross, still, and creepy for sure, just gross and creepy!! No Thank You!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
Chaoseed
Cha(When I was in college, 15 years ago or so, I took a course from one Ed Barrett, a writing teacher who had a degree from Harvard. He told a story about one of his teachers taking some students to the library and passing around one of the human-skin-bound books. According to him, the book was in memory of an infant who had died suddenly; the book itself was an Icelandic translation of "Paradise Lost". The funny thing is, I don't see that book mentioned in the linked article, so who knows if that story is true...but this article doesn't surprise me, at least. ;)
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
sandra.stanberry
sanc considering one of hitlers henchmen had a pair of gloves made from human hands i guess i am not surprised
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
BravoDavid1947
Brav OK
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
BravoDavid1947
Brav I just "read" an audio book using the author's own voice. How creepy is that?

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


ari.hansson

elizabeth.kempton.14 That's a myth that's not true. Human dissection was not forbidden before the enlightenment. It was the boiling of the flesh of corpses from bones as a funerary practice that was forbidden. Here's an article about it. http://www.telegraph.co.uk/comment/columnists/christopherhowse/5496340/False-myth-of-the-anatomy-lesson.html

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


Greg Newkirk Expert

Looks like this post got under some people's, ahem, skin. Just yesterday Harvard posted a blog about updated testing that found the "flayed skin book" was actually sheep skin. No doubt they've been inundated with requests to see the book since this post started going around. I've updated the article to reflect the news, but hey, that still leaves two human skin books at Harvard. Maybe this will convince them to test the rest.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


commentifyouwant

Human skin....big deal(please note that this first comment is sarcasm). Some women in our so called modern society rub cream into faces, arm, necks...etc. Except this cream was made from the skin from baby boys penis's. Just ask Oprah Winfrey she promoted this product on her show. Oh wait she would never admit to that, but is absolutely horrified by females in Africa having their clitoris's being cut up and mutilated. Well at least the skin is not sold for profit, like it is here. The two faced bitch.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


vmudgun

To drw1979 , your argument is inherently flawed due to the fact that legality was determined for humans, by humans. I am certain that if cows or any other cognizant being had the ability to create and obey law, none of them would condone the killing of each other and would likely through their law determine that human skin would be ideal to bind their books. We should not be so indignant.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


drw1979

To bonnie.boduk, Thichtinhquang, kelly.witwickiefadeggon The big deal with these three books being bound in HUMAN skin as opposed to ANIMAL skin is creepy for several reasons: 1. It's not a common practice nowadays. How many books like these three do you see nowadays? NONE! And you honestly wonder what the big deal is? 2. Killing animals is legal (depending). Killing humans is NOT. Definitely today, this would be illegal. Therefore, with a book bound in human flesh comes a feeling that something "bad" happened in order for these people's flesh to be used as book binding in the first place, even if it WAS done so legally. 3. I can best sum up the third reason with a quote from the 1990 remake of 'Night Of The Living Dead': "They're us. We're them and they're us."

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


drw1979

To lesa.keyfrantz: https://m.youtube.com/watch?v=Sq9oR9x171w

about 2 years ago Harvard discovers a few of its library books are bound in human flesh


diana.noneya.7

dian at least we know there are no vashta nerada in the Harvard library ;)
about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Alice Winchester
Alice See when they find these books they never really want to share them with the outside Winc world. You have to have the best of reasons to go into the rare book room. I would love to see these macabre like books up close to the point of touching one even if I have to have gloves on. Half my bloody life I half been saving up just to go a se a true copy of the Witch's Hammer.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
lesa.keyfrantz
lesa. I think there is some amazing body art out there. It wouldn't surprise me if people bequeathed the tats (and all the flesh needed to do so without damaging the art) to loved ones, and maybe even art collectors. Some might actually end up as personal book bindings - i.e., journals. Life is strange and when it seemingly isn't you can bet someone is plotting future strange.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
basenji9
base I wonder...did Bobby flay?
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
Theodora.S.Tong
Theo This is the most messed up thing I've heard so far this year! Flayed alive? That's how he described his "dear friend"? Oh god, people are messed up!
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
jeff.wallace.10236
jeff.w Or it is a fine way to cover up.....a murder! {music da, da, da! curtain closes. Seriously though, there were some weird rituals back in the day, and secret societies have played a key role in some of these fine school's backbones. Rituals in secret societies, and major tribes from the dawn of time have ruled and governed themselves as they see fit. So whose to say this guy or girl wasn't going used as a mockery to shut them up, or as a high positional leader to "watch" over the school's doings. We may never know.....
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
crystal.deremer
cryst why the fuck is that guy touching it?
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
aida.simmons
aida. This is so mysterious. I'd love to know how the book made made it to the friend who lived to tell the story. So much missing here. I would imagine that if the king killed someone, he wouldn't bother to make a book out of him and then give it to the friend as a token of remembrance.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
Dance.Myth
Dan There's a whole chapter devoted to this subject in the Morbid Anatomy Anthology.
about 2 years ago Harvard discovers a few of its library books are bound in human flesh
julian.mostachetti
julia It would suck to have your skin bound in a book and it wasn't even good.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

julian.mostachetti

julia What were the titles of the books? I want to read them. Particularly the Roman poetry

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

jan.weems.5

jan.w Calling Ed Geen.....Ed Geen, please report to the front desk.....

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

tobin.moore.5

tobin All I can say about this whole thing is" Never judge a book by it's cover".

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Greg Newkirk Expert

Greg Sophia, you have got to be kidding me.

New about 2 years ago Harvard discovers a few of its library books are bound in human flesh

sophia.shapira

soph It is illogical to conclude just from the fact that reading such books aloud has a gruesome end in a movie that such a gruesome end would occur if one were to read such books aloud in real-life. Non-fictional evidence is needed to support that claim. Make no mistake --- I have no interest in traveling many miles away to a library I never set foot in just to access books hewn in human flesh --- but to claim with no evidence besides a movie that reading such books aloud would result in gruesome consequences is plainly illogical.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

linda.sizemore.790

linda just three

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

ballentine

balle my dear friend who was flayed alive.... WTF?!

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

patricia.carterthompson

patri ok to end the debate of skin v. flesh why we don't just call it the epidermis. On another note this was a very interesting read. Things that were typical in the 1600's is found to be very barbaric to the sugar coated way of life we have become accustom to. I think it's really cool to have a book from that century no matter what the binding is made of. The fact that they are still intact is amazing in it's own right.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

jason.scanlon.522

jaso https://roadtrippers.com/blog/harvard-discovers-three-of-its-library-books-are-bound-in-human-flesh

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

carl.clausen.9

carl.(@BZA shut up. Nobody cares about the difference between flesh and skin. Were all laymens here... generally speakin. I'm not a medical professional so idc that my skin is just the layers of skin cells and my flesh is muscle and tissue or whatever it is. This man reported a good story about really old morbidly fascinating books made out of human parts. So you do soumd nitpicky and we would just like you to stop. So if this guy did such a bad job writing this article don't read his work. Because as a writer you can't repeat words a million

times over and you have to play to your core audience. If everybody anywhere can read this then you have to write thisin a way that everyone should be able to understand... so stow it fool

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

linda.stuart.chenier

Way to much for me....

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Greg Newkirk Expert

Akira, Thank you!

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

emma.chan.188

The staff may have made a point of not looking, but get a few Harvard students bored on a rainy weekend and see what they come up with

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

zenmastertessa

Anyone else see a face on the cover of the first book?

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Hecci666

Just so damn cool. I wish I could have one.

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

Hecci666

I want them! That is so fucking awesome!

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

marcus.d.watts

it is interchangeable bza if u read it by definition

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

marcus.d.watts

it is actually interchangeable so bza just started a failed arguement

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

juan.zorrilla.75

http://algarabia.com/desde-la-redaccion/libros-de-piel-humana-bibliopegia-antropodermica/

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

akira.kameda.9

flesh (flĕsh) n. 1. a. The soft tissue of the body of a vertebrate, covering the bones and consisting mainly of skeletal muscle and fat. b. The surface or skin of the human body. 2. The meat of animals as distinguished from the edible tissue of fish or fowl. 3. Botany The pulpy, usually edible part of a fruit or vegetable. 4. Excess fatty tissue; plumpness. 5. a. The body as opposed to the mind or soul. b. The physical or carnal nature of humankind. c. Sensual appetites. 6. Humankind in general; humanity. 7. One's family; kin. 8. Substance; reality: "The maritime strategy has an all but unstoppable institutional momentum behind it . . . that has given force and flesh to the theory" (Jack Beatty). READ IT AND WEEP! :P LOL! yes Flesh and Skin are interchangeable! :)

about 2 years ago Harvard discovers a few of its library books are bound in human flesh

QuiteByAccident

Himmler's witchcraft books discovered in Czech library after 50 years

09:27 EST, 18 March 2016 | dailymail.co.uk

Heinrich Himmler's stash of books on witchcraft is discovered in Czech library

Daily Mail .com
MailOnline US - news, sport, celebrity, science and health stories

Heinrich Himmler's stash of books on witchcraft is discovered in Czech library after being hidden for 50 years

- **German SS chief amassed a 13,000 volume library on the occult**
- **Had warped belief mysticism was proof of Aryan racial superiority**
- **Some books were part of the Norwegian order of Freemasons' library**

By Allan Hall In Berlin for MailOnline and Ben Tufft For Mailonline

A rare library of books on witches and the occult that was assembled by Nazi SS chief Heinrich Himmler in the war has been discovered in the Czech Republic.

Himmler was obsessed with the occult and mysticism, believing the hocus-pocus books held the key to Ayran supremacy in the world.

The books - part of a 13,000-strong collection - were found in a depot of the National Library of Czech Republic near Prague which has not been accessed since the 1950s.

Norwegian Masonic researcher Bjørn Helge Horrisland told the Norwegian newspaper Verdens Gang that some of the books come from the library of the Norwegian order of Freemasons in Oslo, seized during the Nazi occupation of the country.

In 1935 Himmler founded the 'H Sonderkommando' - H standing for Hexe, the German word for witch - to collate as much material as possible on sorcery, the occult and the supernatural.

The bulk of the collection was called the 'Witches Library' and concentrated on witches and their persecution in medieval Germany.

One of Himmler's quack theories was that the Roman Catholic Church tried to destroy the German race through witch hunts.

He also discovered that one of his own ancestors was burned as a witch.

Adolf Hitler never shared the enthusiasm for the occult held by his master butcher, but he gave him free reign to live out his fantasies.

The books were intended to be stored at Wewelsburg Castle in western Germany, the 'Black Camelot' of Nazism where Himmler created a court of SS 'knights' modelled on the legend of King Arthur and the Knights of the Round Table.

The castle today is a museum and place of remembrance. The swastika-daubed ceiling of the room where he met with his evil knights forms the centrepiece of the exhibition.

Historians are to analyse the Witches Library and a Norwegian TV company is to make a documentary

about the find.

Himmler visits Gestapo training centre at SS barracks in 1944

Comments (45)

TheDOTKU, Seattle, United States, about 6 hours ago

Volunteering to scan them. Someone has to do the job and I'd like to have a look at them. You can reach me on FB. ;)

Grimryper7, Ontario, United States, about 9 hours ago

The Truth will be Revealed

Mischabear, Nonya business, United States, about 24 hours ago

Who cares, he's in hell now.

skyblue108, North Pole, United States, a day ago

I swear Assad is the reincarnation of Himmler.

Tara Phoenix, London, United Kingdom, a day ago

When did IDS get glasses?

BARGET, SOUTH YORKSHIRE, United Kingdom, a day ago

HE HAS JUST RESIGNED

Govannon Thunorwulf, Maine United States, United States, a day ago

I found the 'hocus-pocus' comment a bit offensive. There are still people, like me, that still study these books and perform magick.

Wakeup, London, a day ago

Masons are up to their necks in it.

Janice, USA, United States, a day ago

Quite surprised that they are mentioned in relation to the occult and witchcraft since they love to say they are not in the occult...But they are...many members are intentionally misled and are unaware, but the chosen high degree masons know they worship Lucifer the Devil and practice demonism. All men of power are masons, and all are wicked...working towards the NWO...It seems that since Lucifer is

becoming more benign and "mainstream" they are no longer trying to hide their intentions or demonic connections..However they will have their 42 months of NWO then they and all who went along with them will be destroyed by Christ Jesus.

fos, wakefield, United Kingdom, a day ago

Has Angela merkle been reading up on them,because shes cast some rotten spells on europe.

Janice, USA, United States, a day ago

All world leaders worship and follow Satan's agenda...He is the god of this world and anyone with world power have it because he gave it to them.

overheard, Atlanta, United States, a day ago

It's no surprise these books were found stored in the Czech Republic, as they were housed by the so called Hexen-Sonderauftrag in a castle near Brno. There were reportedly 140,000 volumes in that collection, "appropriated" from libraries all over Europe.

Leopoldtrench, Maine, United States, a day ago

Bernie Sanders has quite the impressive collection at Party HQ in Burlington.

Dubi Yave, Coventry, United Kingdom, a day ago

Did he pay the overdue fines before he dispatched himself ? I know he had spell in power, but I don't know much about him.

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He'll Raise You From the Dead for $1,000

201603201200

thedailybeast.com

160319-zadrozny-healer-tease

Brandy Zadrozny

JUST IN TIME FOR EASTER

03.20.16 5:00 AM ET

He'll Raise You From the Dead for $1,000

This self-proclaimed prophet says he can perform the miracle of all miracles—if you're willing to part with a cool grand.

Yakim Manasseh Jordan can predict the future, heal the sick, and for the low price of $1,000, the 25-year-old can even raise the dead. But the self-proclaimed prophet of God is not above cold calling.

"The Lord began to speak to me and he showed me major losses that you have experienced within the last two to five years," the 25-year old Brooklyn native's breathy, warbly, slightly British-inflected message starts. But, he goes on, there is "a miracle favor cloud," "a prosperity blessing," and a "financial blessing," coming your way, and to a loved one, as well.

Which loved one? "It's almost as if the second letter of the second syllable in the name is like a vowel making an 'ah' or an 'a'" sound," he says. "I must know how much money you are asking God to release. So write me back, and email me immediately...I have to give you this prophesy."

Jordan's constant, sometimes daily, robocalls are anything but heavenly, according to dozens of lawsuits and hundreds of exasperated recipients, some of whom report daily calls from the newest prophet to hit the prosperity religious circuit.

"It is miserable," said 20-year-old Tyrell Crosby, a sophomore at the University of Oregon, in a Twitter DM. "I have no idea how they got [my number] but they've been calling for over a year."

"I press 1 every so often. Lets you leave a message," said Allen Lee Scott, 41, describing how he handles the recurring calls. "Sometimes I read poetry or just leave extreme farting sounds."

Jordan has been sued 16 times in federal court within the last three years for the incessant calling in violation of the Telephone Consumer Protection Act (TCPA), a 1991 law passed by Congress to address tenacious telemarketers. Jordan's legal team's go-to response is settling, and then sealing the terms of the settlement. This year alone, Jordan has been sued four times for the harassing calls by plaintiffs in Texas, Florida, Illinois, and most recently this month, in New York.

"Unsolicited pre-recorded robocalls to people without consent, that's a problem, and it's why he's being sued," said Ian Ballon, an intellectual property and Internet attorney who serves as executive director of Stanford University Law School's Center for E-Commerce. The TCPA is a statute Ballon said is more commonly abused by plaintiffs' lawyers, who file frivolous lawsuits, but in this instance, the annoying calls seemed to be not only a terrible recruiting method but apparently illegal.

"These lawsuits can be expensive to litigate," he continued. "He may view it as it being worth any price to keep on reaching out to people, but that's not typical."

Fake cancer healer

The Federal Communications Commission (FCC) couldn't comment on whether Jordan was or ever had been under investigation for violating the TCPA, but a spokesman did point to a citation, basically a warning, it issued to Jordan's father in 2010 for a similar telemarketing tactic.

Calls to Jordan's most recent cell phone number, emails to him and his lawyer, Facebook messages, and a Twitter DM to his mother were not returned.

Those who aren't suing Jordan in court are turning to social media to vent their frustrations.

"Dear God, please strike "Prophet" (profit) Manasseh with lightning if he calls my phone one more time," one tweeted.

"Who is Prophet Manasseh, and how did he get my number, and if he's such a prophet... how doesn't he know I'm hanging up everytime he calls?" tweeted another.

It's a fair question.

According to Jordan's bio, the miracle worker began preaching at 8 years old, leading followers called him "The Young Prophet." As the legend goes, his birth was foretold by Benny Hinn, one of the richest and most famous televangelists and faith healers in North America.

At 19, Jordan, known for his signature long dreads and shiny high-collar suits, joined Hinn in earnest during his crusades, mega-events where thousands of the faithful would pack arenas to hear Hinn preach and heal the sick. A CBC investigative program, *The Fifth Estate*, reported Hinn's miracles were more likely due to the screeners who would bar the truly disabled from reaching the stage for a healing, including a little girl who wanted him to give her the power to walk and a pastor with cerebral palsy. It also contacted several of the men and women who did make it on stage to be healed by Hill, only to find that their illnesses had not been affected by Hill's laying of hands.

While Jordan does claim to be able to heal the sick, he says his real God-given gift is his ability to prophesy—and the future, according to recordings of his services, is almost always filled with riches. It's a spiritual focus that places him with the likes of Joel Osteen, Creflo Dollar, and T.D. Jakes, preachers who shout the so-called prosperity gospel: namely, that Jesus wants you to have lots of money.

Jordan's own father, Bishop Bernard Jordan, is a "master prophet" known for inviting church members to litter church altars with dollar bills. At one event, he invited congregants struggling with financial hardships to raise their purses to the heavens, then open and speak into the empty billfolds, "Shift is happening." The elder Jordan then demanded that to see the shift, an offering should be made, and $50 would do just fine. The parishioners lined up, the music swelled with women singing "Shower down, Lord," some people made change, and to those for whom parting with such a sum might leave a grimace on their face, he reminded them, "God loves a cheerful giver!"

By the end of the service, thousands of dollars covered the place where the devout would usually kneel to pray.

The younger prophet shares a style and often a stage with his father and Hinn, according to a number of videos posted online.

In several videos, Jordan paces before different congregations, blows into the microphone, speaks in tongues ("Ra-ta-ta-ta"), and pushes people to the ground to cure them of financial, physical, or spiritual woes.

Jordan appeared on Hinn's program and in the language of prosperity preachers, invited viewers to send an $111 "seed"—a show of faith in God, backed by a very real financial contribution, the amount of which is either arbitrary or heaven-sent based on your belief in the gospel or your faith in Jordan as a prophet.

"This was from the Lord," Jordan said of another inspiration that television viewers should send him $52 to receive a financial blessing for each week in the year.

The more one gives, the greater the reward.

In several sermons, Jordan relays a tale of raising someone from the dead.

For $1,000 from "the Johnson family" in Texas, Jordan brought a woman named Glenda back to life. "When he got outside the hospital he called and said your mother that died a couple of hours ago came back to life," he told a room full of believers.

Also in Texas, Jordan relayed the story of Kathy, who for $2,000, also came back to life after hearing the voice of the prophet.

Fake healer claims he can cure cancer

The Daily Beast was unable to verify these accounts, but did connect with a woman whom Jordan featured on stage during a Hinn crusade.

Here's what happened at the faith healing:

After telling an unknown man that God will "release the oil mines," Jordan turns to the audience and says Jesus had told him on the plane to ask about a Ruth Glass. A small woman makes her way onstage, where Jordan reveals she will release a $300,000 seed. Jordan says he knows she's doubting, that she's asked God why the millions she's already donated haven't worked, why her husband David could be sick with cancer. It is all a test, Jordan assures her, describing a table and a window in Glass's home. But now, "It is the Glass family's time," Jordan says.

He pushes her down. He picks her back up.

"God says that You're going to stretch and you are gonna stand with that seed of $300,000 and God says you are gonna see a turnaround in the next 30 days, thus saith the spirit of almighty God."

Ruth Glass, 75, is the wife of David Glass, a former Wal-Mart executive and owner of the Kansas City Royals. Mrs. Glass sits on the Royals' board of directors. When reached for comment, her assistant relayed that Mrs. Glass didn't want to comment.

"That was several years ago and [Mrs. Glass] hasn't kept up with him. But [Mrs. Glass] said there were several things that he said that were absolutely true," she said.

Indeed, Mr. Glass did have cancer, according to Mrs. Glass's assistant. "Shortly after this video was taken they tested him again and he was cancer-free then and still is to this day," she said. But apparently that turnaround had nothing to do with a donation. The assistant also said that Mrs. Glass denied donating $300,000 and said her employer knew nothing of Jordan's current activities.

Manasseh Jordan Ministries is a 501(c)(3) public charity, and as such, the IRS doesn't require Jordan to disclose how much he earns, nor does it collect taxes on the income. It's enough, however, to fund a

"lavish lifestyle" that includes multimillion-dollar homes and a fleet of luxury cars, according to the newest civil complaint filed against him.

And God is good. Jordan's most current listed addresses include a $2 million luxury condo on Sunny Isles Beach and a $4 million waterfront mansion in North Miami Beach, Florida.

His phone number is unlisted.

Here's a man with a jetpack casually flying over Dublin

2016-03-10 10:52:25 UTC

mashable.com

Mashable

Header_share_logo.v2

Here's a man with a jetpack casually flying over Dublin

Shares What's This? We wonder what that bird by his head is thinking? Image: @QuentinDOR

By Sam Haysom1 day ago

It's not every day you look up into the sky and see some random bloke with a jetpack casually whizzing past the birds and building tops.

That was the strange sight that met residents in Dublin, Ireland, on Wednesday, though.

The unnamed man in the clip flew along the River Liffey before coming to land on a raft marked with branding for the Samsung Galaxy S7.

The guy who shot the first video, Quentin Doran O'Reilly, is also a Senior Samsung PM, so we're guessing the jetpack was a stunt to tie in with the launch of their new smartphone Friday.

Still pretty damn cool, though.

Have something to add to this story? Share it in the comments.

Topics: UK, jetpack, samsung, samsung galaxy s7, Tech, Video, Videos

Heritage campaigners bid for new memorial to burned 'witches'

scotsman.com

BRIAN FERGUSON

23:40Monday 28 March 2016

It is one of the busiest tourist hotspots in Scotland, high up in the historic heart of the capital.

But few of those who flock to Edinburgh Castle every day will realise they pass by the most common spot for burning witches in the country.

More than 300 of them are thought to have been tortured then put to death in the shadow of the landmark during the 16th and 17th centuries.

But heritage campaigners want to see the women who lost their lives properly honoured for the first time with a high-profile memorial on the esplanade.

Edinburgh World Heritage (EWH) said it wanted to kick-start a debate on how to "commemorate the victims of this dark chapter in our history".

The charity, which is responsible for promoting the centuries of history in the Old and New Towns, said it had been inspired by the recent staging of Arthur Miller's witchcraft play The Crucible at the Royal Lyceum Theatre and the creation of several prominent memorials around Europe.

A witches memorial in Edinburgh would be one of the few significant works of art to commemorate female figures from the city's past, along with Mary Queen of Scots and Queen Victoria.

EWH said historical accounts showed at least 4000 people were tried in Scotland following the introduction of the Witchcraft Act in 1563. In Edinburgh, trials took place either at the Tolbooth in the Canongate or at the High Court, with subsequent executions at Castlehill.

The castle esplanade memorial, which would need permission from Edinburgh City Council and Historic Environment Scotland, would join prominent statues of both Robert the Bruce and William Wallace if it was approved.

The idea has been put forward five years after the unveiling of a statue – created by Kelpies sculptor Andy Scott – in Prestonpans, East Lothian, where 81 women were convicted of witchcraft.

A statue was unveiled three years ago in Roughlee, Lancashire, in mark the 400th anniversary of the infamous Pendle Witch Trial, which led to ten people from two families being found guilt and hanged.

Others include a drystane cauldron in Forfar, where 22 women were killed after being convicted of witchcraft, and a memorial maze in Kincross, where a further 11 were executed.

All that visitors to Edinburgh Castle esplanade can currently find to mark the spot of the witch burnings is a small wall fountain and modest plaque, dating back to 1894. The engraving states how some women used their "exceptional knowledge for evil purposes" while others were "misunderstood and wished their kind nothing but good."

Nicholas Hotham, head of advocacy and outreach at EWH, said it wanted to "encourage a debate" on a

suitable memorial.

He added: "The persecution of those accused of witchcraft was widespread in early modern Scotland. The hysteria around the trials may have been caused by fear of the 'other', of people who were different, or possessed unusual gifts.

"The various memorials we now see around Europe to those persecuted suggest that now is the time for an open discussion about how we remember and commemorate the victims of this dark chapter in our history."

Marion Williams, director of the Cockburn Association, the heritage watchdog which was formed in the capital in 1875, said a witches memorial "would offend some people."

She added: "I studied world religions and philosophy at university, and taught religious studies at the very beginning of my career. I did quite a lot of work on witchcraft.

"It is deep and complicated. Just throwing up a few memorials because we have the statistics is slightly concerning. It is kind of making a tourist trail out of something that's got a lot more about it.

"I think it would offend some people, based on my knowledge of the subject. It's not enough just throwing up a monument without any understanding, it is naive.

"Hundreds of women are being treated badly and losing their lives all around the world today.

"But if we start to honour all these hundreds of witches...they will not all will have been honourable people.

"I'm not saying they deserved to die in such an unpleasant way, but to honour someone who has been dishonourable also has its problems.

"I'm not clear what would be achieved and it's a bit of a distraction when so many other things in Edinburgh need sorting out."

The extraordinary legend of highwayman Dick Turpin

Thursday 3rd December 2015

historyextra.com

BBC History Magazine logo

History Revealed magazine logo

The extraordinary legend of highwayman Dick Turpin

On 7 April 1739, Dick Turpin's life was snuffed out at the end of the rope – but his legend was only beginning...

This article was first published in the April 2015 issue of History Revealed

The most illustrated event of Dick Turpin's life is when he leapt Hornsey Gate riding Black Bess. The event, however, is a fabrication and comes from William Harrison Ainsworth's novel Rookwood. © Getty Images

Think of a highwayman and the image conjured is of a dashing, even noble, criminal who robs the rich, saves damsels in distress and escapes the clutches of evil noblemen. The image is a wildly romanticised fallacy but continues to transform brutish killers into 'gentlemen of the road'. This has never been seen better than with the reputation of the 18th-century Dick Turpin, who, we are told, rode a jet-black horse, Black Bess, and made a legendary ride from London to York, covering some 200 miles, in a single day.

Yet little of Turpin's story is true. Black Bess didn't exist, he didn't make the fabled ride (a 17th-century highwayman, John 'Swift Nick' Nevison, did) and he certainly wasn't a daring, lovable rogue. He owes his heroic status to William Harrison Ainsworth's novel Rookwood (1834). The real man was a gruff, scowling murderer with a squalid past.

Home invasions

Richard 'Dick' Turpin, from the rural Essex village of Hempstead, turned to crime with ease. As a butcher in the 1730s, he began stealing sheep and cattle, bringing him to the attention of the notorious deer-poaching Essex (or Gregory) Gang. As his association with them increased, Turpin got involved with their signature crime of raiding homes.

The most famous attack took place on 1 February 1735. In Loughton, the home of the elderly Widow Shelley was invaded by five gang members armed with pistols, one of whom might have been Turpin, who threatened to hold her backside over a fire to make her confess where she hid her money. The attackers made off with £100 and some silver after helping themselves to ale, wine and meat from the pantry. In another raid, Turpin and the gang beat a 70-year-old man with the butt of a pistol, poured a kettle of water over his head and reputedly abused his servants – all for £30.

Stand and deliver

When the law caught up with the Essex Gang, many of them were executed but Turpin got away and turned to a new line of work – highway robbery. From a cave in Epping Forest, near London, he and another man, Thomas Rowden, held up people as they walked by. The takes weren't huge, just a few guineas on occasion, but a bounty of £100 was put on their heads. Turpin had a taste for the life of a highwayman – he went on to team up with well-known criminal Tom King and committed a string of robberies. Much has been made of this partnership but, in truth, the two weren't partners for long as, in early 1737, King was mortally wounded in an altercation over a stolen horse. Some accounts claim it was Turpin who fired the fatal shot, by accident.

Most portrayals – such as this 1925 film starring Tom Mix – show Turpin as a hero. © Kobal

Turpin was now alone. Most of his friends and accomplices were either dead or in prison. Even his wife spent time in jail. In February 1737, he had written a letter to her arranging to meet up, but the authorities had intercepted the letter and prepared an ambush. Turpin found out about the trap and so scarpered, without warning his wife. She was left to be arrested and imprisoned.

Letter of the law

Following King's death, Turpin fled back to Epping Forest. It was there that, on 4 May, he was spotted living rough by a servant named Thomas Morris, who made a foolhardy attempt to apprehend him. Armed with a carbine, Turpin shot and killed Morris.

Changing his name to John Palmer, Turpin absconded to Yorkshire to evade capture – not in a single ride, but on the ferry. His attempts to lay low were futile as he was eventually arrested on 2 October 1738 for shooting a man's rooster. In custody, it was revealed that he had stolen a number of horses in Yorkshire.

His true identity remained unknown and it took an act of bizarre coincidence to finally seal Turpin's fate. From his cell, he wrote to his brother-in-law seeking help. But as the letter sat in the Post Office, Turpin's handwriting was recognised by a man who worked there. It turned out the man had taught Turpin how to write at school.

Now arrested as Turpin, not Palmer, he was sentenced to death in York. Remaining guilt-free and sanguine to the last, Turpin spent his last days in jovial mood, entertaining visitors in his cell and buying a new frock coat and shoes for his execution.

On the day, 7 April, he was still in fine form. He paid five mourners to follow his procession

through York's streets to the gallows at Knavesmire. Witnesses remarked on how he "behaved himself with amazing assurance" and bowed to the crowds. After a few words with his executioner, a calm and unrepentant Turpin was hanged. Despite a violent life of crime, people were fascinated with Turpin's sordid tale, and his reputation and legend grew.

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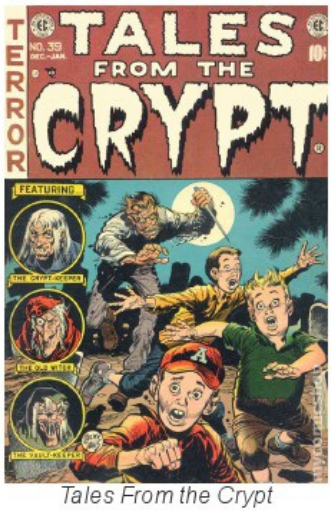
Horror Comics Blamed for 1950s Scottish Vampire Panic | Comic Book Legal Defense Fund

March 17, 2016 cbldf.org

Posted: March 11, 2016, 9:10 pm

Horror Comics Blamed for 1950s Scottish Vampire Panic



Tales From the Crypt

The year was 1954. The location: Glasgow, Scotland's Southern Necropolis, a massive graveyard harboring over 250,000 sets of mortal remains. Over a span of three nights that September hundreds of children under the age of 14 reportedly assembled there with makeshift weapons, ready to take on a vampire they had conjured from their own collective imagination. That would be bizarre enough, but then adults blamed the unusual behavior on their own particular bogeyman: American horror comics.

The fantastic story of the Gorbals Vampire was recounted in a BBC Radio 4 documentary in 2010, including interviews with some of the now middle-aged former vigilantes. Rumors had run through Glasgow schoolyards that a seven foot tall vampire with iron teeth and a taste for children was on the prowl in the area. He had already eaten two boys, they believed despite the fact that none were missing, and would certainly come for more unless he was stopped. Adults proved typically useless in this scenario, so they took matters into their own hands.

Despite being dispersed by police and a local school headmaster the first night, the pint-sized mob converged on the cemetery for two more nights after that. That was enough time for the story to catch fire in local and national newspapers, which sought an explanation for the children's unshakeable belief in the vampire. Anti-comics crusaders seized their opportunity, claiming that the seed had been planted by "terrifying and corrupt" horror titles like *Tales From the Crypt* and *The Vault of Horror*.

Never mind that horror comics were already difficult to obtain in Scotland, and locally produced fare tended to the "squeaky clean" like *The Beano* and *The Dandy*. Never mind also that the specific detail of the iron teeth was associated not with a monster from comics, but from the Bible as well as "a poem taught in local schools." The Gorbals Vampire Affair provided convenient fuel for those who wanted comics regulated by the government. Unlike in the U.S. where the industry pre-emptively policed itself with the Comics Code, the U.K. censors succeeded in 1955 when Parliament passed the Children and Young Persons (Harmful Publications) Act. The law, technically still in force today although largely ignored, bans the sale of comics and magazines portraying "incidents of a repulsive or horrible nature" to minors.

That law may seem like a quaint vestige of the 1950s, but it had a relatively recent echo in 2007 when the city of Beijing labelled *Death Note* an "illegal terrifying publication" and banned its sale at newsstands after parents and teachers complained that children were "spending too much time on reading the horror stories and not enough time on studying." In both cases, perhaps the adults could have benefitted from the same imagination workout their children got from leisure reading!

Contributing Editor Maren Williams is a reference librarian who enjoys free speech and rescue dogs.

Tags: children and young persons (harmful publications) act, death note, europe, gorbals vampire, historical, horror, scotland, tales from the crypt, uk, vault of horror

Horse Brasses up Chimneybreasts wordpress.com

https://theconcealedrevealed.wordpress.com/2016/03/10/horse-brasses-up-chimneybreasts/
Retrieved March 10th 2016 11:47pm PST USA

The Concealed Revealed

Horse Brass 1

Horse Brasses up Chimneybreasts

On March 10, 2016March 10, 2016By Ceri Houlbrook

Reading Alan Garner's collection of essays in *The Voice That Thunders* (1997), I came across a really interesting example of ritual concealment. At an unspecified date in the past, Mr Garner was sitting in a house in the Mawddwy Valley, Wales, with an elderly friend called Dafydd. Dafydd announced that he would like to bequeath to him his 'Beauty Things', which Mr Garner describes as 'junk beyond price'; the objects we accumulate through our lives that are simultaneously valueless and invaluable.

As Mr Garner writes, Dafydd retrieved the first of his 'Beauty Things' to give him:

'He reached up into the chimney and pulled down a soot-blackened set of horse brasses. They may have been made in Birmingham for tourists, but Dafydd had used them correctly: as apotropaic talismans; good luck insignia for a harvest; offerings to earth for breaking her'

Horse Brass 1

This is the first reference to the apotropaic function of horse brasses that I'd come across. I was vaguely aware of the fashion of adorning horses with decorative discs of brass, but didn't know their names – and certainly didn't know that there's folklore behind them. As Lovett wrote in his 1925 *Magic in Modern London*: 'It is almost impossible to walk through London without meeting with horses (usually cart horses) bedecked with certain brass ornaments; and it is almost equally impossible to meet with anyone who knows what they are, or what they mean.'

Horse with Brasses

In

early 20th-century London, horse brasses didn't belong to the owners of the horses, but to the carmen, and they appear to have been passed down through the generations. But according to Lovett, even most carmen weren't aware that their function went beyond the decorative: 'they are, or were, amulets to ward off the effects of the Evil Eye'.

Horse Brass 2

Why would the horse brass have the power to repel the Evil Eye? Lovett has a few theories. Firstly, its association with the horse itself, an animal that was particularly liable to the attention of malign forces. It was popularly believed that if a horse was discovered covered in sweat in the morning, then it had been 'pixie-ridden' or 'hag-ridden', meaning that a pixie or witch had stolen and ridden it through the night. Below is a woodcut image from the Nuremberg Chronicle (1493), depicting a witch and the Devil riding a horse.

Witch and Devil ride horse

To prevent this from happening, another apotropaic device was employed: the 'hag-stone': a stone with a naturally-occurring hole running through it, hung up in a barn or stable.

So the horse needs protection from malevolent forces, and the horse brass is particularly effective for two reasons. Firstly, it's made from metal, the most potent of apotropaic materials. And secondly, it instantly draws the eye through its shiny, bright colour and its swaying movement on the horse. It was believed that only the very first glance of the Evil Eye caused harm, and so the horse brass lured the malign gaze away, acting as a kind of lightning conductor. And over time it appears to have shifted its function from a charm used to protect horses, to one used for protecting homes. As Lovett remarked, 'It is exceedingly difficult to trace back these brass amulets in an unbroken line to their first appearance as horse charms, but we find them still surviving in odd and out-of-the-way places' – like up a chimneybreast in the Mawddwy Valley!

IMG_6797

THE STICKNEY MANSION - THE HOUSE WITH NO SQUARE CORNERS prairieghosts.com

- HISTORY & HAUNTINGS OF ILLINOIS -

THE STICKNEY MANSION
"THE HOUSE WITH NO SQUARE CORNERS"
NEAR CRYSTAL LAKE, ILLINOIS

Near the tiny town of Bull Valley, Illinois is perhaps one of the strangest houses in northern Illinois. It was originally located far off the beaten path and remains secluded today along a quiet and mostly deserted country highway. George and Sylvia Stickney built this English country house in the middle 1800's. They chose such an isolated place for the peace and quiet and for their spiritualistic activities. Both of them were said to be accomplished mediums and they wanted to host parties and seances for their friends. The seclusion offered by the Illinois countryside made the perfect setting.

The house itself was very unusual in its design. It rose to a full two stories, although the second floor was reserved for a ballroom that ran the entire length of the building. During the Civil War, the house also served as quarters for Federal soldiers and was home to the first piano in McHenry County. But this was not why the house gained its fame, or rather its notoriety.

As devout practitioners of Spiritualism, the Stickney's insisted on adding distinctive features into the design of the house. These features, they assured the architect, would assist them when holding seances and gatherings at the property. Since the seances would be held quite often, they specified that the house should have no square corners in it. They explained that spirits have a tendency to get stuck in these corners, which could have dire results. It has also been suggested that the Stickney's believed that corners attracted the attention of evil spirits as well, a common belief in Spiritualist circles of the time.

According to legend though, one corner of a room accidentally ended up with a 90-degree measurement. How this could have happened is unknown. Perhaps the architect either forgot or was unable to complete the room with anything but a right angle. Perhaps he thought that the Stickney's would never notice this one flaw. But they did notice! And here, the legend takes an even stranger turn.

The stories say that it was in this corner that George Stickney was discovered one day. He was slumped to the floor, dead from an apparent heart failure, although no visible signs suggested a cause of death. Was he right about the square corners? Could an angry ghost, summoned by a seance, have been trapped in the corner?

After the death of her husband, Sylvia Stickney lived on in the house and gained considerable fame as a spirit medium. The upstairs ballroom was converted into a large seance chamber and people came from far and wide to contact the ghosts of their deceased loved ones and relatives. Sylvia also claimed to stay in contact with her unlucky husband and her deceased children.

Time passed and despite the seances and the mysterious death of George Stickney, the house never really gained a bad reputation until the 1970's. It had always been considered a strange and unusual place, connected to the spirit world, but it was never thought to be a bad one until a man named Rodrick Smith moved in. He lived in the house for several years and when he moved out, he began to claim that he had often heard strange noises in the

place. He also added that his dogs were never comfortable there. This led him to believe that something was not right with the property. Smith's research led him to reveal that the house had become "tainted" by a group of "devil worshippers" who lived in it during the 1960's. He was convinced that their "black magic rituals" conjured up something unpleasant that now inhabited the house.

It later turned out that the so-called "devil worshippers" were actually a group of stoned-out hippies who painted the rooms in dark colors and built open fires on the floors of the house. When they departed, they left spray painted messages and drug paraphernalia in their wake. While it's unlikely that they worshipped the Devil, Smith was sure that they had changed the atmosphere of the Stickney Mansion.

He was certainly no help in getting the house sold but neither was one of the real estate listings that came after his departure. A local antique dealer would claim that he saw a real estate ad for the place in which a woman in a wedding gown could be seen pulling aside a curtain and peering out. The photographer who took the picture said that no one was in the house at the time. He also stated that he had seen no one at the window when he was snapping photos of the house. Was the woman a ghost?

Eventually, the house sold and the next owners claimed to experience nothing unusual in the place. They stayed on for several years but moved out when their plans to restore the mansion didn't pan out. Their occupancy leaves nothing to suggest that they were bothered by ghosts and apparently, neither are the owners today. The local police department uses a portion of the restored house as their headquarters and claim nothing out of the ordinary. The official word is that, while the house was badly treated by vandals, it is not, nor was it ever, haunted.

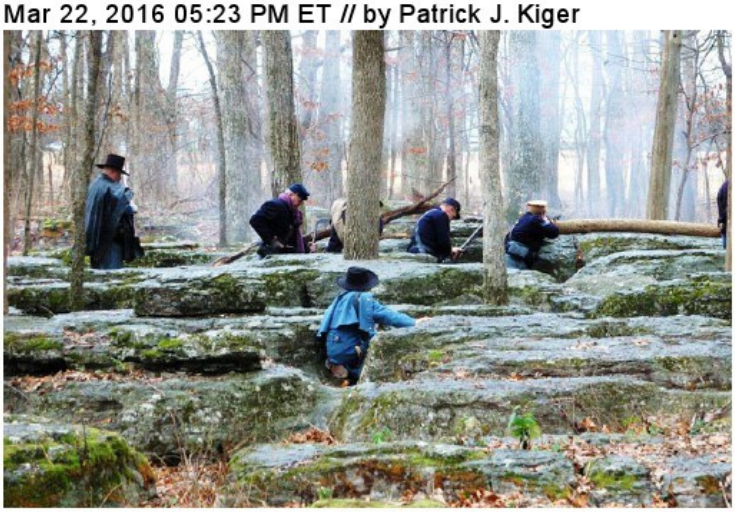
So, who knows? Some area residents dispute the final word from the authorities. They say that ghostly things have been going on in the Stickney Mansion for many years, and continue to go on today, whether the local police officers want to admit it or not. What is the truth? No one seems to be able to say and the ghosts, if there are any here, are certainly not talking!

RETURN TO THE GHOSTS OF THE PRAIRIE HOME PAGE

How Rocks Shaped the Civil War : DNews

discovery.com

Discovery News
Mar 22, 2016 05:23 PM ET // by Patrick J. Kiger



Civil War reenactors are shown here at the site of the battle of Stones River, one of the many battles where geology played a role in the outcome.

Photographer Matthew Brady and his contemporaries were the world's first true war photographers, taking advantage of a relatively new technology, tools of mass production and the bloodiest conflict in U.S. history, one in which more than 620,000 lost their lives. This photograph of a scene in Antietam, Md. shows bodies, possibly moved in order to keep the church in the background. The photograph was taken by Alexander Gardner, who worked for a time as an assistant to Matthew Brady.

American Heroes Channel: America's Civil War

Library of Congress

While there were images taken during the Mexican War of 1847 and the Crimean War in 1854, the Civil War saw an explosion of both techniques and photographers. In fact, both armies used photography to document their own soldiers as well as to collect information about enemy forces. This photograph, also by Gardner, documents a dead Confederate sniper in Gettysburg.

Library of Congress

New techniques and commercialization led to the flowering of photography just before the Civil War started. The invention of the tintype, which was a metal image, and the ambrotype, printed on glass, allowed for mass production of small photographs usually kept by families in wooden or glass cases. Here, John E. Cummins of the 50th, 99th and 185th Ohio Infantry regiments poses in Union uniform next to a horse.

Library of Congress

The second kind of photo was the carte de visite. The carte de visite, or cdv, was also primarily a portrait photograph, except it was made with a glass, wet-plate negative. The negative meant unlimited copies could be created. Prints were made on albumen paper, according to the center. These portraits of generals, statesmen, actors and other celebrities were mass produced and given out like trading cards in an effort to keep up morale. Sergeant Cornelius V. Moore of Company B, 100th New York Volunteers, a sergeant of 39th Illinois Regiment, a corporal of 106th New York Volunteers, and a private of the 11th Vermont Regiment pose in camp scene.

Library of Congress

Then there were the battlefield photos taken by Brady, his former employee Alexander Gardner, Confederate photographer George S. Cook and the New York-based E & H.T. Anthony Co. These photographs were often taken with a two-lens camera to produce a stereo view and then printed on paper. Mathew B. Brady appears under fire with a battery before Petersburg, Va., June 21, 1864. Brady is in the foreground, standing next to the wheel of a cannon and wearing a straw hat.

U.S. National Archives

In addition to after-battle shots, there are some of the first photographs of combat. There's the Savage Station field hospital photo taken by one of Brady's assistants, James Gibson in June 1862. This image shows injured Union soldiers waiting for treatment, many of whom were captured a few days after the

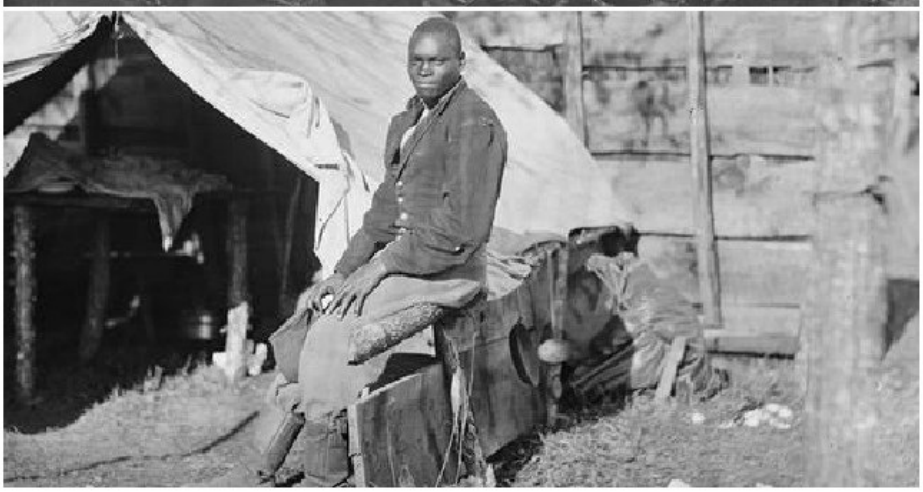


photo was taken. It is considered by many experts to be one of the first great American war photographs.

Library of Congress

Photography also captured a new side of African Americans. For the first time, black soldiers and laborers would be captured on film. In this image, a black servant named "John Henry" was given a uniform and boots for his service with the Union's 3rd Army of the Potomac.

Library of Congress

A century and a half ago, the Civil War rocked America. But as it turns out, the war itself — in particular, the pivotal battle of Gettysburg in July 1863 — was influenced by rocks.

A just-published article in Geosphere, the journal of the Geological Society of America, details how rock formations helped to determine the outcome at Gettysburg, where Union forces stopped a desperate Southern effort to invade the North, and ultimately sealed the Confederacy's fate.

Scott P. Hippensteel, an associate professor of earth sciences at the University of North Carolina at Charlotte, analyzed the geology of Gettysburg. He found that a mixture of harder diabase and softer sedimentary rocks produced features such as Cemetery Hill and Little Round Top, which provided strong defensive positions for the Union Army.

But rock formations didn't always necessarily benefit the Union side. Carbonates, limestones and dolostones shaped the terrain of battlefields such as Antienam, the spot in Maryland where Confederate forces repulsed a Union attack in September 1862.

"On many battlefields, outcropping limestone proved beneficial for attacking troops," Hippensteel writes. "Differential weathering within carbonate formations produced rolling terrain that limited the range and effectiveness of both artillery and small arms."

One example of the latter was the infamous "Sunken Road" at Antietam, where 2,600 Confederate troops managed to hold off a Union force of 5,500 for three-and-a-half hours, thanks in part to the terrain. The Union ultimately prevailed, but took heavy casualties.

NEWS: Rare Photos Show Civil War Life

Other battlefields with such features included Stones

River, Chickamauga, Franklin, Nashville and Monocacy, a July 1864 battle in which Union troops thwarted a Confederate assault on Washington, D.C.

Hippensteel analyzed casualty data to see which rock formations were the most advantageous to defenders. He found that soldiers defending ground underlain by limestones and dolostones had a slightly higher casualty rate — 14 percent — than those defending terrain above non-carbonate rocks or unconsolidated sediments, who were killed and wounded at a 12 percent rate.

“This suggests, in a limited manner, that the local smaller-scale defensive advantages provided by limestone, such as karrens, were not as important as the regional-scale advantages for attacking troops, including rolling terrain or forest cover,” he writes.

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Squirrel hunters cause lockdown at Arkansas primary school

March 30, 2016 yahoo.com

HOT SPRINGS, Ark. (AP) — A report of armed men near an Arkansas elementary school led to a campus lockdown before police confirmed the three were actually pest control employees chasing squirrels.

A teacher at Gardner STEM Magnet School in Hot Springs saw the men about 8 a.m. Wednesday and notified administrators. According to a statement from the Hot Springs Police Department, the teacher said it looked like three men carrying rifles were running toward the school.

Officers determined the men, who were carrying pellet guns, were employees of a pest control company hired to eradicate squirrels at a neighboring apartment complex. Police say the employees fired a shot at a squirrel, missed and chased the squirrel onto school property.

A school employee said the lockdown was lifted after about an hour.

Octopus breaks out of New Zealand aquarium

By Euan McKirdy , CNN Updated 1:38 PM ET, Wed April 13, 2016
2016-04-13T03:37:26Z

cnn.com

Inky the escapologist octopus breaks out of New Zealand aquarium

octopus escapes from new zealand aquarium_00004027

Octopus breaks out of aquarium

- Octopuses are known for their intelligence and ability to get out of tight spots
- The escapologist took advantage of his body's malleability to slither down a pipe

(CNN)An enterprising octopus spotted his chance to escape from a New Zealand aquarium -- and took it.

Squeezing out from a gap at the top of his tank, the "inquisitive" octopus, Inky, slithered across the floor of the aquarium and down a seawater runoff pipe to Hawke's Bay, and freedom.
"Octopus are very intelligent, very inquisitive and like to push the boundaries," said Rob Yarrell, the manager of the National Aquarium of New Zealand.

Octopus leaps out of water, grabs crab
"This particular one was very friendly and intelligent and obviously found a weak spot in the top of his tank."
Inky, a common New Zealand octopus who had been caught by a local crayfisherman off the coast of Napier and donated to the aquarium, appears to be a credit to his species.
READ: Cannibalism fears halt octopus mating session
"While he was with us, he would have learned a lot," Yarrell said. "He was the type that was inquisitive, and a bit wiser than we thought."
He said that no great search would be put on for Inky, who is most likely roaming the sea floor, back in his natural habitat.

"We'll chalk this up to experience," Yarrell said.

Master escapologists

Octopus are able to get out of very small spaces, and only restricted by size of beak, the only rigid part of their bodies.
"He managed to get out and two-and-a-bit meters (around 8 ft) away was a drain which he

managed to escape through."

He added that Inky could probably hear water in the pipe, which gave him his escape plan.

The absconder actually took his chance a "couple of months ago," Yarrell said, but news of the great escape only emerged recently.

The intelligence of cephalopods, including octopuses, is widely acknowledged by researchers, and their problem-solving and escapologist feats are well-documented.

Inside the secret world of Toronto's fraudulent fortune-telling industry | Toronto Star

By Jonah Brunet and Emerson Brito Ryerson School of Journalism , and Robert Cribb Toronto Star thestar.com

thestar.com logo

Spells and smooth sales patter has allowed fraudulent psychics to make small fortunes off vulnerable people. The Star, Ryerson's School of Journalism and W5 investigate why victims keep on paying and why they stay silent.

Fortune telling is a highly profitable industry in Toronto. Psychics call it spiritual guidance. Victims call it exploitation.

First, Jack was diagnosed with clinical depression after his father died in 2006. Two years later, his 14-year marriage collapsed and he had to fight for access to his two children. Four years after that, he fell in love with a co-worker and got engaged, but the relationship fell apart justbefore the wedding.

In 2013, his ex-fiancée filed harassment charges and he spent a night in jail. Almost immediately, he lost his job.

On the road to rock bottom, Jack, an educated professional in his 40s, did what most of us would do: he reached for something to turn around his fortunes.

But seeking spiritual guidance from five Toronto fortune tellers only pushed him deeper into turmoil. By the time he was finished, he had lost as much as $25,000 and had to sell his house.

Jack (not his real name) is now a tenant in the home that used to be his. "I used to own this, and I just threw money away to psychics who were supposed to help

Jack (not his real name) is now a tenant in the home that used to be his. "I used to own this, and I just threw money away to psychics who were supposed to help me," he says. (J.P. MOCZULSKI) When Jack hit rock bottom, he turned to psychics for spiritual guidance. In the end, he spent as much as $25,000 and had to sell his house. (Marcus Oleniuk / Toronto Star)| Order this

me," he says.

When Jack hit rock bottom, he turned to psychics for spiritual guidance. In the end, he spent as much as $25,000 and had to sell his house.

photo

The Toronto Star, Ryerson University's School of Journalism and *W5* have spent months investigating Toronto's thriving fraudulent fortune-telling industry that uses spells, potions, sleight of hand and smooth sales patter to collect small fortunes from thousands of vulnerable victims.

Interviews with a dozen psychic clients, including a teacher, real-estate agent, a doctor, corporate manager and a Bay Street stockbroker, and hidden-camera visits to psychics, reveal the secrets of an industry estimated to be worth $2 billion (U.S.) in the United States alone. One in four North Americans believes in some form of paranormal activity, according to a 2005 Gallup poll.

A skilled, convincing fortune teller can earn as much as $500,000 a year, says Miki Corazza, who has been in the business for 42 years and is increasingly concerned it has become rife with fraud.

"There are people in this business who are not legitimate, and there are people — a lot of people like myself — who are legitimate, that have gifts and varying degrees," she says. "Part of my service is providing empathy and support to people. I'm not in the business of false hope. I'm in the business of truth, whether you like it or not."

But most victims are too embarrassed to turn to police. Those who do realize quickly that this cash-on-demand business means there is often no paper trail or evidence.

The business is a combination of grooming and sales techniques linked to sometimes extravagant fees: charging hundreds of dollars for candles and bath salts to ward off evil spirits; asking clients to purchase gift cards and expensive items so the psychic can pray over them; the promise of wishes fulfilled through animal sacrifice; and signing upclients cursed with the "evil eye" to long-term cleansing.

All this happened to Jack and he knows what you're thinking.

"I know it sounds ridiculous. It's like how could you fall for such a thing," says the 46-year-old single father who asked that his name and appearance be changed to protect his job and his family. "But depending on the stage of your life and the vulnerability and what you're going through, they're very good at making you believe."

Jack's financial descent began in 2009 when he visited Marina, who works from an office in a cavernous strip mallin Woodbridge. Pictures of Jesus hung on the walls, scented candles

flickered and a small, black Bible sat on a large, mahogany desk.

He sat and poured out his troubles. When it came time to pay, Jack was stunned — it was hundreds of dollars for a single session. But he paid and he kept on paying, moving from psychic to psychic based on streetside advertisements and ads.

Before he finally quit a couple of years ago, he had been taken in by the tool box of psychic offerings.

One told him he needed to sacrifice a lamb or a pig to lift a curse. Another told him that since he bought his former girlfriend a television, he needed to buy a Best Buy gift card the psychic could pray over.

He never saw what happened to the gift cards but now assumes the psychics used them for themselves.

Jack blew so much on bogus psychic services and supplies over the course of a decade that he had to sell his house. He now lives there as a tenant.

"It's not like I have the money to go put on a down payment on another house," he says. "I used to own this, and I just threw money away to psychics who were supposed to help me."

Lumped in with prohibitions against the practice of witchcraft, sorcery and "enchantment," the Criminal Code makes it illegal to fraudulently "tell fortunes" for profit or "pretend from skill in or knowledge of an occult or crafty science to discover where or in what manner anything that is supposed to have been stolen or lost may be found."

Yet victims tend to have little hard evidence. And fraudulent fortune tellers look exactly like those who earnestly believe their psychic powers can be used to help people.

Fraud is difficult enough to prove, says Toronto police Det. Alan Spratt of the financial crimes unit, but the challenge is greater where the law and spiritual beliefs intersect.

"I would be reluctant to charge anyone just solely on the basis that they could tell the future. If that's their belief system and there is genuine intent and they don't have criminal intent, I think it would be a difficult charge to prove."

Since 2010, Toronto police have charged 15 people with fraud relating to psychic practice, "fortune telling" or "witchcraft," says Spratt.

Shame surrounding the crime is a major impediment to prosecution. Most victims are skeptical about what the police can do to help them.

"Going to the police is probably going to reveal a lot of personal stuff about me," says Jack, who remains too embarrassed to tell his family what happened. "How do I prove that I went there? There's no receipts, there's nothing other than some candles, right, or some bathing salts. . . What's the point?"

He's right, experts say.

"There's no mechanism for getting that money back," says Toronto private investigator Richard McEachin, who says he has worked on at least 50 spiritual fraud cases in his career. "For any of these kinds of confidence scams, the people who are victims are seen to participate in their own problem."

And that makes them poor witnesses in the eyes of prosecutors, he says.

"This type of person would be considered the type that would not hold up under cross-examination — he was so easily duped, therefore he would be easy to manipulate, confuse, or get flustered during the cross-examination. . . Prosecutors only want slam dunks and plea deals and this is a long way from that."

Spratt agrees recompense is rare.

Dr. James MacKillop, a leading addictions researcher, says the social stigma aimed at victims of fradulent psychics is unfair.

Dr. James MacKillop, a leading addictions researcher, says the social stigma aimed at victims of fradulent psychics is unfair. (Marcus Oleniuk/Toronto Star)

"The percentage that gets their money back through the criminal justice system is very, very low — and I think a lot of the public knows that," Spratt says. "It becomes a choice: If I'm not going to get my money back, do I want to go through this process that's going to take a couple of years? They know it could be publicized… They just don't want to go through that experience."

The social stigma aimed at victims helps the industry continue to flourish, experts say.

But the stigma is unfair, says Dr. James MacKillop, a leading addictions researcher at St. Joseph's Healthcare Hamilton.

"These kinds of behaviours are not to be dismissed simply as crazy, or as character defect, or moral deficiencies. They're clearly causing people a great deal of distress. Certainly they have some responsibility for their behaviour, but also in terms of perspectives, I think we have to try to help people. And both from the mental health community standpoint and also from the legal standpoint, I think we have to minimize the harm that comes from these predatory behaviours."

Jack's life has improved dramatically since he's stopped seeing psychics, from his relationship with his children to his performance at work.

He's confident his addiction has been overcome and that, the next time something goes wrong, he will be able face it independently, uncertain of the future and simply doing the best he can.

Fraud is hard to prove, says Toronto police Det. Alan Spratt. It gets harder when belief systems become involved and shame keeps victims quiet.

Fraud is hard to prove, says Toronto police Det. Alan Spratt. It gets harder when belief systems become involved and shame keeps victims quiet. (Marcus Oleniuk/Toronto Star)

"You just let it go, and you start living your life," he says. "This has been a very tough lesson learned."

The Evil Eye

There's no one type of person who falls for these scams. Victims interviewed included men and women of all races and cultures, all income brackets and professions. What they had in common when they spent money on the scams was desperation.

All names have been changed.

Amal:

Amal, who spoke on condition of anonymity, is a 26-year-old sales professional from Toronto who began seeing a psychic when she was a teenager in 2007. She stopped five years later when she was a university student at York and the woman began demanding her OSAP money.

"My parents are from the Caribbean and we grew up around superstition. I grew up hearing about these things. I'm a very spiritual person and I do believe there are people who have gifts and can tap into things. People use it for good and people use it for bad."

"She just wanted money all the time to do all of these things and it didn't make sense. She talked about selling me $800 candles she would light and pray for me. I said, 'Are you insane?' "

Samantha:

Samantha, who also spoke on condition of anonymity, is a 30-something sales professional. Many in her Guyanese community believe in some form of black magic. Desperate to rekindle a relationship, Samantha turned to three different psychics and spent nearly $9,000 over five years beginning in 2007. Two psychics told her that she was cursed and that while the man she loved wanted to be with her, another woman wanted him. One asked for $1,700 to be paid in instalments. The other was more ambitious — she asked for $6,600.

"I was very desperate. I was so in love. I struggled and made the payments. They ask for money for candles and incense to remove the darkness around me. I would pay a couple of hundred dollars at a time."

Marian

Marian is a Toronto stockbroker who, between 2010 and 2012, was in seven car accidents, watched both of her children become severely ill, divorced her husband and lost her 13-year position at a major bank. When a Mississauga fortune teller told her she was cursed, her response was, "of course." She spent about $5,000 on six fortune tellers between 2008 and 2014.

A devout Roman Catholic, Marian eventually became convinced that all things "occult" were the cause of her problems. She swore off fortune telling, burned her tarot cards and booked a flight with her sister to Vatican City. She was looking for an exorcist.

One of the psychics offered Marian a $1,000 package of special bath salts, an amulet and candles to rid her of her curse.

"You're afraid of what's going to happen next," she says. "You live in fear. And, at that point, you look at how to rescue yourself."

Anthony

Anthony, a 30-year-old high school teacher, "wasted" $2,000 on a psychic after a breakup five years ago. What began with small fees for readings, then hundreds of dollars for prayer candles, quickly became a scene from a horror film and ended his visits.

"There was this girl I liked. Things fell apart and I wanted her back. He did a prayer thing over this water before I drank it and then told me to look up and gargle with it. I did what he told me. But when I spit on the piece of paper, there were all of these insects. It grossed me out completely. Centipedes and crawling bugs. I was just like, 'That didn't come out of me.' He said, 'Yes, it did.' His reaction was like I was going to die. He said I was cursed. When I wasn't looking, he obviously tossed these bugs onto the desk. Then he asked for money to lift the curse on me — $2,500. I never even got the girl back. I'm embarrassed to talk about it now."

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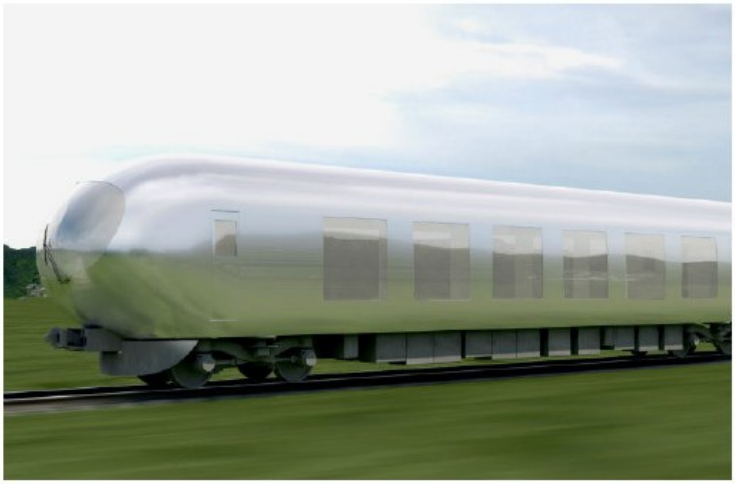
'Invisible' Train Blends Into the Countryside : DNews

Apr 4, 2016 01:12 PM ETby Tracy Staedter



The sleek bullet trains of Japan speed through the landscape in a blur. Starting in 2018, they'll be even more difficult to see.

A firm called the Seibu Group has commissioned renowned Japanese architect Kazuyo Sejima to redesign the exterior and interior of the company's Red Arrow commuter train.

The redesign is meant to commemorate the company's 100th anniversary, reports Dezeen.

An initial rendering from Sejima shows a train with rounded lines and a semi-reflective coating that acts like mirror.

According to Sejima, she designed the cars to be soft and blend into the landscape.

The award-winning architect has gained reputation for designing buildings, but she took on the train project because it was an opportunity to work with a object made to move through different environments, reports Fast Co Design.

For the inside of the train, Sejima envisions a relaxing, living-room type setting.

Only a limited number of express-route trains will feature Sejima's designs.

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This Creepy Park In Ireland Has Some Of The Most Disturbing And Chilling Statues On Earth

canyouactually.com

Can You Actually

October 16, 2015No Sleep

Located in Wicklow, Ireland, The Indian Sculpture Park in Victoria's Way is a creepy outdoor sculpture gallery like anything you've ever seen before. Even that's putting it lightly… it's pretty terrifying to say the least.

However, it does hold a deeper meaning…. Creator Victor Langheld established the park in 1989 after traveling to India in search of spiritual enlightenment. The garden was actually built to induce self-reflection, with each statues own meaning.

The Gate to Victoria's Way

JID1z6A

The entrance… yes that's what you think it is, except with teeth.

The serpent

7f7KcFc

Awakening or Birth of Consciousness

Awakening attempts to illustrate the purity of first experiences by showing the emergence of an infant who is first impacted by reality.

Dark Night of the 'Soul'

CtiO2em

A period of emptiness and despair that must first be traversed before arriving at contentment.

The Split Man

The Split Man illustrates how the inability to dedicate yourself creatively or spiritually to one goal can result in unhappiness and depression.

prpFVR2

EjjIn0B

hA4pPjl

The Ferryman's End

The Ferryman's End essentially represents being stuck in a rut – and the depression and sorrow that can result from this

Create or Die

Only through creating difference and variation that we can be 'touched' and ultimately satisfied

qXAL2Cs

gJ3iK6e

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K86dx89

staute

Was Jesus A Cannibal-Vampire? samharris.org

Poll: **Do you think Christ was a Christian-Zombie Cannibal-Vampire?**

Yes, obviously.

50%

Maybe. Could you repeat the question?

0%

Reverse-cannibal, maybe? After all, he did want his followers to eat him.

0%

Nah- I think he was just gay.

50%

Total Votes: **2**
You must be a logged-in member to vote

Was Jesus A Cannibal-Vampire?

gsmonks
Posted: 13 March 2016 08:33

I have a theory about that Jesus guy. I think he was teaching his followers to be cannibals with that communion stuff. “Eat my flesh. Drink my blood.” Maybe cannibal vampires.

There is strong evidence for this. Cannibals believe very similar things about eating other people.

I think Jesus Christ Almighty put that little nugget in there, knowing that “go forth and multiply” would lead to serious overpopulation one day.

So . . . time to unleash the Christian cannibal-vampires, like in the movie Life Force.

Maybe they’re zombies, too. That would be cool. Christian-zombie cannibal-vampires. Atheists save the world. Woo-hoo.

jdrnd
Posted: 13 March 2016 11:07

> **gsmonks - 13 March 2016 08:33 AM**
>
> There is strong evidence for this.

Agreed

Further marginalization of the Catholic Church and Girl Scout cookies

Joran van der Sloot appears to confess to Holloway murder

nypost.com

By Natalie Musumeci

March 17, 2016 2:35am

The chief suspect in the unsolved 2005 Aruba disappearance of Alabama teen Natalee Holloway appears to have made a shocking confession to an undercover reporter about having murdered her.

Dutch convicted killer Joran van der Sloot, who is in a Peru jail for the 2010 murder of a 22-year-old woman there, was captured on an undercover video admitting that he lied to the police about Holloway's death, RadarOnline.com reported Wednesday.

"I always lied to the police. I never told the truth," said a grinning van der Sloot in the video. He was speaking in Dutch about the Holloway case to his wife and an undercover reporter working for RadarOnline and the National Enquirer.

"Also, when I was younger, I never told everything. The police just never knew what they had to ask me," van der Sloot said.

When asked if he's talking about the Holloway case, van der Sloot replied, "Yes, this is also where I am guilty and I accept everything that I have done."

He added, "I think that was one of the worst police investigations that ever took place."

Van der Sloot was the last person to be seen with 18-year-old Holloway, who vanished on a high school trip to the Caribbean island.

Judas Burning in Mexico

La quema de Judas or The Judas burning in Mexico is a celebration held in *Sabado de Gloria* (Holy Saturday). Papier mache figures symbolizing Judas Iscariot stuffed with fireworks are exploded in Local Plazas in front of cheerful spectators.

The Judas exploded in public spaces can measure up to 5 meters while 30 cms ones can be found with a firework in their back to explode them "at home".

Judas Burning

The Celebration Origins

The burning of Judas is an Easter-time ritual held by Orthodox and Catholic communities. Effigies of Judas Iscariot are burned, hanged, flogged or exploded with fireworks. Once widely practiced across Europe, now it can be seen only in Greece, Portugal and Spain.

The Spaniards and Portuguese spread the tradition around their colonies and it is still celebrated in Mexico, Brazil, Venezuela, Ecuador, Uruguay, Chile and The Philippines.

In Mexico *La quema de Judas* dates from the beginning of the Spanish Colony when the Judas effigies were made with hay and rags and burned. Later as paper became available and the fireworks techniques arrived thanks to the Spanish commerce route from the Philippines the Judas were made out of cardboard, stuffed with fireworks and exploded.

After the Independence War the celebration lost its religious character and became a secular festivity. The Judas effigies were stuffed with candies, bread and cigarettes to attract the crowds into the business that sponsored the Judas.

The Judas was then depicted as a devil and identified with a corrupted official, or any character that would harm the people. In 1849 a new law stipulated that it was forbidden to relate a Judas effigy with any person by putting a name on it or dressing it in a certain way to be identified with a particular person.

In the end of the 19th century this celebration was held everywhere in Mexico. In the 1950' Pedro Linares, who created the tradition to burn Judas in the back of the Sonora market at La Merced, used to employ more than 300 helpers to make all the Judas he sold around the city but as time passed the demand became smaller.

Censorship has played a major role in the dwindling of this tradition; another reason has been

security measures regarding the fireworks. Nowadays most of the burnings of Judas are sponsored by artisans and local governments and are held in Mexico City and Estado de Mexico.

In Mexico City, Pedro Linares descendants continue to burn Judas in La Merced as a way to keep up with the tradition while in Santa Rosa Xochiac the whole neighborhood participates making gigantic Judas that are burnt in the main Plaza.

Alebrije Judas burning in Santa Rosa Xochiac

La quema the Judas Meaning

For some scholars the Judas burning is a scapegoating ritual but others see beyond that and consider that burning the traitor exorcizes evil, corruption, betrayal and even death purifying the soul of the spectators.

Judas burning in la merced

Politician judas made by Pedro Linares' son Miguel and wife Paula is burned in La Merced

The Judas Sculptures and Folk Art

By the end of the Revolution, traditional Judas were depicted as a devil with horns, often painted color red and were made by *cartoneros* (paper crafters) and sold in traditional markets but thanks to the great creativity and talent of two papier mache artists the craft evolved into an artistic expression that has been appreciated around the world by artists and art collectors.

Carmen Caballero Sevilla

Carmen Caballero made Judas figures her whole life and was known as Diego Rivera's Judas maker as he met her in the Abelardo Rodriguez Marquez and was captivated by her work; he invited her to his studio where she made for him, skeletons, Judas, charros, etc.

Her sculptures were depicted in Rivera painting *The painter's Studio*. Carmen's only remaining work can be seen at the Frida Kahlo, Diego Rivera and Dolores Olmedo museums.

Although her work was widely appreciated by Diego Rivera, Frida Kahlo, Rufino Tamayo and Henry Moore it had been forgotten until sculptor and curator Enriqueta Landgrave saw her sculptures and began investigating her life and work.

Pedro Linares

Pedro Linares is better known for being the creator of the alebrijes but before he invented the mythical creatures he used to make Judas and piñatas. He made the traditional devil Judas and later began crating skeleton and alebrije Judas sculptures.

Linares was an artist concerned with the preserving of traditions and although the alebrijes made him a celebrity he continued to make Judas and to burn them in his neighborhood.

His artistic tradition was passed to his descendants and they continue making Judas sculptures in all sizes and forms.

Priest judas sculpture created by Miguel Linares and family.

Linares family judas

Man charged after Kansas boy chokes on octopus

WICHITA, KS (WWBT) -

nbc12.com

Octopus (Source: Facebook)

Matthew Gallagher (Source: Sedgwick County Jail)

Wichita police say a 2-year-old boy is now in good condition after an octopus was found lodged in his throat.

The incident happened around 9:30 p.m. Tuesday in the 4900 block of East Waterman. Police say a 21-year-old mother returned home from work and found her 36-year-old boyfriend trying to do CPR on the 2-year-old boy. The boy wasn't breathing. EMS responded and transferred the boy in critical condition.

At the hospital, doctors found a small octopus has been lodged in the boy's throat. The octopus appeared to be for sushi according to police. The boy also had facial injuries.

The Wichita Police Department's Exploited and Missing Child Unit interviewed the mother's boyfriend. He was identified by police arrest records as Matthew Gallagher. Police say he was not able to explain why the boy had ended up that way. He is facing child abuse charges.

Kidnapping thrives despite clampdown - The Nation Nigeria

thenationonlineng.net

THE NATION
Truth in Defence of Freedom

Kidnapping thrives despite clampdown

Posted By: OKODILI NDIDI on: March 18, 2016In: SouthEastNo Comments
PrintEmail

The arrest of a prison official in Owerri, the Imo State capital, has fuelled suspicion that kidnap kingpins run their syndicates from behind bars, OKODILI NDIDI writes

Why does kidnapping boom in the region despite a security clampdown? Many abduction kingpins are in jail or awaiting trial, but the nefarious business continues to flourish nonetheless. Not too long ago, the Imo State police command, under the new Commissioner of Police, Mr. Taiwo Lakanu, arrested a sizeable number of suspected kidnappers who are awaiting trial at the Owerri Prisons.

Considered a major breakthrough was the arrest by the Department for State Security (DSS) of one of the most wanted trans-border kidnap suspects, Henry Chibueze, known as Vampire. The state Police Public Relations Officer, Mr. Andrew Enwerem said that in the last one month, the police have over 49 kidnap suspects in custody apart from those already charged to court.

Vampire's arrest was celebrated within government and security circles because it was assumed that kidnapping in the Southeast will drastically drop, if not end.

Not so. More people are still kidnapped on a daily basis in the zone with millions of naira extorted as ransom from families of victims, who are sometimes killed even after paying the ransom.

The reason for this, according to The Nation findings, is that imprisoned kidnap kingpins still plan and execute operations from their cells with the aid of wardens acting as go-between.

These criminal-minded prison officials are said provide the kidnappers with phones and sometimes take their messages directly to their members and assist them in collecting and depositing their shares of ransom money in banks.

Recently, a warden in Owerri Prisons, Agim Nnadozie, was arrested by members of the IG Special Squad for facilitating kidnap operations for Vampire and his gang.

A reliable security source, who pleaded anonymity, told The Nation that some of the kingpins were allowed prohibited privileges by corrupt wardens who are heavily compensated.

According to the source, some of them are allowed to visit their homes and socialise with their gang members at night, which give them the opportunity to regroup and plan the next operations.

The source said, “The big boys, as the kingpins are called in the prison, are still running their syndicates with the help of corrupt prison officials. The recent arrest has just confirmed that but more needs to be done because it is a very large network and by the time further investigations are carried out it will shock everybody”.

Another police source who also did not want to be mentioned said that, “it is frustrating that after what we go through to arrest the notorious kidnappers, prison officials still collaborate with them to continue with their nefarious activities behind walls.

“The courts, including lawyers and judges are not helping matters. They employ all tactics to free known and confessed kidnappers and there is little or nothing that the police can do about it because ours is to arrest and charge to court and what happens thereafter is little of our business”.

However the Controller of Prisons in Imo State, Mr. Isaiah Amaliri, who confirmed the arrest of one of his men in connection with aiding kidnappers, said that, “other security operatives are involved in the crime too it is not only Prison officials”.

Meanwhile decrying the situation the Imo State Commissioner of Police, Taiwo Lakanu, said, “It is worrisome that these criminal elements can now make calls in prisons and contact their gang members and even coordinate operations.

Qtown I Quincy, Illinois | King Of The Castle; The Mystery behind one Man’s Dream Part I

qtown.info

King Of The Castle; The Mystery behind one Man's Dream Part I

ByTravisonApril 7, 2009

Certain things come to mind when you mention the Villa Kathrine. Most people will be quick to say how it is Quincy's castle overlooking the river. Others will comment on how this structure looks nothing like a castle and begin to wonder if Quincy has ever read/seen King Arthur or Monty Python's search for the Holy Grail…now there's some castles. These are all valid points. Though the MOORISH castle (look it up castle naysayers) is a wonderful and unique structure, for me the most intriguing aspect of the Villa Kathrine revolves around the man that called it home. William "George" Metz was born on May 20, 1849 the Son of William and Anna Catherine Kientzle Metz. George's father William was very successful as a pharmacist , which enabled George to lead a very comfortable childhood. In 1873 George's father died and in 1897 George's mother died leaving him the sole heir to the family fortune. The death of George's mother was said to have affected George deeply. Upon her Death, he set off to tour Mediterranean Europe and Africa for the next two years of his life. I can only imagine the impact of such an epic journey to a man from the small town of Quincy.

It was during these two years abroad that the legend of the Villa Kathrine was born. Numerous tales circulated about George encountering a fair blue-eyed German girl for whom he fell deeply in love with. She and George were said to have explored the Mediterranean landscape falling in love with the architecture and the overall ambiance of that environment.

George returned to Quincy in 1899 with a vision in his to build a dwelling that paid homage to the buildings and mosques of the Muslim regions. I can only imagine the hushed whispers that surrounded the talk of George building this structure. A building so unique must certainly have created great rumors and talk throughout Quincy and beyond. George searched for an architect ambitious enough to build such a structure utilizing materials local to the area. Eventually George Behrensmeyer a young local architect was deemed the man for the job. 1900 saw the beginning of construction. A year later the construction was complete and named "The Villa Kathrine". This elaborate Moorish castle stood proudly on a bluff above the Mississippi evoking its shares of double takes by curious onlookers.

There is great controversy over to whom if anyone the Villa is name after. There are some who say that the Villa is named after George's mother whose middle name was Catherine. I and many others find is suspicious that the building is named "Kathrine" since his mother's middle name was spelled "Catherine". To even further question that point, if he were naming it after his mother, why choose her middle name? Perhaps she went by her middle name? I can't help but think naming the Villa after his mother's first name would be more…well, expected. The more romantic story is that on his 2 year travels George met woman whom he fell deeply in love with. This loves would not last sadly as it is said she would not return home to Quincy with him. George never married and though not a total recluse, he spent much of his time alone with the company of his dog Bingo, a Great Dane (sometimes referenced as a Mastiff).

Bingo was rumored to be the largest and finest example of the Great Dane Breed, weighing in at 215 lbs. Measuring close to 6ft from head to tail, Bingo was even rumored to be the largest dog in the country. Regardless of his giant stature, the dog was said to have a heart just as big, leading to him being a gentle giant always fond of greeting the neighborhood children and other dogs when Metz took him on walks. Bingo was purchased in 1900 and was George's only companion in the castle for the next 6 years. At one point an offer of $6,000 was made to Metz to sell Bingo, George refused it. Bingo was George's closest friend and constant companion. When Bingo became ill George watched helplessly as Bingo lost a month long battle with pleurisy, dying in 1906. A special casket was constructed and after a mournful service, Bingo was laid to rest on the highest point of the Villa grounds.

A lot of this information thus far is fairly well known. Most historical accounts echo these facts and stories. Many historical sources will go on to cover the Villa's demise and George's later years in Quincy. I'll get there…but during my research I have found more, much more. Through researching old newspaper articles I have discovered great, lesser-known stories that add some dimension to the character of George Metz. Stories that help profile how he was thought of in Quincy and how he interacted with the town. Stay tuned for Part II of "King of the Castle" to further uncover the mysteries of one man's dream.

9 Responses to "King Of The Castle; The Mystery behind one Man's Dream Part I"

1. Elizabeth says:
April 7, 2009 at 11:04 pm

Excellent stuff, my friend. I look forward to the next chapter.

2. Marc Hsays:
April 8, 2009 at 5:14 am

Fascinating. I am hungry for more…..

3. Nathaniel says:
April 10, 2009 at 8:37 am

Thanks for sharing this history. You and your readers may be interested to know that the Villa Kathrine will be recognized as a Local Landmark by the Quincy Preservation Commission at their annual Preservation Dinner on Thursday, May 7 at St. Rose of Lima Church at 1003 North 8th Street (another very interesting Quincy landmark). For additional information please contact Tom Fentem at 217-221-3663

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4. Robert says:
April 13, 2009 at 10:02 am

Very interesting read, I've heard an old tale that Bingo was buried with some jewelry, perhaps diamond collar? During your research have you come across anything to support this?

5. says:
April 13, 2009 at 5:07 pm

Robert, I've heard that as well. I think it is probably lore. There have also been mentions of people trying to dig up Bingo's remains to get rich quick. As far as I know it never happened. Then again, there's alot of things I don't know.

6. Renee says:
April 17, 2009 at 5:49 am

Where is George buried?

7. Travis says:
April 17, 2009 at 10:25 am

I believe he is Buried in Woodland Cemetery here in town. Haven't personally confirmed this yet, but it's on my short list.

8. Wendy says:

May 1, 2009 at 4:24 am

Travis, our group has been doing research on the Villa Katherine for the past three months and there is more to the story then meets the eye. However, we have been working closely with the Friends of the Castle and the Boards of the Villa Katherine. We have respectively requested a release of information form from the board because we respect the historical mystery that the Villa represents. Before you release more information to the world I would request that you think hard about the ethical responsibility you hold as a carrier of the torch of history for the Villa Katherine. One man's love built a monument to not only his love but for his love of Quincy. The Villa Katherine demands more respect than trifle historical gossip. Perhaps you have found what we have found, with that in mind, please show some respect. By the way, George's father's first name was actually Wilhelm, not William.

With regards,
Wendy Warren
AGS Representative
River Town Paranormal Society

9. karla says:
June 28, 2013 at 2:15 pm

I just came upon this article…..
I would love to know mpre!!!!!!! Did you ever write part two…..i went and toured today, i would love to know mpre ofthe history

‘Be ready’: New bra design conceals knife, pepper spray for protection

wtvr.com

Posted 6:59 pm, March 15, 2016, by Alix Bryan and Shelby Brown, Updated at 10:43am, March 17, 2016

RICHMOND, Va. – A scary encounter led a woman to develop a bra that can hold pepper spray and a knife.

Last April, Jennifer Cutrona was training for a marathon. Her run took her to a favorite wooded trail near her home in Texas.

Jennifer Cutrona invented Booby Trap Bras Cutrona believes women should prepare for the worst when they go out to run alone. The knife tucks away into the sheath.

Her earbuds were in, and she caught off guard when a man lurking in the woods jumped out to grab her.

She said all she could think of was getting away and back home to her two sons.

“If I were to be killed senselessly on a trail for somebody's thrill, how bad it would impact their world?!” Cutrona said.

Cutrona believes women should prepare for the worst when they go out to run alone.

Jennifer Cutrona invented Booby Trap Bras

After her assault, she invented and patented a new self-defense bra, called “Booby Trap Bras.”

The very day after her assault she sewed a sheath into her sports bra so she could carry a knife for protection.

She patented the bra – designed for activity -- which provides women a way to safely store a special knife or pepper spray which they can easily access if attacked. The "Just in Case Knife Bra" retails for $54.99 (knife sold on website separately) and the "Just in Case Pepper Spray Bra" retails for $49.99.

“It had to happen for me to move forward,” Cutrona said. “I was excited that I got away, but I know a lot of women aren't that lucky.”

Her message of safety and empowerment is something Cindy Andrews appreciates. She

Cutrona believes women should prepare for the worst when they go out to run alone.

loves to walk with her kids in the park and worries about them when she's not around.

“Because you never know, want to trust everybody but can't anymore,” Andrew said.

That’s what Cutrona and her mother Teresa hope more women will take away from her story.

“It wasn't done out of fear, to live in fear, it was done just to be prepared just in case.”

The pepper spray has a blue dye added to it, to help police detect the attacker.

Within three months of her design, Cutrona began shipping orders.

You can find them on her website, here.

Kuru (disease)

Not to be confused with Koro (medicine).

Kuru	
Classification and external resources	
Specialty	Neurology
ICD-10	A81.8
ICD-9-CM	046.0
OMIM	245300
DiseasesDB	31861
MedlinePlus	001379
MeSH	D007729

Kuru is an incurable degenerative neurological disorder endemic to tribal regions of Papua New Guinea. It is a type of transmissible spongiform encephalopathy, caused by a prion found in humans.[1]

The term "kuru" derives from the Fore word "kuria/guria" ("to shake"),[2] a reference to the body tremors that are a classic symptom of the disease; it is also known among the Fore as the "laughing sickness" due to the pathologic bursts of laughter people would display when afflicted with the disease. It is now widely accepted that kuru was transmitted among members of the Fore tribe of Papua New Guinea via funerary cannibalism.[3]

Signs and symptoms

Kuru causes physiological, as well as neurological effects that ultimately lead to death. It was endemic among the Fore tribe of Papua New Guinea and was confined to the Fore population and those nearby populations with whom they intermarried. It is characterized by truncal ataxia, preceded by headaches, joint pains, and shaking of the limbs. Trembling is present in almost all patients with this transmissible spongiform encephalopathy; kuru is also known as "shiver".[4]

The preclinical or asymptomatic phase, also called the incubation period, lasts between possibly 5 to 20 years following initial exposure. The clinical stage lasts an average of 12 months.[5]

The symptoms of kuru are divided into three specific stages. The first, ambulant stage, exhibits unsteady stance and gait, decreased muscle control, tremors, deterioration of

speech, and dysarthria (slurred speech). In the second, sedentary stage, the patient is incapable of walking without support and suffers ataxia (loss of muscle coordination) and severe tremors. Furthermore, the victim is emotionally unstable and depressed, yet has uncontrolled sporadic laughter. Interestingly, the tendon reflexes are still normal at this point.[4]

In the final, terminal stage, the patient is incapable of sitting without support, suffers severe ataxia (no muscle coordination), is unable to speak, is incontinent (unable to restrain natural discharges/evacuations of urine or faeces), has dysphagia (difficulty swallowing), is unresponsive to his or her surroundings, and acquires ulcerations (sores with pus and necrosis). An infected person usually dies within three months to two years after the first symptoms, often because of pneumonia or pressure sore infection.[4]

Causes

Those affected are usually people who follow the practice of family mortuary cannibalism.[6] In some parts of Papua New Guinea, bodies of those who died from kuru were dismembered to feast on the internal organs. "Often, they would feed morsels of brain to young children and elderly relatives."[6]

Kuru is believed to be caused by prions and is related to Creutzfeldt–Jakob disease (CJD).[7] Although it is considered a transmissible prion disease, some evidence shows the origin of the outbreak was due to eating a human (or a corpse) with sporadic CJD, thus implying a common pathophysiology.[1]

Transmission

In 1961, Australian Michael Alpers conducted extensive field studies among the Fore accompanied by anthropologist Shirley Lindenbaum.[8] Their historical research suggested the epidemic may have originated around 1900 from a single individual who lived on the edge of Fore territory and who is thought to have spontaneously developed some form of CJD.[9] Alpers and Lindenbaum's research conclusively demonstrated that kuru spread easily and rapidly in the Fore people due to their endocannibalistic funeral practices, in which relatives consumed the bodies of the deceased to return the "life force" of the deceased to the hamlet, a Fore societal subunit.[10] Corpses of family members were often buried for days then exhumed once the corpses were infested with maggots at which point the corpse would be dismembered and served with the maggots as a side dish.[11]

The dysmorphism evident in the infection rates — kuru was eight to nine times more prevalent in women and children than in men at its peak — is because Fore men considered consuming human flesh to weaken them in times of conflict or battle, while the women and children were more apt to eat the bodies of the deceased, including the brain, where the prion particles were particularly concentrated. Also, the strong possibility exists that it was passed on to women and children more easily because they took on the task of cleaning relatives after death and may have had open sores and cuts on their hands.[2]

Although ingestion of the prion particles can lead to the disease,[12] a high degree of

transmission occurred if the prion particles could reach the subcutaneous tissue. With elimination of cannibalism because of Australian colonial law enforcement and the local Christian missionaries' efforts, Alpers' research showed that kuru was already declining among the Fore by the mid-1960s. However, the mean incubation period of the disease is 14 years, and cases were reported with latencies of 40 years or more for those who were most genetically resilient, continuing to appear for several more decades. The last sufferer died in 2005.[8]

Immunity

This section is **outdated**. Please update this article to reflect recent events or newly available information. *(May 2014)*

Simon Mead of University College London, and others, showed in their genetic and clinical assessment that people who survived the epidemic in Papua New Guinea were carriers of a prion-resistant genetic variant of prion protein G127V.[13][14] Further implications of the discovery, including evidence for rapid natural selection of populations, are being discussed.[15]

History

This section **needs additional citations for verification**. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. *(August 2012)*

Kuru was first noted in the Fore tribes of the eastern highland and lowland provinces of Papua New Guinea as Australian administrators explored the area in 1953–1959. Kuru (Keru) was reported by W. T. Brown in Kainantu Patrol Report No 8 of 1953/54 (13 January 1954 - 20 February 1954). "The first sign of impending death is a general debility which is followed by general weakness and inability to stand. The victim retires to her house. She is able to take a little nourishment but suffers from violent shivering. The next stage is that the victim lies down in the house and cannot take nourishment, and death eventually ensues." The same reports described the cannibalism practiced by the Fore people. In the late 1950s, the full extent of the disease was realized, after it had reached large infection rates in the South Fore of the Okapa Subdistrict, though the agent was unknown.

Awande Hospital was built in 1961 in the eastern highlands to accommodate kuru patients and research. Kuru was first noted in 1952-1953 by anthropologists Ronald Berndt and Catherine Berndt among the Fore, Yate, and Usanufa people. Charles O. Pfarr, Lutheran Medical Services, was brought to the area by tribal persons and reported the disease to Australian authorities. Vincent Zigas, District Medical Officer, began observation. Blood specimens and brain tissue were sent to Melbourne.

In 1957, Daniel Carleton Gajdusek of the National Institute of Health joined Zigas at the research center. Sister Eva Hasselbusch of Germany joined the hospital in 1959 to take care of the patients. Sister Maria Horn of Germany was the first trained sister to work with the doctors to study the disease. By 1968, the hospital ceased to function as a kuru hospital and

was closed (1886-1986, the Lutheran Church in Papua New Guinea by Herwig Wagner and Hermann Reiner).

The disease was researched by Gajdusek as part of an international collaboration with Australian Michael Alpers.[16] In the mid-1960s, Alpers collected *post mortem* brain tissue samples from an 11-year-old Fore girl, Kigea, who had died of kuru. He took these samples to Gajdusek in the USA, who then injected two chimpanzees with the infected material. Within two years, one of the chimps, Daisy, had developed kuru, demonstrating that the unknown disease factor was transmitted through infected biomaterial and that it was capable of crossing the species barrier to other primates.

Subsequently, E. J. Field spent large parts of the late 1960s and early 1970s in New Guinea investigating the disease,[17] connecting it to scrapie and multiple sclerosis.[18] He noted similarities in the diseases interactions with glial cells, including the critical observation that the infectious process may depend on structural rearrangement of the host's molecules.[19] This was an early observation of what was to later become the prion hypothesis.[20]

In 1976, Gajdusek, along with Baruch S. Blumberg, was awarded the Nobel Prize in Physiology or Medicine,[21] in part for showing that kuru was transmissible to chimpanzees. This was the first time this group of encephalopathies had been demonstrated to be infectious, so was a major step forward in their investigation. As kuru is the only epidemic of human prion disease in known human history, it has provided important insights into Creutzfeldt–Jakob disease (CJD) in humans and bovine spongiform encephalopathy in cattle.

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Prion diseases & transmissible spongiform encephalopathy (A81, 046)

inherited/PRNP:	• fCJD • Gerstmann–Sträussler–Scheinker syndrome • Fatal familial insomnia
sporadic:	• sCJD
acquired/ transmissible:	• **Kuru** • vCJD
	• Bovine spongiform encephalopathy • Scrapie

Prion diseases in other animals

- Chronic wasting disease
- Transmissible mink encephalopathy
- Feline spongiform encephalopathy
- Exotic ungulate encephalopathy

Kuru | definition of kuru by Medical dictionary
http://medical-dictionary.thefreedictionary.com/kuru

kuru

Also found in: Dictionary, Thesaurus, Encyclopedia, Wikipedia.
Related to kuru: Fatal familial insomnia, Gerstmann-Straussler-Scheinker syndrome

prion

[pri´on]
any of several pathogenic, transmissible forms of the core of prion protein that cause a group of degenerative diseases of the nervous system known as prion diseases. Prions have a structure different from that of normal prion protein, lack detectable nucleic acid, and do not elicit an immune response.
prion disease any of a group of fatal degenerative diseases of the nervous system caused by abnormalities in the metabolism of prion protein. These diseases are unique in that they may be transmitted genetically as an autosomal dominant trait, or by infection with abnormal forms of the protein (prions). Inherited forms result from mutations in the gene that codes for prion protein; such mutations may also occur sporadically. Hereditary forms include some forms of Creutzfeldt-Jakob disease, Gerstmann-Sträussler syndrome, and fatal familial insomnia. Infectious forms of the disease result from ingestion of infected tissue or the introduction of infected tissue into the body (kuru and some forms of Creutzfeldt-Jakob disease). The latter has occasionally occurred during surgical procedures; it has also occurred as the result of injection of human growth hormone prepared from infected pituitary glands. Prion diseases also occur in animals. Called also transmissible neurodegenerative disease and subacute spongiform or transmissible spongiform encephalopathy.

ku·ru

(kū'rū), [MIM*245300]
A progressive fatal spongiform encephalopathy characterized by ataxia, tremors, lack of coordination, and death. Pathologic lesions in the brain include neuronal loss, astrocytosis, and status spongiosus. Found only in the Fore people in the highlands of New Guinea and transmitted through ritual cannibalism. It was initially attributed to a "slow virus" now known to be caused by prions. See: prion.
[native dialect, to shiver from fear or cold]

kuru

/ku·ru/ (koo´roo) an infectious form of prion disease with a long incubation period found only in New Guinea and thought to be associated with ritual cannibalism.

kuru

(ko͡or′o͞o)
n.
A fatal degenerative disease of the brain caused by a prion, formerly found among certain peoples of New Guinea and transmitted by the consumption of human flesh during mortuary rites.

kuru

[ko͞o′ro͞o]
Etymology: New Guinea, trembling with fear
a slow, progressive, fatal infection of the central nervous system that was endemic to natives of the New Guinea highlands. The incubation period could be 30 or more years, but death usually occurred within months of the onset of symptoms. It was characterized by ataxia and decreased coordination progressing to paralysis, dementia, slurring of speech, and visual disturbances. Disease was transmitted by ritual cannibalism of brain tissue during funeral rites. No new cases have been recorded since cessation of the cannibalism. This disease is a model for prion diseases such as BSE and variant CJD.

A subacute spongiform encephalopathy, caused by a prion which, in its heyday, killed 90% of women in the once cannibalistic Fore tribe of New Guinea—women were most affected as they prepared and ate infected brains

ku·ru

(kū'rū)
A progressive, fatal form of spongiform encephalopathy, endemic in New Guinea and caused by prions. Transmission is believed to occur through ritual cannibalism.
See: prion
[native dialect, to shiver from fear or cold]

kuru

A slow, fatal spongiform encephalopathy that appeared to be limited to natives of the highlands of Papua New Guinea among whom it was spread by the practice of eating the brains of dead relatives. The disease is caused by a PRION, apparently, transmitted through skin abrasions during the preparation of the meal. This explained why kuru affected the women only. The prion is resistant to most of the normal methods of sterilization. The condition features headache, aching joints and limbs, progressive inability to walk and, later,

even to sit up, inability to speak and to swallow, sometimes DEMENTIA and eventual death. Research on the Fore tribe in Papua, published in 2006, suggests that the incubation period of vCJD, while averaging 12 years, could be as long as 50 years. See also CREUTZFELDT-JAKOB DISEASE and BOVINE SPONGIFORM ENCEPHALOPATHY.
Collins Dictionary of Medicine © Robert M. Youngson 2004, 2005

Kuru,

New Guinean word meaning "trembling with fear."
Kuru disease - fatal neurologic disease which existed in Fore tribe in New Guinea, perpetuated by cannibalism until the practice was abolished.
Medical Eponyms © Farlex 2012

kuru

a chronic, progressive, uniformly fatal central nervous system prion disease of humans probably resembling the scrapie agent of sheep, and transmissible to nonhuman primates; seen only in the Fore and neighboring peoples of New Guinea. Believed to be transmitted by cannibalism.
Saunders Comprehensive Veterinary Dictionary, 3 ed. © 2007 Elsevier, Inc. All rights reserved

College goes on lockdown after light saber mistaken for gun

yahoo.com

Retrieved March 16th 2016 9:14pm PST USA

11 hours ago

EAST FARMINGDALE, N.Y. (AP) — A New York college that went on lockdown over a report of a gun on campus says the weapon turned out to be a light saber.

Students and staff members at Farmingdale State College on Long Island were told to shelter in place Wednesday while police investigated a report that someone was assembling a rifle in a school parking lot.

Associated Press

College spokeswoman Kathryn Coley says the rifle was actually a "Star Wars" toy.

Farmingdale State is part of the State University of New York system. It has about 8,700 students.

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This story has been corrected to show the lockdown was Wednesday, not Tuesday.

Yahoo - ABC News Network

British Archaeology, no 40, December 1998: Regions archaeologyuk.org

http://www.archaeologyuk.org/ba/ba40/ba40regs.html
Retrieved March 9th 2016 6:32pm PST USA

BRITISH Archaeology

BRITISH ARCHAEOLOGY MAGAZINE LOGO

ISSN 1357-4442 **Editor: Simon Denison**

Issue no 40, December 1998

Limits of Viking influence in Wales

Wales experienced sporadic raids, a few settlers and trade, writes ***Mark Redknap***

Historical sources record a series of terrifying attacks by Viking marauders on the coasts of Britain, France, and Ireland from the last decade of the 8th century. Wales also suffered raids, but to judge from the Welsh annals, Welsh armies avoided yielding large tracts of land to the newcomers.

Archaeology seems broadly to confirm that the Vikings failed to colonise Wales to any significant extent. Recent excavations at Llanbedrgoch on Anglesey have produced evidence of cultural and trading links with the Viking world - and possible later Viking settlement. One or two other places have been claimed as sites of Viking occupation, while a few Viking burials and hoards around the coastline, and increasing numbers of stray Viking finds, suggest occasional contact. But there is little else.

The first recorded raid on Wales was in 852, and sporadic incursions occurred until about 919. Rhodri Mawr (Rhodri the Great), ruler of Gwynedd from 844-77/8, led the initial resistance, his successes being noted in Ireland and at the court of Charles the Bald at Liège. In 903 Dublin Vikings led by Ingimund came to Anglesey after expulsion from Ireland. Expelled again by the Welsh, they sailed east to Chester, which marked an important development in the settlement of North-West England.

The second phase of raiding started about 950, following the death of Hywel Dda, king of Gwynedd and Deheubarth (South-West Wales). There were numerous raids on the coastal lowlands, and in particular on religious centres, such as Penmon and Caer Gybi (Anglesey), Clynnog Fawr (Caernarfonshire), Tywyn (Merionethshire), St David's, which was attacked 11 times between 967 and 1091, and St Dogmaels (Pembrokeshire), Llanbadarn Fawr (Cardiganshire), Llantwit Major and Llancarfan (Glamorgan). However, in comparison with the fate of churches in Ireland, Wales appears to have suffered lightly, which may in part be a reflection of poorer documentary records. Following another relatively peaceful period, a third phase of raiding commenced during the second half of the 11th century, linked to events leading up to the Norman Conquest.

At times, the Welsh and West Saxons co-operated against the Vikings. During the 890s, a large Viking army landed in England and, with reinforcements from the Danelaw, ravaged Mercia and approached the Welsh border. A West Saxon force overtook them and won a victory at Buttington in 893 - a disputed site but possibly the village of that name near Welshpool. According to the Saxon *Chronicle of AEthelweard*, the Saxons were supported by `some portion of the Welsh people'. Again in 914, a Viking fleet from Brittany ravaged the coast of South Wales and penetrated the Wye Valley, capturing the bishop of Llandaff, Cyfeiliog. According to the *Anglo-Saxon Chronicle*, it was Edward the Elder of Wessex who paid £40 ransom for him. Repulsed by the combined garrison forces of Hereford and Gloucester, the Vikings eventually fled to Steep Holm in the Bristol Channel, where many died of hunger. The Norse language has made a negligible impact on Welsh - a fact the chronicler Gerald of Wales noticed in the 1180s. Place-names also suggest minimal Viking settlement. Some prominent coastal features, used as

navigational points, were given Scandinavian names. There are also some Scandinavian-style settlement names combined with personal names, though these probably reflect settlement after the Norman Conquest, as may some place-names derived from English bearing Scandinavian forenames. These cluster in Pembrokeshire, with outliers in Flintshire and South-East Wales.

Archaeology has provided only fleeting glimpses of a Scandinavian presence. Decorated stonework with Norse influence is rare, but includes a hogback at the pre-Norman church at Llanddewiaberarth, Cardiganshire (the only example of this Northumbrian form of monument identified in Wales), and Norse influence in the designs on some crosses, such as those at Penmon and Maen Achwyfan, near Dyserth in Flintshire.

Isolated finds are equally tantalising, such as a polychrome glass bead from the hillfort of Hen Gastell, at Briton Ferry near Swansea, an 11th century mount from Llanelen, Gower, and a Scandinavian ringed pin from the foreshore at Portskewett, Monmouthshire. A small Viking-age hoard of English coins was found in 1845 near the cathedral at Bangor, possibly representing a burial for safekeeping at a time of insecurity during the 960s. Viking silver hoards include a set of pristine armlets from Red Wharf Bay on Anglesey, and a Scandinavian coin hoard (which included some Arabic coins) buried at Bangor in about 925. Whether these hoards were loot, savings or capital intended for trading is not clear.

There are no Viking cemeteries known in Wales, but the sites of at least four possible 9th/10th century Scandinavian burials have been proposed, though they were not scientifically excavated. One, possibly 10th century and in a Christian cemetery at Caerwent, is interesting because it implies some form of assimilation. By contrast, the lone man buried on the beach near Llanbedrgoch with a bone comb was perhaps a Viking who had remained a pagan - either a settler who had chosen not to adopt Christianity or a trader, buried within sight of the sea, who happened to die during an expedition to Anglesey. The hunt for Viking settlements in Wales has been fascinating. Anglesey is probably one of the best places to look, as its geographical position brought it into the Hiberno-Norse world, lying a comfortable sailing distance from the Wirral, Man and Dublin. There are, in fact, also documentary references to a few high-status individuals who settled in Anglesey from Dublin.

One interesting site is the small coastal promontory fort at Castell, Porth Trefadog, which has been excavated by the Gwynedd Archaeological Trust. The site bears a similarity to fortified Viking sites on Man, and has been associated by the Trust with 11th/12th century links between the kings of Gwynedd and the Vikings of Dublin and Man.

At Llanbedrgoch near Red Wharf Bay, excavations that I have directed for the National Museums & Galleries of Wales have allowed us to follow the development of a 7th century native settlement into a 10th century fortified centre, which perhaps served as the hub of a larger group of open, undefended settlements and has produced several examples of Norse culture. Whether this represents the adoption of Viking culture by native Welsh, or a Viking take-over of a native settlement, remains to be seen - but the possible Viking burial on the beach nearby, as well as a number of other non-Christian burials outside the settlement's walls which have not yet been dated, may suggest the latter (see *BA*, April 1998, February 1997 and December 1995).

At some point in the 9th century, the enclosure bank was upgraded into a defence system with a wall wide enough for a wall walk. The dramatic rebuilding coincides with unsettled times, and the imposing wall suggests the possession of considerable wealth - both to build and defend. The apogee of this settlement occurred in the second half of the 9th and during the 10th century, when the interior contained rectangular long-houses and halls. Evidence has been found for craft production, such as bronze casting, antler and leather working. These developments must be linked to changes in the political and economic fortunes of the area and contact with the trading networks of the Hiberno-Norse world. Some objects from the site bear the mark of the Hiberno-Norse style, such as hacksilver, merchants' weights, ringed pins and buckles.

The displacement of Viking leaders from Ireland in the early 10th century had repercussions around the

Irish Sea, so that by the middle of the century its shores had become in some respects a single `Scandinavian' community of taste and culture. The extent of Viking political presence in Wales is more problematic. There is no evidence for an equivalent to the Scandinavian kingdom of Dublin, but some leaders had strong Welsh connections, and some (such as Olaf in the early 11th century) may have ruled in Anglesey and mainland Gwynedd for a period. The historian Wendy Davies has argued for Scandinavian political control and hegemony over North-West Wales, including Anglesey, in the later 10th century, although this remains highly controversial.

The archaeological evidence from North Wales thus suggests the existance of pockets of strong contact between the Welsh and Vikings of Dublin and Man, with the adoption of some Viking fashions. Some of the isolated burials, finds and Norse funerary sculpture may even suggest occasional intermarriage and individual Viking settlement. It remains to be seen if the same pattern holds for other parts of Wales.

Dr Mark Redknap is a medieval archaeologist at the National Museums & Galleries of Wales

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Long-Lost U.S. Navy Ship Discovered Off California Coast

scientificamerican.com

REUTERS

Reuters

Ninety-five years ago, World War I era tug vanished with 56 crew members aboard

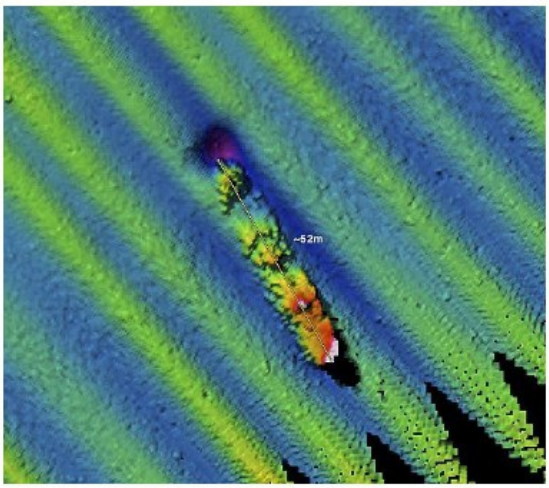
- March 24, 2016

By Ian Simpson

WASHINGTON, March 23 (Reuters) - A U.S. Navy tug missing since 1921 has been discovered sunk off San Francisco, officials said on Wednesday, solving a nearly century-old maritime mystery.

The wreck of the USS Conestoga was found near one of the Farallones Islands about 30 miles (50 km) west of San Francisco, the National Oceanic and Atmospheric Administration and the Navy said in a statement.

"After nearly a century of ambiguity and a profound sense of loss, the Conestoga's disappearance no longer is a mystery," said NOAA Deputy Administrator Manson Brown.



The ocean-going tug left San Francisco on March 25, 1921, bound for American Samoa via Hawaii with 56 officers and sailors aboard. It was never heard from again, and its disappearance triggered an air and sea search and gripped newspapers across the United States.

The Navy declared Conestoga and its crew lost in June 1921. It was the last Navy ship to be lost without a trace in peacetime, the statement said.

Unraveling the mystery began in 2009, when NOAA found an uncharted likely shipwreck in 189 feet (57.6 meters) of water about three miles (five km) off Southeast Farallon Island, in the Greater Farallones National Marine Sanctuary.

The agency began an investigation in September 2014 and the ship was identified in October 2015.

Weather logs show that around the time of Conestoga's departure, the wind in San Francisco's Golden Gate area rose to 40 miles per hour (64 km per hour) and the seas were

rough with high waves, the statement said.

A garbled radio transmission from Conestoga relayed by a ship said the tug was "battling a storm and that the barge she was towing had been torn adrift by heavy seas."

Investigators believe that the Conestoga sank as it tried to reach a protected cove on Southeast Farallon Island.

Underwater videos show the wreck lying on the seabed and largely intact. The wood deck and other upper features have collapsed into the hull due to corrosion and age, the statement said.

Marine growth covers the exterior. No human remains have been found.

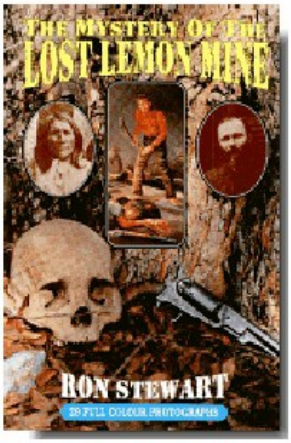
The Lost Lemon Mine Mystery - Canada History and Mysteries

Canada History and Mysteries

Somewhere in south-western Alberta, in the Crowsnest Pass, close by Coleman (according to some), in The Lost Lemmon Mine, it is said, is a gold vein worth millions.

All you have to do is find it, ***and get past the curse!*** If you see a dead man with an axe in his head, you may be close!

It was back in 1870 or so, when a group of prospectors came into Canada, from Montana, to search for gold along the North Saskatchewan River. Two of their number, Lemon and Blackjack, decided to strike out on their own, and left the group to explore the southwestern foothills of Alberta.



Lost Lemon Mine Mystery

The two adventurers followed up the river spotting small pieces of gold. In an article published in the *Alberta Folklore Quarterly* in 1946, Senator Dan Riley, who was Mayor of the town of High River in 1906, wrote an account of the find this way:

"*Blackjack and Lemon found likely showings of gold in the river. Following the mountain stream upwards toward the headwaters they discovered rich diggings from grass roots to bedrock. They sank two pits and, while bringing their cayuses in from the picket line, they accidentally discovered the ledge from which the gold came…*"**(Note: A *cayuse* is a small native range horse used to carry gear)**

Lemon and Blackjack were rich!

But all was not happy in gold country. Senator Riley continued:

"In camp that night the two prospectors got into an argument as to whether they should return in the spring or camp right there. After they had bedded down for the night, Lemon stealthily crawled out of his blankets, seized an axe and split the head of his sleeping partner. Overwhelmed with panic when he realized the enormity of his crime, Lemon built a huge fire and, with his gun beneath his arm, strode to and fro like a caged beast till dawn."

It was rumored that some Blackfoot Indians witnessed the slaughter and reported it to their Chief, who, in turn, put a curse on the area of the deed. In a cruel turn, the Blackfoot were blamed for the murder rather than Lemon.

Shortly after the murder a robust trapper named John McDougall was dispatched to bury the body of Blackjack. Later, McDougall was hired to lead a party back to the mine area. On his way to meet the group of miners that hired him, he stopped at Fort Kipp, Montana and drank himself to death. (Could it be the curse?)

Lafayette French, a prospector who initially funded Lemon and Blackjack, also went looking for the mine. It is possible that he succeeded as he wrote to a friend stating that he had found the mine. Unfortunately French was killed when a cabin in which he was staying burned to the ground. He did not live long enough to share the secret of the mine's location. (The curse strikes again?)

Even Lemon, who you would assume knew the location of the mine, had trouble. His was the anxiety he felt and exhibited when came close to the location of his evil deed.

Did Lemon and Blackjack actually find gold in Alberta. Geologists will tell you that the chances of the

story being true are remote. Gold deposits are generally associated with volcanic activity, which is why BC is filled with gold while Alberta is not. Did Lemon and Blackfoot steal the gold from other miners? Did they have any gold at all?

Just to make the soup a little murkier, in 1988, Ron Stewart, a geological technician with the University of Alberta, and later author of the book "Goldrush, The Search for the Lost Lemon Mine", announced that he had found traces of gold in the Crowsnest Volcanics formation and a mini gold rush was on. The newspapers were full of reports that at long last the mystery of the Lemon Mine had been solved. However the gold found was in such poor concentration in the ore that it was uneconomical to recover. This would have been at odds with what Lemon reported as their find.

Fred Kuhn, and his wife, both of Winnipeg, spend 5 weeks per year looking for the Lost Mine. But Fred states that even if he finds it, it will remain lost! He stated in an interview:

"*I might go up and get the odd nugget or two…but as far as I'm concerned, there's more appeal in looking for it then probably finding it*".

Seems that the ***Lost Lemon Mine*** will remain a **Mystery of Canada**!

Below is a Google Map of Coleman, Alberta. Happy hunting, but watch out for the **CURSE!**

X does not necessarily mark the spot!

Lost Lemon Mine Map

Description
Somewhere in south-western Alberta, in the Crowsnest Pass, close by Coleman (according to some), in The Lost Lemmon Mine, it is said, is a gold vein worth millions.
Author
The Lost Lemon Mine Mystery was last modified: February 3rd, 2016 by Bruce Ricketts

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Louis Riel – Hero or Traitor - Canada History and Mysteries

mysteriesofcanada.com

Where does one begin writing about **Louis Riel** and how does one encapsulate his life, accomplishments and his mistakes. Mysteries of Canada is not intended as a singular source of reference for any one subject. Our intent is to pique your imagination and your interest in a subject so that you will want to read more.

So it is with the story of Louis Riel. There is so much which needs to be left out to make this story fit the site. We can only urge you to investigate and come to your own conclusion. Louis Riel was born October 22, 1844 on a farmstead at the juncture of the Red and Seine rivers, present day Winnipeg. He was hanged as a traitor on November 16, 1885. During those 41 years he would help found two Canadian Provinces. He also helped find identity for the Métis people and shake up the status quo of Canada.

Louis Riel Traitor or Hero

Louis Riel was branded a traitor to Canada – but he was no traitor. He was a patriot who stood up for his people and his beliefs. He was also a victim of prevailing prejudices of his time.

In November of 1869 Riel, as a leader of the Métis people and the territory of Red River, spearheaded the writing of a List of Rights preceding the entry of Manitoba into confederation. These rights were not the musings of a revolutionary – but rather that of a democrat. Understand that when the French-speakers (as they were called) and the French-speaking Métis were very much in the majority in the Territory.

In part, the List of Rights included:

- That the people have the right to elect their own legislature.
- That all sheriffs, magistrates, constable, school commissioners, etc. be elected by the people.
- That English and French were to be commonly used by the government.
- That all documents and Acts of the legislature be published in English and French.
- That (the Territory) have a fair and full representation in the Canadian Parliament.
- That all privileges, customs and usage existing at the time of the transfer be respected.

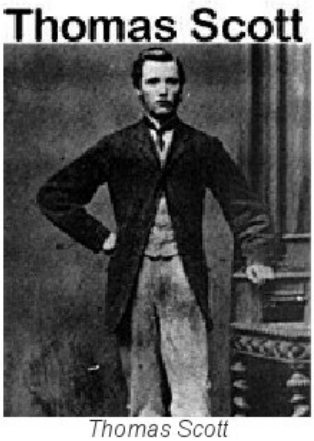
There was, at this time, in the territory, however, a group of transplanted Loyalists who saw this list as evidence of sedition. And they had the ear of the Government of Canada. The Government procrastinated on accepting the List of Rights.

In frustration at the lack of action from Canada and in response to a transfer of the territory from Hudson's Bay Company, he established a provisional government to fill a perceived governance void.

Part of the reason for the Provisional Government was a response to pressures from the United States for the territory to become part of the Union. Riel fought against the Americans and helped bring, what was to be later called, Manitoba into confederation with Canada.

However good and well-intentioned the Provisional Government was, it was seen as a revolution by the Government of Canada.

It was also seen as thus to a group of Orangemen originally from Upper Canada. A group of these men took their revenge on Riel and his Provisional Government by trying to overthrow it.



Thomas Scott

Thomas Scott, a violent and racist man and one of the persons attempting the overthrow, was caught and charged with treason. After a lengthy trial (which seems to have been more democratic than Riel's own trial!) Scott was found guilty and executed by a firing squad.

For his part in the creation of the Provisional Government (and partly for the death of Scott), Riel was branded a traitor himself. He was promised an amnesty by the Prime Minister of Canada but it never came. In 1875 he was banished to the US for five years.

Banishment was not easy on Riel. Cut off from his country and his people he lapsed into deep states of depression mixed with states of utter euphoria. He began to talk about encounters with the "Divine Spirit" and believing himself to be a prophet of the New World. He was smuggled by friends across the border and on March 6, 1876, he was committed to an asylum in Quebec.

Some say that Louis Riel was suffering delusions. Some say that he was acting crazy for his own purposes. Whatever the truth, he was treated as insane for almost two years and finally released January 29, 1878.

In June 1883, Riel decided to return to Manitoba. Finding only menial work and an uncomfortable environment, he uprooted his family and moved to Battoche, Saskatchewan. In Battoche he was greeted as a hero by the Métis who had relocated to the area from Winnipeg when immigration from the east had made them a minority.

The Prime Minister of the day was John A. MacDonald. He was not considered a good friend of the people of the prairies. There was even secession talk. The idea of the West forming a new country with Manitoba, the North West Territories and British Columbia was a big topic of the day. Combine this with the widespread starvation and scurvy epidemic which affected the west in 1883 – 84 and you just knew that something was going to happen. And John A. didn't help matters any when, in response to the pleas for food, he sent in more police.

On March 5, 1885, Riel met with 10 other Métis and swore an oath to: "Save our country from a wicked government by taking up arms, if necessary." It all went downhill from here.

It all seemed to boil to a head at a place called Duck Lake. Here some of Riel's compatriots, but not Riel, had a confrontation with the local constabulary. A number of police were killed and captured.

Louis-Riel-Gravestone

On March 29, the Stoney Indians shot and killed a government teacher who refused to give them food for their starving tribe. On March 30, the Cree, similarly hungry and frustrated, sacked the fort at Battleford. On April 2, nine whites were killed by Indians during an attack on Fort Pitt.

In all this he was seen by the Métis and the Indians as the "spiritual leader". The government of Canada, on the contrary, saw him as a trouble maker, a zealot and a traitor.

By May 15, it was all over. The armies and police of Canada had put down the revolt and a shoeless Louis Riel surrendered his freedom to the police. He was transferred to Regina and charged with high treason.

In a trial which lasted two weeks he was found guilty. His lawyers appealed of course but to no avail. His fate was sealed.

November 16, 1885 at around 8:30 AM. Louis was led to the gallows, the trap door snapped open, and Riel was into the history books.

Was Louis Riel a hero and a martyr or just a criminal? Even after 120 years the jury is still out, although it leans towards him as a bona-fide Father of Confederation or, at least, a patriot.

We urge you to read more about Louis Riel. Understand him. Understand the time in which he lived. Come to your own conclusion!

Summary

22 Responses to "Louis Riel – Martyr, Hero or Traitor?"

By Doug - 27 February 2016 Reply

If you would like a little more insight to Louis Riel then it might help to get hold of the Grey Nun journals in certain towns. After having one of those journals (written in French) translated to me I was interested to learn why Ile a la Crosse Sk. got it's name. Apparently the people there were hiding from Louis Riel because he was on this way to wipe out the town as he blamed them for his sister's death. She was a Grey Nun and her headstone is easy to find in the Ile a la Crosse cemetery. The people hid out on an island marked with a cross. Fortunately Louis Riel was captured before he could get

there. This might not be accurate but that is what the Grey Nuns of the time believed. It is interesting that the ancestors of those people still celebrate Louis Riel day.

By Gary D - 21 December 2015 Reply

While I appreciate that there is very little space to the full story, and applaud you for encouraging individuals too do their own research, I agree this treatment is both vague and inaccurate with an underlying bias. Your simple description of Thomas Scott as a violent bigot is overly simplified and somewhat defamatory as well. Not that he wasn't a difficult man, but if his short comings and opposition to Riel's provisional government was just cause for execution, the Riels' own execution was equally simply karma. You also say far too little about Batoche and Riel's part in that. Historical evidence and the words of the Metis people there who experienced it are not nearly as kind to his memory.

By Anonymous - 9 January 2016 Reply

This article is so biased and untrue. One thing I want to point out is that the article says "Thomas Scott, a violent and racist man and one of the persons attempting the overthrow, was caught and charged with treason. After a lengthy trial (which seems to have been more democratic than Riel's own trial!) Scott was found guilty and executed by a firing squad." This is FALSE! Louis Riel elected the jury and judge to be his closest friends. So, the whole trial was set up guaranteed for Thomas Scott to die. This was not an execution, it was a murder.
This article is so biased and unfair it makes me want to perform my own lobotomy.

By JAN - 9 October 2015 Reply

In my Grade 8 year, about 3 years ago, I participated in a 'Mock Trial' of Louis Riel. I was the defence team leader, and everything I said to protect the man I believed in. While the real verdict was guilty, I managed to convince the Jury to give him a Not Guilty Verdict.

By greg firestone - 5 September 2015 Reply

i live in Ohio in the states and can trace my father to Canada i love history story's like this we don't them hear like this

By Socials 10 Chapter 4 long answer questions possibilities.... | Mr Nagra's Class - 21 April 2015 Reply

[…] http://www.mysteriesofcanada.com/canada/louis-riel/ […]

By Kalel - 1 April 2015 Reply

I feel like this was very biased.

By Face - 29 April 2015 Reply

"We can only urge you to investigate and come to your own conclusion."

By LOUIS NON TARITOR - 26 March 2015 Reply

Very good Helped with social project

By LUIS REAL - 12 March 2015 Reply

LOUIS REIL IS A TRATIOR

By C - 10 April 2015 Reply

Lmao just because he tried to save his land and the rights of his people?

By LUIS REAL - 1 January 2016

Although I have to agree that it was right for Riel to defend the rights of his people, he did it in a horribly wrong way. He abused his authority in order to achieve his own desires and goals. He had the complete authority to stop the execution of Thomas Scott, but instead thought he was a “threat to his goals” and executed him. Because he was a Canadian citizen at the time, this was treason.

I know everyone has their opinions. This website was very, very, biased.

By Anonymous - 10 March 2015 Reply

Wow very helpful indeed love the site xD john A mcdonald

By owen - 10 February 2015 Reply

just great.

By John A' Mcdoanld - 3 February 2015 Reply

I have went back in time and have sent this comment. LOUIS RIEL IS NOT A TRAITOR.

By nicole shskawan - 4 February 2015 Reply

lol i agree but thats so dumb

By nicole shskawan - 4 February 2015

no harm intended though

By Klaus - 14 November 2015

Your pinwheel quilt is gogreous! I also love the winter photos. The shadows on the snow, the sunsets, the perspective of (your DH?) walking through that vast snowscape – it really captures Winnipeg in the winter. Love it!Kate

By slayer - 4 June 2015 Reply

back in time?

By kirk - 26 January 2015 Reply

some of the things in this are true but most of it is just opinion no source very inaccurate

By Riley Boudreau - 9 December 2014 Reply

WOW BEST WEBSITE EVER!! IM IN LOVE

By bob - 26 November 2014 Reply

it was very helpful

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Louisiana flooding unearths caskets from cemeteries

Doyle Rice , USA TODAY

usatoday.com

635936489363905224-cemetery.jpg

Louisiana's flood waters are causing caskets to float to the surface. Photo from Starks, La., March 15, 2016.(Photo: KPLC)

Record flooding in Louisiana is causing caskets to float to the surface in several cemeteries in southwestern parts of the state, according to local TV station KPLC in Lake Charles, La.

The issue is somewhat common in low-lying cemeteries when waters rise, especially in the South. Last year, cemeteries in South Carolina dealt with unearthed caskets during that state's record flooding in October.

Hurricanes Katrina and Rita in 2005 and Ike in 2008 also caused caskets to float from their resting places.

"We have lots of experience, unfortunately with Katrina, Rita and Ike, in recovering caskets, and it's just not good for family members to be out in the cemetery," warned Calcasieu Parish Coroner's Investigator Zeb Johnson in an interview with KPLC.

Johnson said it can be not only heartbreaking but also dangerous for loved ones to attempt to retrieve concrete vaults and caskets.

"Do not go to the cemeteries," Johnson said. "These vaults weigh 1,600 to 1,800 pounds; caskets are full of water and if they are full of water, we know how to handle that and take care of it."

Record flooding is inundating the Sabine River, which forms part of the border between Louisiana and Texas, due to last week's phenomenal rain. Officials shut down Interstate 10 in southeast Texas because of the flooding, the Associated Press reported.

Deweyville, Texas, is also reporting its highest flood levels on record, forcing the town's 1,000 residents to evacuate. The river should crest at a record-high 33.5 feet later Tuesday or early Wednesday, the National Weather Service said.

Read or Share this story: http://usat.ly/1prUWWt

Assam: Man accused of witchcraft beaten up by mob

thenortheasttoday.com

A man accused of practising witchcraft was beaten up by a mob and rescued by Assam police on the 13th of March.

The police received information that Jagadish Doley of Serpaikhowa village was accused of practising black magic and beaten up by a mob; fearing for his life, Doley had run away from his village. He was found by police and is currently in safe custody.

Doley had told Deva Kanta Patir, a member of an NGO named Brothers, that the people of his village had asked him to admit that he practised black magic else he would be killed. He did so out of fear, and was then assaulted by a mob of about thirty people. Fortunately, his family was unharmed by the mob.

Patir has said that a *bez* (impostor) who had visited the village had told the villagers that all the mishappenings in the area were caused by a man of approximately 40 years of age who had two daughters and a son. Since Doley matched the description, the villages suspected him of practising witchcraft.

(TNT News)

Man Breaks Into Store & Pays for Cigarettes

Published at 7:59 PM EST on Mar 2, 2016

nbcmiami.com

NBC 6 South Florida

Man Breaks Into New Mexico Store & Pays for Cigarettes

The man left $6 on the counter after breaking into the store.

Las Cruces Police Department

Police in New Mexico say a man broke into a convenience store to buy cigarettes, NBC News reported.

The man, identified as Ellis C. Battista, 24, pounded on the door of a Bradley, New Mexico, convenience store.

He kicked the door's lower panel, picked a pack of Camels and left $6 on the counter. He also made sure security camera could see he was paying for the smokes, police said.

Battista, who police believed to be intoxicated at the time, was free on $4,000 bond. He's awaiting a March 8 court appearance on a single count of fourth-degree breaking and entering, according to court records.

Man carrying Samurai sword arrested by armed police

12:52, 20 Mar 2016 Updated 12:53, 20 Mar 2016 By Robert Sutcliffe

examiner.co.uk

He allegedly brandished a Samurai sword and made threats to kill

A 34-year-old man was arrested after allegedly brandishing a Samurai sword in a surburban Huddersfield street.

Armed officers were called to Riddings Road in Deighton yesterday afternoon.

It is understood officers used a Taser to subdue him at around 2.15pm.

It is believed he had been making threats to kill.

Det Insp George Bardell of Kirklees CID, said there appeared to have been some king of neighbourhood dispute prior to the incident.

He said the man was arrested on suspicion of making threats to kill and possession of an offensive weapon.

He is currently in custody helping police with their enquiries.

Police incident in Deighton

Police incident in Deighton

Roy Wright

Editor, Huddersfield Daily Examiner

Phone
01484 437707

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A man 'decapitated' his sister-in-law for supposedly being a witch

independent.co.uk

Violence against women is a common occurance in India

- Will Worley
- Thursday 17 March 2016
- 1 comment

Women in India protest gender violence AFP/Getty Images

Police are reportedly hunting a man accused of beheading his sister-in-law he suspected of being a witch.

The man, named only as Uttam, reportedly used a machete-type blade known as a 'gadasa' to hack at her neck over 15 times.

Mr Uttam is now on the run, according to the *Times of India* reports.

The incident occurred in Gadhia in Mainpuri district of Uttar Pradesh on Thursday.

It followed the death of Mr Uttam's brother, Thakur, in February this year.

Mr Uttam allegedly blamed the death on Mr Thakur's wife, Dhandevi. He reportedly believed Ms Dhandevi had been practicing witchcraft, known as 'jadu tona' on her husband.

Jadu tona is believed by some residents of northern India to be a system of black magic.

Mr Uttam accused Dhandevi of tying a magical 'taveej' locket on a tree outside her house, causing the death of Mr Thakur.

Witnesses told police Mr Uttam found a taveej tied in the same place a second time.

He then accused Ms Dhandevi of killing his brother through witchcraft, which she consistently denied.

Mr Uttam then allegedly used a bladed weapon to kill Ms Dhandevi.

Police have launched a murder investigation.

India has had significant issues with violence against women. In 2012 the issue gained global attention following the gang-rape of a woman on a woman on a Dehli bus.

1 Comment
4 days ago
mike
This damn country outdoes itself overtime with another horror that surpasses the previous one...

Man Who Vanished Leaves Bizarre Voicemail Behind

coasttocoastam.com

With George Noory

Man Who Vanished Leaves Bizarre Voicemail Behind

March 24, 2016

Providing an update on his research into baffling disappearances, investigator David Paulides told C2C about a strange numbers of cases where a person vanishes while they are on the phone!

"What they say is completely bizarre," he marveled, "sometimes they'll say 'where are you? I need you here now.' ... boom, the phone goes dead."

The unfortunate callers, Paulides said, are later found dead under mysterious circumstances.

He shared one particularly compelling case of this phenomenon involving a Minnesota man named Henry McCabe.

According to Paulides, McCabe was out one night with some friends and, on the way home, decided to get dropped off at a gas station for something to eat and then walk home.

Only a few minutes after he was left at the store, his wife received a phone call, but it went to her voicemail.

In recounting what the message said, McCabe's wife recalled that it sounded like her husband was injured and, during the call, someone was recorded saying "stop it."

Eerily, Paulides said, the voicemail also included "a series of moans, growls, and groans that are out of this world strange."

After Henry failed to return home, his wife and the authorities searched for him throughout the area, but the man was nowhere to be found.

Two months later, however, the body of Henry McCabe was found in a lake and his death was ruled a fresh water drowning.

Coast Insiders can hear the complete conversation with David Paulides where he detailed a number of these incredibly puzzling disappearances.

Man fitted with bionic penis loses virginity with sex worker aged 44

22:30, 20 Mar 2016 Updated 16:24, 21 Mar 2016 By Emma Pietras

mirror.co.uk

A man who lost his penis in a childhood accident has finally lost his virginity – at the age of 44.

Mohammed Abad has a £70,000 "bionic penis" and tested it for the first time with sex worker Charlotte Rose.

The security guard from Edinburgh said: "It was great. I've been waiting for this day since I was 18. But now a big burden is off my back and I'm so happy."

Mohammed, known as Mo, was lucky to survive after he was run over and dragged 600 yards when he fell into the road during a snowball fight aged six.

After the accident, doctors attached a makeshift fleshy tube, but it wasn't until 2012 that the NHS was able to fit him with an 8in state-of-the art bionic penis.

It took surgeons at University College London three years to mould Mohammed's new penis using skin taken from his arm. It has two tubes which inflate to give him an erection when he presses a button on his testicle.

Phil Harris / Mirrorpix

Mohammed and sex worker Charlotte Rose have become friends since their rendezvous

Phil Harris / Mirrorpix

Mo was involved in a serious accident when he was six

But Mo had to wait to lose his virginity because it has only recently become fully functioning. Charlotte, 35, got in touch with Mo after hearing about his plight and he asked her to be a part of his first sexual experience.

Mo explained: "I wanted someone who was willing to accept me the way I was.

"I'm a learner. I've got L plates. I didn't want to go in all guns blazing and make an idiot of myself."

The pair met for the first time in a central London hotel and spent a few days getting to know each other before they had sex.

A setback saw Mo's bionic penis malfunction, with one side of the pump failing to inflate properly on the big night.

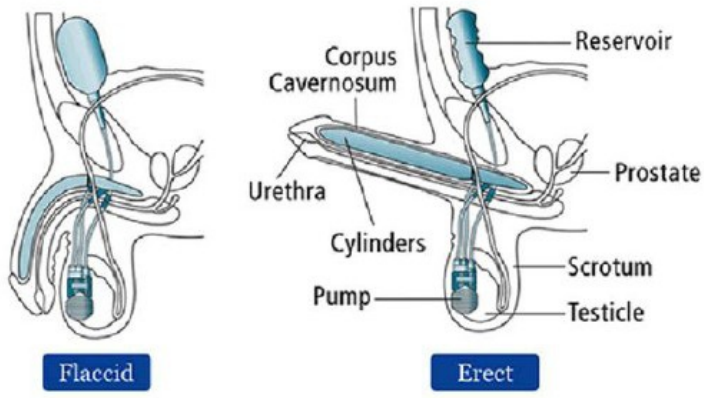
The pair were forced to delay the big moment.

Mo said: "It was frustrating, but I'd already waited 20 years, so one more day didn't hurt."

On the following evening, everything went smoothly. Mo says: "When Charlotte saw it for the first time, she was silent and I was a bit worried. But then she said: 'It's incredible'. It's nice to hear a lady say that. After it was over, I lay there with a big smile on my face."

Charlotte usually charges £160 an hour for her services but waived her fee for Mo.

"It was a real honour to be asked because your first time is a memory in your life you never forget," she said.



Mirrorpix

Mo's bionic penis stiffens when a button on his testicle is pushed

"I wanted to make sure there was no pressure for Mo. There was a lot of fun, smiles and giggles. The room got quite heated.

"In the end, he lasted for an hour and three quarters. I was impressed."

The pair have become good friends and Mo says their encounter has given him the confidence to start dating again. He has been single after splitting up with his wife two years ago.

Mo married in 2012 but only told his wife he was missing his penis on their wedding night.

She stood by her husband but the marriage eventually broke down.

He says his ultimate goal is to become a father.

"Doctors have been testing my sperm count and testosterone levels and everything is possible," Mo explained.

"A friend is helping me with dating because it's all new to me. My confidence has been so low, but thanks to Charlotte I have a new spring in my step."

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Comments
Commenting is subject to our house rules.
Stranger
How much of the 8 inches can he feel? Using skin grafts doesn't mean his nerves are working properly. I'm guessing his stimulation is at the base of this contraption.
LindaMattox
Whoohoo... I bet that gal was tired after an hour of pushups!
MaxxCruz
I can see it coming now: " baby daddy ".
GuidoSartucci
All the best! Godspeed!
KenNewton
Mohammed: A piece be unto him.
StephenFuchs
What a panic! Drudge says the guy has a bionic "penic".
IambcPentamastr
Tom Brady's jealous of his scrotal inflation station.
DanTheManLevitan
Brady only wants to deflate it!
LSSixfifty
"Gentlemen, we can rebuild him. We have the technology. We can make him better than he was. Better...stronger...faster..."
MeanDroid
Good for him
Dingle
Was this from the Onion?

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Skulls of Soviet soldiers from Second World War uncovered in Germany

10:35 EST, 9 April 2016 | dailymail.co.uk

Skulls of Soviet soldiers from Second World War are uncovered at gruesome mass grave

Dying for the Motherland and dumped in a mass grave: Skulls of Soviet WWII soldiers are uncovered in middle of a German village

- **The skulls of Soviet soldiers were unearthed at a mass grave in the village of Alt Tucheband, close to Polish border**
- **Grave, which contains the remains of 20 Russian servicemen from the Second World War, was discovered last year**
- **25 members of the Association for the Recovery of the Fallen in Eastern Europe (VBGO) are working on the site**

A volunteer group which works to recover the bodies of fallen soldiers in eastern Europe has unearthed the skulls of Soviet soldiers at a mass grave in Brandenburg, Germany.

The grave, which contains the remains of 20 Russian servicemen from the Second World War, is located in the small village of Alt Tucheband and was discovered last summer.

Around 25 members of the Association for the Recovery of the Fallen in Eastern Europe (VBGO) are working on the site close to the Polish border.

The group searches for the nameless dead, who do not have commemorative stones, and for those who were buried, but are still considered missing. It aims to give a name back to the missing dead from all countries who fought in the conflict.

Almost 9,000,000 Soviet soldiers died during the Second World War, the highest number of any state fighting in the war.

In eastern Europe and Russia there are approximately two million missing Germans, and many mass graves remain to be found. Almost half million German soldiers have been buried in new graves since the end of the Cold War.

Comments (127)

Thunderball, Breisach am Rhein, Germany, 1 day ago

Remember the Soviet Murder of 50 thousand Polish prisoners at Katyn Woods. Dumped in mass graves with their hands tied with wire. And then the Soviets had the nerve to blame Germany for the deaths. And many Western politicians went along with the idea!

Thunderball, Breisach am Rhein, Germany, 1 day ago

Ask what the Soviets did to the German dead buried by their fellow soldiers after many battles in Russia? Destroyed their graves and dumped tens of thousands into ravines all over Russia. Some German Grave Sites in Russia number 50 thousand or more dead and most remained secret until the 1990's.

Esse Mann, Milwaukee, United States, 1 day ago

Soldiers don´t start wars..Never did...Never will.

Lumet, Orenburg, Russia, 1 day ago

A war is over when the last soldier is burried

, Pyongyang, North Korea, 1 day ago

well that saying will really help their ptsd..

Eleanor, Pontivy, France, 1 day ago

Find out what unnecessary atrocities happened. It doesn't really matter what nationality they were. Except for them.

Tough Ombres, Dillingen, Germany, 1 day ago

I am member of the VBGO. We search for the fallen soldiers not only in the East but also in Western Europe. Meanwhile we have found an american soldier who was MIA since dec.1944. Right now we search for two GI´s from 94th US Inf.Div. who are MIA since feb.10th 1945. In nov 2015 we made our first search in the woods were they are missing. We found a shrapnell riddled canteen cup with the last four numbers of his ID number, a half of a steel helmet, a M1 trigger assembly, 30.06 ammo and some hand grenades. We will continue our search in the next weeks and won`t stop until we found them. They deserve back their dignity and a proper burial.We do all that honorably and cover the costs from our own money!

Liam, Woodhall Spa, 1 day ago

Yours is a noble cause.

null, 1 day ago

Meanwhile the soldier remains dead, my point Is, it doesn't help him much does it

username42, Saarfffff, United Kingdom, 1 day ago

9 million dead. You don't often see that number waved around. It's a big number or at least a bigger number.

jeggo, schmallenberg, 1 day ago

When you realise that the Russians lost 926000 troops in the battle for Moscow alone then its easy to understand why NATO pressing up against the Russian border worries them greatly

MelancholySummer, Kingston upon Thames, United Kingdom, 1 day ago

There is a line from a war poem,..."The dead are all on the same side". They fought for their country, because they loved their country, like all soldiers do, right or wrong.

Aurel, Zagreb, Croatia, 1 day ago

Or they fought just for their country prejudices: politic, custom, religion..?

jmdnnlln, Where has my country gone., United Kingdom, 1 day ago

Aurel, One persons prejudices are another persons beliefs, right or wrong, when your dead no matter your perspective, it's over.

Warlike Balalaika, Moscow, Russia, 1 day ago

2 gleb russia, ty o Chen? u nas toje vedutsya poiskovye raboty s dalneishim perezahoroneniem

GlebRussia, Chelyabinsk, Russia, 1 day ago

In Chelyabinsk Cemetery (Uspenskoe) has a mass grave of soldiers who died of wounds

during World War II. There is a monument.

Eleanor, Pontivy, France, 1 day ago

Good to see Russians commenting.

GlebRussia, Chelyabinsk, Russia, 1 day ago

This mass grave, and it should not be excavated. This is wrong on the Russian traditions and even insult to the memory of the victims. It is best to leave them there and just make a commemorative plaque.

Snoopy Ex-Tory Voter, Pennsylvania and South Mercia., United Kingdom, 1 day ago

Or it's the right thing to do and now give them a proper burial.

Eleanor, Pontivy, France, 1 day ago

Difficult to know what's there and why if it isn't excavated.

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Medieval village unearthed beneath new motorway in Scotland

pasthorizonspr.com

PASTHORIZONS adventuresinarchaeology
Archaeology News from Past Horizons

Medieval village unearthed beneath new motorway in Scotland

Posted on March 10, 2016

Thousands of motorists each day travel along the M74 motorway, to the south of Glasgow, unaware of the fascinating 1000-year history emerging from the edge of the hard shoulder.

Just opposite the Hamilton Services on the M74 in South Lanarkshire, GUARD archaeologists have discovered what could be the remains of the lost village of Cadzow. Cadzow was the name given to the community which lived on the edge of the River Clyde here in medieval times. In 1445, King James II gave his permission for the place to be renamed Hamilton and the residents were forced to move a mile or so south to the town's current location.

GUARD Archaeologists excavating the remains of a medieval building at Netherton Cross © GUARD Archaeology Ltd

The discovery was made by a GUARD Archaeology team led by GUARD Project Officer Kevin Mooney, as part of the M8 M73 M74 Motorway Improvements Project. The work was undertaken for the Scottish Roads Partnership (SRP), the company responsible for the improvements on the Central Scotland motorway network, with a construction joint venture of Ferrovial Agroman and Lagan Construction Group. To safeguard anything of historical interest unearthed during the £500 million roads project, SRP, under the advice of GUARD Archaeology, committed to notifying them when construction work that could impact on areas of archaeological potential would take place.

Old stone work

GUARD Archaeology were immediately contacted when the Netherton works began and while monitoring the preparation of the ground for a new lane of the M74 southbound, Kevin Mooney noticed old stone work just a few inches below the surface. Work stopped in this area to allow GUARD Archaeology to reveal the remains of two medieval buildings linked to the nearby spot where the 1000-year-old Netherton Cross once stood. This was a major religious monument, erected in the tenth or eleventh centuries. In 1925, Hamilton Town Councillors decided to preserve it by relocating it to the grounds of Hamilton Parish Church, where it is

still considered to be the most important Christian relic of the area.

Warren Bailie, who managed the project for GUARD Archaeology, said: '*We are not sure of the age of the structures yet but as the Netherton Cross was tenth or eleventh century, the surrounding buildings could date from the same period. So we could be looking at something that's 1,000 years old. No-one thought anything like this could have survived right on the edge of the motorway.*'

Netherton Cross in its present location © GUARD Archaeology Ltd

The memorial stone, which marks the former position of the Netherton Cross, lying in the bushes next to the discovery site may provide a clue as to why the immediate area has survived being disturbed before.

The GUARD Archaeology team also found nine medieval coins, fragments of animal bone and over 200 sherds of glazed medieval pottery that could date to the 1400's or earlier. '*We've also discovered two gaming pieces, one carved of stone and the other a circle of green-glazed medieval pottery, which could have been used in a medieval game of some sort*,' said Kevin Mooney. '*This provides us with an all too rare glimpse into the past, shedding light on the medieval beginnings of Hamilton.*'

Archaeology Evolved : Stay in touch with the latest stories and debates : Visit our **Archaeology Trowels and Tools** page on .

Has Google Maps revealed a 30-meter UFO inside Area 51?

10:58 EST, 15 March 2016 | dailymail.co.uk

A recent video illustrates how to 'travel back in time' on the platform to located a 30-meter UFO at Area S4 - a 'top-secrete facility' an ex-Area 51 employee claims housed UFOs in 1989. The conspiracy theorist claims the saucer is located in a 'climate controlled hanger' near the 'third dry lake left of Area 51' While some alien hunters investigate Nasa photos for extraterrestrials, one Martian researcher found a 'UFO inside a climate controlled hanger near Area 51' using Google Maps. He claimed the government was hiding Martian vehicles at the 'third dry lake bed from Area 51', which is believed to be close to the Papoose Lake Scott Waring, founder of UFO Sightings Daily, says the image shows the back of a machine that 'looks like the Millennium Falcon' Waring says only 30 percent of the UFO is sticking out of the hanger, while they continue to build around it. There are supposedly air condition hoses branching out of the hanger and connecting with other facilities around it Waring made a special appearance in the video this week, as he gives detailed instructions on how to find the alien craft at the top-secret location on Google Maps. This discovery has sparked some excitement among the extraterrestrial enthusiasts, as finding new information is always a win for their community The testimony was filed as Case 74794 in the archives of the Mutual UFO Network (MUFON. Ex-Marine remembers seeing a UFO that looked like a 'big beautiful cloud with a blue and white pulsating light' quietly hovering over their heads. Most of the sightings were near the fence line of the base

Has Google Maps revealed a 30-meter 'Millennium Falcon' UFO inside Area 51?

- **First found UFO at Near Area 51 using Google's 'timetravel' feature**
- **Says only 30 % of UFO was sticking out while they finish building hanger**
- **Hanger has tubes branching out to other buildings to get air conditioning**

While some alien hunters investigate Nasa photos for extraterrestrials, one Martian researcher claims to have found a UFO inside a climate controlled hanger near Area 51 using Google Maps.

A recent video illustrates how to 'travel back in time' on the platform - and one user now says he has located a 30-meter UFO at Area S4 - a 'top-secrete facility' an ex-Area 51 employee claims housed UFOs in 1989.

The conspiracy theorist claims the saucer is located in a 'climate controlled hanger' near the 'third dry lake left of Area 51', which looks similar to the 'Millennium Falcon'.

Scroll down for video

In 2010, Scott Waring, founder of UFO Sightings Daily, reported on several UFO sightings, including a 30-meter UFO, which was stored in the hanger and found at 36°55'35.30"N 116° 0'25.41"W.

He spotted the UFO hovering over a location with the Area 51 about 35.3 miles from Area S4.

In a post dated May 25, 2010, Waring gave detailed instructions about how to find the UFO using Google Maps and urged his followers to see for themselves – before Google deletes them.

'It will be a matter of about 3 months or less before Google sees this video and deletes the UFOs from their satellite mapping system,' he wrote at the time.

WHAT DOES BOB LAZAR CLAIM TO HAVE SEEN AT AREA S4?

Bob Lazar stepped forward on a local Las Vegas new program to tell the world about his experience at S4 and Area 51.

He was also highlighted in an article about a jet car he claimed to have worked with Nasa to build, which was made from a jet engine modified and placed on an existing car frame.

The article stated that Lazar was 'a physicist at the Los Alamos Meson Physics Facility'.

In November 1989, Lazar appeared in an interview with investigative reporter George Knapp on Las Vegas TV station KLAS to talk about his experience while employed at 'S4', which he claims atop-secret part of Area 51.

In his interview with Knapp, Lazar said he encountered several flying saucers.

He says he first thought the saucers were secret terrestrial aircraft whose test flights must have been responsible for many UFO reports.

On closer examination and from having been shown multiple briefing documents, Lazar came to the conclusion that the discs were of extraterrestrial origin.

During his filed testimony, Lazar explains how this impression first hit him after he boarded one craft being studied and examined its interior.

Waring made a special appearance in the video this week, as he gives detailed instructions on how to find the alien craft at the top-secret location on Google Maps, reports Inquisitr.

'I made a video back in 2010, but since then apparently you put these coordinates in, you copy and paste them, it won't take you there,' Waring says in the clip.

'What the hell? That's not supposed to be happening.'

Waring explains other Martian researchers will not be able to locate the UFO on their own, and he will give 'instructions of how to turn the clock back on the google photos'.

'The UFO is parked under a hanger,' he said.

'This is supposed to be Area S4 and I have been calling it Area S4 ever since I heard of stories from Bob Lazar about the area, about Area S4 and the UFOs they have over there.'

'He said he worked on one, one of eight UFOs.'

Bob Lazar was a government scientist and engineer who allegedly worked to reverse-engineer alien technology.

He claimed the government was hiding Martian vehicles at the 'third dry lake bed from Area 51', which is believed to be close to the Papoose Lake range.

Lazar went public in 1989, claiming he had worked for the government as a physicist at the site dealing with a 'highly classified government project' that involved reverse-engineering alien UFO spacecraft propulsion technology.

'I am sure of what I saw,' Lazar explained in his testimony.

'I know what mainstream science is like, I know where physics stands — I know all of that — and this is an extraterrestrial craft, this technology is hundreds and hundreds of years in advance of us, and that's the end of that story.' 'NSA tried to debunk Bob Lazar and failed miserably,' Waring writes.

'He was a scientist who worked on back engineering one of several UFO disks in Area S4 back in the 1990s.'

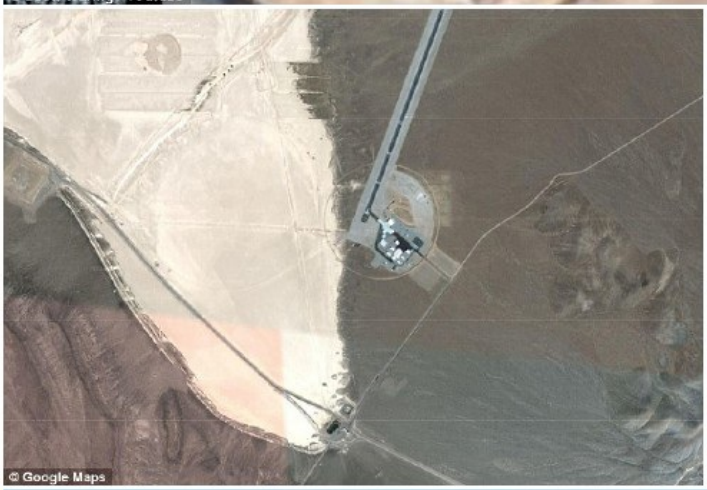
'Don't believe the propaganda that the NSA and CIA try to spread about Bob being debunked.'

'He has Area 51 ID, documents, even his tax forms saying he worked there.'

Waring says only 30 percent of the UFO is sticking out of the hanger, while they continue to build around it.

There are supposedly air condition hoses branching out of the hanger and connecting with other facilities around it.

WHAT HAPPENED DURING ONE OF THE MANY UFO SIGHTINGS AT GUANTANAMO BAY NAVAL BASE?



Former Marine gave a testimony about what he and his comrades experienced in 1968 to 1969 while station at the Guantanamo Bay Naval base.

Although the dates he put down 'are a shot in the dark', he recalls 'heavy UFO traffic over and around the base' that were '50 feet to 100 feet across'.

And one experience he suggests to be the most exciting.

'It was approximately 7p.m. (dark) when I stepped out of the guard shack and looked across the fence at the deserted Cuban guard house when something caught my eye,' the former Marine said, who remains anonymous.

'Behind the Cuban guard shack near the ground was a huge white cloud with a blue/white, baby blue pulsating light in the middle of it.'

Bewildered by the sighting, he asked of his comrades what they were seeing as it passed over the shack in their direction.

He remembers seeing the UFO that looked like a 'big beautiful cloud with a blue and white

pulsating light' quietly hovering over their heads.

A few minutes later the silence was broken by someone yelling 'get the hell out of there'.

A sergeant was yelling from the observation tower, ordering them to vacate the area.

The Marine and other soldier walked towards the barracks just 200 feet away, which allowed them to observe the action from a safe distance.

They saw Intelligence officers pull up to the scene with what looked like a film crew that recorded the alien vehicle while it hovered for about three hours before shooting off into the west.

'The UFO traveled about quarter of a mile, stopped for a moment, then like a bullet, shot straight up in the air until it disappeared,' he said.

He also points out circular objects just underneath the hanger.

'You can see a little circular object right here, it looks like they parked the Millennium Falcon right there is what it looks like to me,' Warning says.

This discovery has sparked some excitement among the extraterrestrial enthusiasts, as finding new information is always a win for their community.

One loyal follower of Waring's writes: 'WOW, I have looked there before and never found anything.'

'We clearly have had some help developing [advanced technology].

'My father was in naval intelligence for 30 years and always told me we have had these secret programs using alien tech and this just confirms it.'

Comments (444)

JoinerDave, Ellon, United Kingdom, 2 hours ago

No.

Charlie, London, United Kingdom, 4 hours ago

It is rather a giant flea in chains. X-files mode on.

D.P.Gumby, London, United Kingdom, 4 hours ago

Am I supposed to be looking at that white arc on the ground? If that is the case then, seriously someone should honestly tell these people that INTELLIGENCE, BRAIN POWER, THOUGHT, is required in order to analyse a photograph. The shadows from the buildings would indicate that if there were a 3 dimensional object sticking out of the hangar it would cast a shadow in the same direction. The fact there is no shadow indicated whatever the

circle is not tall enough to cast a shadow and indeed the white stuff appears to be cement or sand or some other spillage that has been swept into an arc. The trails coming off it are tyre tracks made of the same dust. There are no shadows on that ground and that suggests paint or dust of some kind or a liquid. Add to this the fact that the circular stuff is EXACTLY the same size as the side of the hangar it is near. I would suggest the hanger stores something that can leak fuel and the dust is there to soak it up

WillBoisYWlad, Carmarthen, United Kingdom, 4 hours ago

Give us all a break Daily Mail.

Formica.Table, Dover, United Kingdom, 5 hours ago

Oh dear, this is why I get ridiculed at work for looking at the Daily Mail

Jules8334, Boston, United Kingdom, 5 hours ago

There is no shadow on the ground yet there is for the hanger, clearly it's jus a different material that was used. Is this really news DM?

Just saying..., E Sussex, United Kingdom, 5 hours ago

For crying out loud! I dont know whats worse, the person who thought this up or DM for ACTUALLY publishing it thinking it has ANY credibility.

Juantxo, London, United Kingdom, 6 hours ago

What is this guy on?

Simon Longshore, Stoke, United Kingdom, 6 hours ago

Why does people believe that that place is area 51? its a bloody military testing ground with a runway that picks workers of area 51 up to take them to area 51.... the location of AREA 51 IS UNKNOWN THIS IS JUST A PICK UP POINT! J.A.N.E.T

SargeantBilko, London, United Kingdom, 7 hours ago

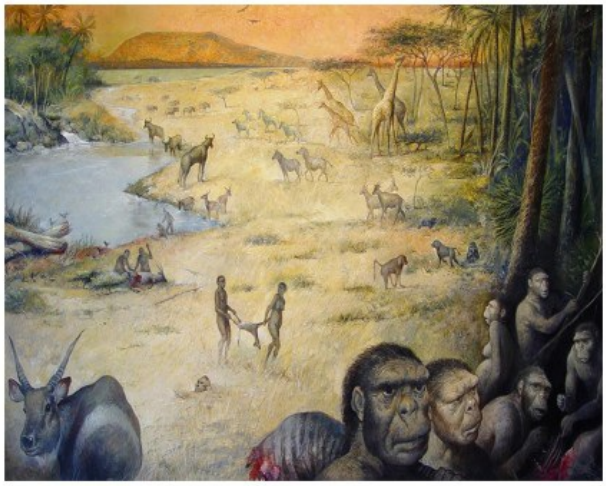
Cant wait for the daily mails next "scoop" Justin Bieber's face found on Mars

1.8 million year-old habitat pieced together for the first time

http://www.pasthorizonspr.com/index.php/archives/03/2016/1-8-million-year-old-habitat-pieced-together-for-the-first-time
Retrieved March 11th 2016 3:06pm PST USA
No author stated

PASTHORIZONS adventuresinarchaeology
Archaeology News from Past Horizons

Posted on March 11, 2016



Our human ancestors, who looked like a cross between apes and modern humans, had access to food, water and shady shelter at a site in Olduvai Gorge, Tanzania. They even had lots of stone tools with sharp edges, said Gail M. Ashley, a professor in the Rutgers Department of Earth and Planetary Sciences in the School of Arts and Sciences.

But "*it was tough living,*" she said. "*It was a very stressful life because they were in continual competition with carnivores for their food.*"

Gail M. Ashley, a professor in Rutgers University's Department of Earth and Planetary Sciences.

During years of work, Ashley and other researchers carefully reconstructed an early human landscape on a fine scale, using plant and other evidence collected at the sprawling site. Their pioneering work was published recently in the *Proceedings of the National Academy of Sciences*.

The landscape reconstruction will help paleoanthropologists develop ideas and models on what early humans were like, how they lived, how they got their food (especially protein), what they ate and drank and their behaviour, Ashley said.

Mapping the landscape

Famous paleoanthropologist Mary Leakey discovered the site in 1959 and uncovered thousands of animal bones and stone tools. Through exhaustive excavations in the last decade, Ashley, other scientists and students collected numerous soil samples and studied them via carbon isotope analysis.

The landscape, it turned out, had a freshwater spring, wetlands and woodland as well as grasslands.

"*We were able to map out what the plants were on the landscape with respect to where the humans and their stone tools were found,*" Ashley said. "*That's never been done before. Mapping was done by analysing the soils in one geological bed, and in that bed there were bones of two different hominin species.*"

Two species of hominins

The two species of hominins, or early humans, are Paranthropus boisei – robust and pretty small-brained – and Homo habilis, a lighter-boned species. Homo habilis had a bigger brain and was more in sync with our human evolutionary tree, according to Ashley.

Both species were about 4.5 to 5.5 feet tall, and their lifespan was likely about 30 to 40 years.

Through their research, the scientists learned that the shady woodland had palm and acacia trees. They don't think the hominins camped there. But based on the high concentration of bones, the primates probably obtained carcasses elsewhere and ate the meat in the woods for safety, Ashley said.

In a surprising twist, a layer of volcanic ash covered the site's surface, nicely preserving the bones and organic matter, said Ashley, who has conducted research in the area since 1994.

"T*hink about it as a Pompeii-like event where you had a volcanic eruption*," she said, noting that a volcano is about 10 miles from the site. The eruption "*spewed out a lot of ash that completely blanketed the landscape.*"

On the site, scientists found thousands of bones from animals such as giraffes, elephants and wildebeests, swift runners in the antelope family. The hominins may have killed the animals for their meat or scavenged leftover meat. Competing carnivores included lions, leopards and hyenas, which also posed a threat to hominin safety, according to Ashley.

Paleoanthropologists "*have started to have some ideas about whether hominins were actively hunting animals for meat sources or whether they were perhaps scavenging leftover meat sources that had been killed by say a lion or a hyena*," she said.

"*The subject of eating meat is an important question defining current research on hominins*," she said. "*We know that the increase in the size of the brain, just the evolution of humans, is probably tied to more protein.*"

The hominins' food also may have included wetland ferns for protein and crustaceans, snails and slugs.

Scientists think the hominins likely used the site for a long time, perhaps tens or hundreds of years, Ashley said.

"*We don't think they were living there*," she said. "*We think they were taking advantage of the freshwater source that was nearby.*"

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This Guy Let a Monkey Design His Massive Back Tattoo | Oddity Central - Collecting Oddities

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This Guy Let a Monkey Design His Massive Back Tattoo

By Sumitra on March 18th, 2016 Category: Art

In a video titled *Dancing Monkey With Pants*, German artist Jan Schekauski is seen with a monkey walking all over his bare back, dabbing colorful patterns with its paint-soaked feet. It appears to be a fun project, but then Jan does something bizarre – he proceeds to make the monkey's artwork permanent, by having a tattoo artist ink it onto his skin!

If you're wondering what a monkey-made tattoo might like, well, it's actually pretty decent. The splotches of color make for a rather pleasing pattern, sort of like abstract, free-form painting that is meant to capture the emotional state of the painter. In this case, it's quite evident that the monkey was enjoying himself.


monkey-tattoo

Speaking about the project, Jan said: "I'd been looking for a monkey to realise one of my ideas for a project for over two years." He eventually found the right animal for the job, a rhesus named Dasha. The project was carried out at the Europa Center in Berlin, in front of a piece of the Berlin Wall. "In everyday life this leaves room for interpretation even more than an abstract painting in a museum," Jan explained. "Art that no one can see cannot exist just as knowledge does not exist if it is not made use of."

In the two-year-old video, a tattoo artist is seen tracing out the monkey's painting and transferring it onto a stencil, which is then used to ink the final tattoo. Beside it, on the lower part of Jan's back, are etched the words: "Human dignity is inviolable." It seems that Jan is implying that the ancient proverb also applies to the painting made by the monkey, because "all of creation is art."

Say what you will about the reasoning of the artist, but you have to admit the monkey's design turned out much better than what this poor guy ended up with on his arm.

via The Creators Project

This mysterious sea monster washed up on a beach

19:09, 10 Mar 2016 Updated 19:09, 10 Mar 2016 By Jon Dean

mirror.co.uk

CEN

This enigmatic creature appeared on a beach in Mexico

This is the horrifying sea-creature washed up on a beach which has been baffling oceanic experts.

The odd-looking beast, a huge four metres long, was found by sun worshippers on Bonfil Beach, in the city of Acapulco, in the south-west Mexican state of Guerrero.

Shocked tourists took snaps of the underwater monster before sharing them on social media.

The floating body was brought to the shore by strong currents that have been affecting that particular part of the Mexican coast.

Although the coordinator of the Civil Guard and Fire Brigade, Rosa Camacho, believes the animal had not been dead for a long time, it still seemed to have rapidly started to decay.

CEN

The odd beast has yet to be identified

She said: "We have no idea what type of animal this is, but I do know that it does not smell bad or have a fetid aroma.

"It is four metres long and was found on Bonfil Beach."

The many photos of the strange creature have been seen and shared online thousands of times and have provoked a debate about what kind of animal it is. Some have suggested that the creature might be a type of giant squid and others a whale.

Mysterious Haunted Trees of the World

5 Comments • March 16, 2015 • By Brent Swancer
http://mysteriousuniverse.org/2015/03/mysterious-haunted-trees-of-the-world/

We seem to live in a haunted world. The world is peppered with all manner of haunted places, forests, buildings, even dolls and airplanes. Something beyond our experience and understanding seems to seep though into our reality and imbue these places and objects with some otherworldly force that tantalizes us with strangeness and at times pure, unfiltered horror. Yet some of the most bizarre targets of hauntings and ghostly occurrences are not mere inanimate objects or buildings, but the twisted branches of the various haunted trees of the world. Yes, trees. It is in fact not such a strange notion, as stories of haunted trees can be found throughout history in a wide variety of cultures all over the world. As we shall see, when it comes to ghastly, paranormal phenomena, trees can certainly rank among some of the spookiest.

By far one of the most famous cases of a haunted, cursed tree comes from the U.S. State of New Jersey, where there lies a solitary, gnarled oak tree that has become hopelessly entwined with a rich mythology of mystery, menace, and dark curses. The tree in question lies within a secluded, undeveloped field in the Martinsville section of Bernards Township in Somerset County, New Jersey. The tree certainly lends itself to spooky stories; standing alone in an abandoned field with ancient, twisted, with dead branches extending out into the sky like skeletal hands, it has rightfully earned its nickname "The Devil's Tree." It is said that the infamous curse started with a farmer that slaughtered his family and then went to the oak to hang himself after committing his dark deed. From there, the legends surrounding this creepy tree took off, with various suicides and murders attributed to it over the years. The area was also once a headquarters for a sect of the Ku Klux Klan, and it is said that the Klan carried out murders, hangings, and lynchings using the tree. Over time, these sinister events further saturated the tree with a rich legacy of evil and curses, and it was said that the wicked oak hungrily absorbed the souls of those who died in the violence it seemed to draw itself.

The main rumor surrounding the tree is that anyone who disrespects or defiles it in any way is bound to

plausible scientific explanation for the phenomena reported. Gaff trees produce considerably more carbon dioxide than normal trees, so it is thought that this could contribute to feelings of strangulation and hallucinations in those who spend too much time under them, possibly leading to the stories that they are haunted or inhabited by genies. Nevertheless, locals still fear the trees and give them a wide berth. In fact, it is under the insistence of locals that the 6 trees will be relocated to Mushrif Park in Jumeirah rather than be cut down like others in the area.

Trees hold a special significance in many cultures throughout the world, and have been both feared and revered since time unremembered. Whether they are harboring curses, spirits, ancient evil, or black magic, it seems that trees can certainly be counted amongst the variety of haunted places of the world and are certainly capable of evoking some primal fear in us. It is something to remember the next time you are walking along a dark path at night and find yourself under the sprawling branches of a spooky looking tree.

5 Comments

Bear1000 • a year ago
About the tree in Jersey, isn't there also a haunted road that runs through that area as well, called Clinton Road, I think? Because I remember hearing similar stuff about this road in Jersey, that there was Ku Klux Klan sect there at one point or a devil worshipping group there and phantom lights chasing people on the road and then disappearing, etc. Either way, pretty cool stuff!

MommaLulu • a year ago
Is there a child alive that has never dreamed of a tree reaching out and grabbing it? They can be spooky, but leave them alone!

Brent Swancer • Guest • a year ago
I was also going to mention here, about the fence around the tree, I think the reason is probably that those who wish to preserve it perhaps do not have as much confidence in its purported magical invulnerability as the ones who seek to cut it down.

MommaLulu • Guest • a year ago
Good idea! but givinthe tree's history I would prefer if you would light the dynamite!

Brent Swancer • Guest • a year ago
A box or two of dynamite would do it alright.

http://mysteriousuniverse.org/2015/03/mysterious-haunted-trees-of-the-world/

meet certain bodily harm and misfortune. According to the stories, one of the most offending manners in which one can defile the tree is to urinate on it, and anyone who does so is said to be beset by great misfortune, usually in the form of a traffic accident or freak accident of some sort. However, even merely saying offensive things around the tree has been known to incur its wrath.

The Devil's Tree, NJ

It is certainly a spot of high strangeness and a wide variety of other bizarre rumors surround the Devil's Tree as well. It is said that that the tree exudes an unnatural warmth, and that snow does not pile up around it even in the dead of winter. Another rumor is that there is a rock that lies nearby the evil oak that also produces an unnatural heat and has been deemed by some to be an actual gateway to Hell. The tree is also said to produce peculiar sounds and that if one puts their ear up to the rough trunk they can hear various gruesome sounds such as grunts, wailing, screaming, and crying, or conversely the perhaps even creepier sound of children laughing or playing. Sometimes there are booming sounds or a crackling noise said to come from somewhere deep inside the tree. Another local legend has it that if one touches the tree and then eats at a restaurant later, their hands will inexplicably turn black. Perhaps the weirdest rumor is that some who get too close to the tree will be terrorized by a mysterious, ghostly black pickup truck, which will chase them and harass them until they are well on their way away from the cursed place, after which the headlights and truck will simply vanish as if they were never there at all. The tree has also been known to draw in lightning, which seems to strike it with unnerving regularity without actually causing it any damage nor causing any fires. Those who have touched the tree also sometimes speak of sudden bursts of static electricity, sometimes reportedly potent enough to knock a grown man off of his feet.

The Devil's Tree of New Jersey has become so infamous that many attempts have been made over the years by those who would cut down the massive oak, and its trunk holds various scars that are testament to such efforts, yet the tree remains weirdly resistant to such defilement and vandalism. Other, stranger marks seems as if they were made not by any attempt to fell the tree but rather have the appearance of having been made by the claws of some large beast. The tree still stands to this day, in the middle of a large, desolate field, and is still just as creepy as ever. There are occasional reports of nooses seen hanging from the trees branches and even of human effigies swinging from ropes as if they are bodies in a gallows. In recent years, the tree has come under the protection of the township and although it is open to the public, a chain link fence and fencing around the trunk now serves to keep vandals out.

The Devil's Tree is not the only haunted or cursed tree around by a long shot. A persistent legend of is that of a tree called the Dead Man's Oak, which is said to lie somewhere on the road to Kenansville, and around 18 miles south of Kissimmee, in the state of Florida. The story goes that Spaniards once captured a man riding a white horse and went on to behead him underneath the tree for perceived crimes against the Spanish. The headless ghost allegedly wanders the vicinity of the tree to this day, often apparently chasing off people who get too close. The story is well known in the area, although there seems to be some disagreement as to which of the area's many oaks are the actual Dead Man's Oak.

Another ghostly tree can be found near the town of Pomfret, Connecticut, located about an hour's drive from Hartford. Lying on the outskirts of Pomfret, in an area overgrown with trees and foliage, is a lost abandoned village known as Bara-Hack, which has been uninhabited since the Civil War and now is mostly a collection of crumbling stone walls and other ruins. It is here in this ghost town where one can find a supposedly haunted elm tree known for a variety of high strangeness. The origins of the village itself are somewhat murky, but it is said that it was the slaves of a landowner named John Randall who first noticed something peculiar about an old elm standing in the village cemetery. The slaves spoke of

seeing apparitions of the recently deceased, as well as weirder things such as child-sized, feral creatures with glowing eyes that lurked in the dark woods near the tree. In modern times, the elm tree of Bara-Hack, which is now just a trunk, and indeed the village itself, is full of weird phenomena. It is said that the sounds of people talking, horses, carriages, and dogs barking echo throughout the desolate ruins like some bizarre tape recording of the past. The tree is known for reported sightings of glowing orbs orbiting it, and the exceptionally creepy specter of a baby that seems to be cradled in the tree's phantom branches.

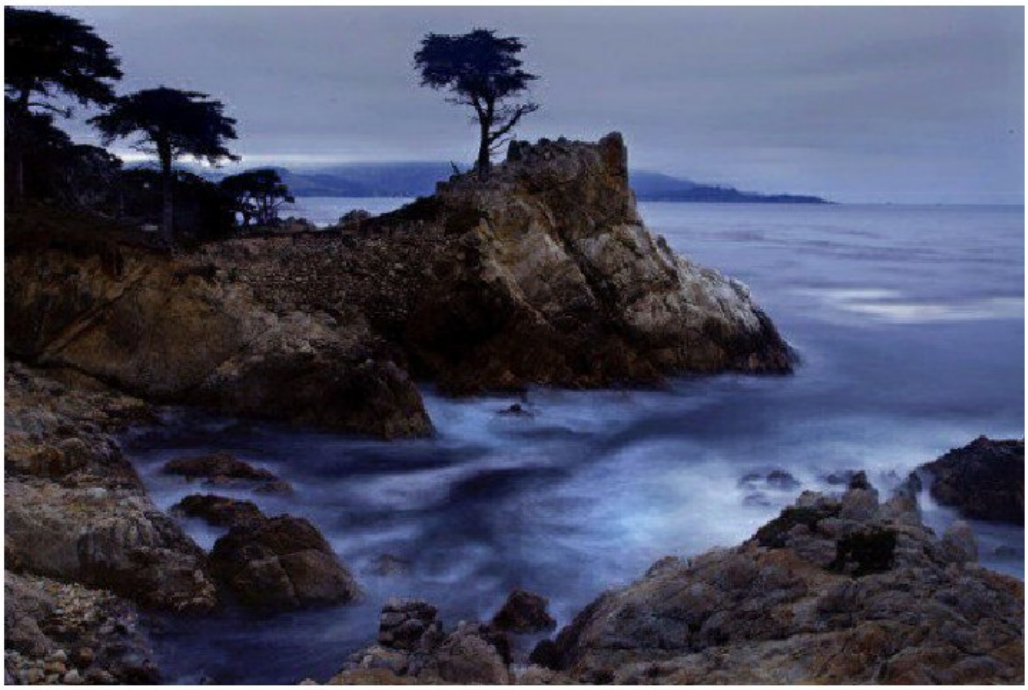
New England is actually rife with stories of haunted trees. On the remote Wolf Island Road that runs through the desolate forests of Mattapoisett, Massachusetts, there is the legend of spectral, shadowy bodies hanging from the trees of the Ellis-Bolles Cemetery. It is said that these phantom hanged bodies are those of a group of soldiers that was ambushed and captured in the heavily wooded area during the King Philip's War, after which they were hanged from the trees to be put to death. Massachusetts also harbors an enormous sycamore tree called "The Whipping Tree," a haunted tree that was the location of a brutal whipping enacted upon a Shaker, or Shaking Quaker, by the name of Abijah Worster. The Shaking Quakers were a religious group that once lived in the area until they were forcibly driven out in a 1782 riot. It said that Worster had tried to put a stop to the beatings and harassment but was tied to the tree and whipped for his efforts, after which all those who had tormented him died shortly after. It is said that the tree is cursed. The state of Connecticut is home to another spooky tree that stands in the the Great Hill Cemetery in the town of Seymour. Local legend is that a cemetery carter once committed suicide by hanging himself from the tree, and to this day it is said that a ghostly body can be seen hanging there sometimes and that cars have the unsettling habit of stalling when passing under it.

Man whipping another man.php

Massachusetts doesn't seem to get any breaks with haunted trees as another one is said to stand at the Sagamore Cemetery in Bourne, MA. The dead have been interred here since 1803, and when the Cape Cod Canal began construction in 1909, bodies from the nearby Bournedale Cemetery were hastily

moved here and reburied. It was so hasty, in fact, that many of the bodies were buried under the wrong headstones, including influential people such as the Bourne family, after which the entire town is named. This apparently did not sit well with the spirits of the dead, because the cemetery has been said to be intensely haunted ever since. One of the most infamous phenomena within Sagamore cemetery revolves around an ancient gnarled and misshapen tree near the entrance, whose twisted trunk is said to appear as if a person is trying struggle free from within. A peculiar feature of the tree is the presence of the distinct smell of cigar smoke permeating the air around it. It is said that this tree is haunted by the ghost of a man named Emory Ellis, who had strongly opposed the disinterment and moving of his family's grave during the construction of the canal. It is believed that his spirit continues to linger in the cemetery in opposition and defiance. Of course, it just so happens that he was a heavy cigar smoker.

Moving away from New England clear across the United States to the West Coast, we can find another curious case of a haunted tree in California. The iconic whitened, gnarled cypress trees that dot the coast of the Monterey Bay area are already spooky enough, but one tree in particular has gained a reputation for being especially haunted. The tree in question lies in the Pebble Beach area of Monterrey, and seems to be tied to an apparition that has come to be known as "The Lady in Lace," a specter of a woman who is said to wander about the 17-Mile Drive, particularly on foggy nights, alarming motorists and sometimes causing car accidents. The eerie spirit is said to wear a white wedding dress and to have a remarkably sad, forlorn expression on her face. To make the tree even creepier, a renowned surfer is said to have inexplicably died while surfing near the tree. To this day, the famous Ghost Tree of Pebble Beach is open to the public and is clearly designated with wooden markers.



Cypress trees near Pebble Beach

Haunted or cursed trees are not limited to the United States. In Ontario, Canada, there is a twisted, oddly misshapen tree growing across from an airport that is said to be heavily haunted. Apparently during World War II the bloodied victims of an airplane crash were laid out under the tree, which

allegedly caused it to grow in an abnormally twisted manner and caused it to sport enormous roots that allegedly reach 75 feet down into the ground. It is said that if one approaches this tree, one can hear the rustling of thousands of crows in the branches yet no crows can be seen. It also allegedly instils a deep sense of unease and dread in people who go near it.

In India there is also much talk of haunted trees. In the eastern Indian state of Orissa, in a village called Manglojodi, there is a terrifying tree that no one will go near. The story behind this haunted tree starts with a rich merchant family from Bombay that travelled to the village on vacation, since the father had been born there. Although the son did not make the journey as he was living in America, the daughter of the family, a young woman studying fashion design in Bombay by the name of Ayesha, was fascinated by life in the quaint rural village. She spent all of her free time roaming about the village and its surrounding areas and one day came across a peepal tree which exuded a pleasant fragrance that hung invitingly in the air around it. Curious, Ayesha approached it and noticed a beautiful flower of a type that she had never seen before growing up in its branches, an odd finding considering that flowers were not known to grow in peepal trees. The woman climbed up, picked it, and headed home.

A peepal tree

That evening, Ayesha developed a sudden high fever and became bedridden. On the same evening, after everyone had gone to bed, the worried parents were awoken by a loud scream from Ayesha's room. When they rushed to see what had happened to their daughter they were horrified to find the young woman floating in the air above her bed. The family pulled her down to the bed, but some unseen force allegedly kept them from laying her down, as if it were forcibly holding her upright in a sitting position. Finally, whatever malevolent force had overcome the girl subsided and she slept. The next day she became even sicker and died, but not before ominously whispering that the tree intended to kill 21 people. A farmer coming to console the family later told them that he had seen the young woman picking the flower and had also witnessed a strange white shadow behind her but had been to frightened to do anything about it.

The rumor around the village was that Ayesha had been the victim of a witch who had once lived in the area by the name of Komila. It was said that this witch was fond of using black magic to steal the souls

of young girls under the age of 21 in order to increase her power and prolong her life. Eventually word of her nefarious deeds got out and she was lynched and hung from the tree by angry villagers until she died, after which they buried her battered body under it. Legend said that the vengeful spirit of the witch still inhabited the tree she had been hung from and still sought out young women under 21 years of age; women just like Ayesha. The story gets weirder from there. Apparently the only way to evict the witch's evil spirit from the tree was to find her body, dig it up, and burn it. Ayesha's brother, Raj, apparently went to the village to do just this very thing, but when he was about to find the body he was seriously injured by a rain of thorns and rocks from above, accompanied by a screeching, disembodied voice that commanded him to leave and warned him to never again try to find the body lest he be killed.

WitchTree

Since then, the legend has not waned. It is said that the evil spirit still inhabits the tree to this day and is especially active at dusk, a time when people take long, circuitous routes to avoid it at all costs. Even in the daytime villagers refuse to go near it and it is said that anyone who touches the dreaded tree will die horribly, typically while coughing up blood. This became apparent when villagers tried to get rid of the evil once and for all by uprooting it. One 19 year-old local boy named Bhawani Behra, who was helping in the task of razing the tree, allegedly suddenly fell ill coughing up copious amounts of blood and died soon after. It is rumored that before dying he claimed that he had seen a ghostly white cat watching him from the tree's spidery branches. It has been reported that the murderous tree is thought to have been responsible for at least 7 deaths to date, well on its way to the 21 dead prophesied by the

dead Ayesha on her deathbed. Locals believe that although the tree was finally felled and only a trunk remains, the spirit lingers and that it will not stop its killing spree until it has taken its 21 souls, which has prompted the grip of terror it still holds on the village.

Deadly haunted trees apparently hellbent on murdering people are not unique to India. In the Caribbean one such tree allegedly stands in the town of Mahaicony, in Guyana. A very large silk cotton tree supposedly once stood on land through which a major highway project was planned. When engineers arrived to clear the land, including the tree, locals warned that it was cursed, but they went ahead and tried to cut it down anyway. It is said that all who tried to chop down the tree were struck dead, which terrified the crew so much that the highway design was changed in order for the tree to remain growing. The tree is still said to be growing right there between the two highway lanes. It is perhaps not surprising for locals to believe the tree to be haunted, as the Caribbean has a long tradition of viewing silk cotton trees as sacred. The trees have long been believed to be inhabited by all manner of spirits, demons, and other supernatural entities, and it is not uncommon to find this aversion to cutting down silk cotton trees throughout the Caribbean.

Silk cotton tree

Speaking of trees inhabited by supernatural beings, Dubai, in the United Arab Emirates, is the apparent home of a clump of trees that supposedly stand on an ancient burial ground and are said to be the haunt of ghosts and genies. The group of 6 Gaff trees stand within a fenced off area on Al Ain road near the Dubai Exiles Rugby Ground. It is believed that anyone who ventures under them will be suffocated by the entities residing there, and there have been many alleged sightings of various spirits and specters in the trees. One man who allegedly crashed his car into the trees is said to have whispered that he saw a genie hovering over him as he died. It is also said that anyone who tries to remove the trees will be cursed to die, and that any blades will merely bounce off of the trees' trunks. It is a dire portent for developers who wish to relocate the trees in order to make way for the construction of bridges to the area. One tree surgeon by the name of Bill Collins is one of those tasked with removing the trees for

the project and said of them:

> *I've asked around and heard some funny things, but I'm not going to take them seriously. I was told the fenced-off area had been a burial ground and that it was even haunted by a headless wailing camel merchant.*
>
> *There are also tales that the last contracting company which tried to cut down the trees several years ago had to give up because their blades kept bouncing off the trunks.*

However, he did not seem to be perturbed by the local legends when he went on to say:

> *It's just myth and legend at the end of the day and I'm not worried about these trees at all. An encounter with Monkeyman would be a lot scarier.*

10624985006_73a7a22531_o

Although it is unclear if this is all a myth or in fact spirits really do dwell within the trees here, and although Gaff trees are indeed traditionally thought to be the lairs of genies, there is at least one

Mystery solved: Biker Bob's widow says, yes, those are his ashes in that bottle

2016/02/26 cbc.ca

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By On The Coast, CBC News Posted: Feb 26, 2016 7:42 PM PT Last Updated: Feb 26, 2016 8:30 PM PT

Bethany James holds the bottle that contains the ashes of Biker Bob (Caleb Harding/Facebook)

Mystery solved: Biker Bob's widow says, yes, those are his ashes in a bottle

It looks like the mystery of Biker Bob has been solved.

Chek News managed to track down a woman named Maudine Pervil who says she is the widow of a man who went by the moniker of Biker Bob, and, yes, those are his ashes in the bottle found on the weekend by Caleb Harding and Bethany James.

Pervil told *On The Coast* guest host Chris Brown she was pretty excited to hear that Bob — whose real name was Hugh Robert Nisbet — was still travelling.

"Bob is travelling as far as he can, and he doesn't have to pay for the gas," she said. "So he's happy."

"He's on the water, which is where he wants to be, and he's happy. I hope he keeps going."

Pervil says Bob was always a big-time traveller, going across Canada twice on his bike, and down to Sturgis, South Dakota for bike rallies eight times. He also hunted and fished all over B.C.

Died while riding his motorcycle

Biker Bob died on Vancouver Island. He was on his bike when a driver turned left on a red light and struck him.

His original request for his remains was to have his ashes sprinkled on his canoe, then have the canoe set loose on a lake — and then for Pervil to take his rifle and blow a hole in that

Bethany James (left) and Caleb Harding visited CBC Vancouver Island and brought Biker Bob with them. (Keith Vass/CBC)

canoe.

When Pervil got the ashes, however, it was too snowy to do that. So she did the next best thing.

"I set him free on all of the waterways that he once paddled," she said. "He paddled all the waterways around [Vancouver Island]. He used to race around Protection Island. He even did a race in a war canoe … that was his first love, canoes. Well, after motorcycles."

On *All Points West,* Caleb Harding and Bethany James, who found the bottle of Bob's ashes, said they would toss it into the sea at Tofino after taking Bob for a final drink. Pervil says that's a great idea.

"I think it's awesome that someone would take that much energy and put it into someone they don't even know," she said. "It's wonderful."

A photo of Biker Bob in life with Maudine Pervil on his bike. (Chek News)

Myths behind Vampire

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ourtimebd.com

Monday, 14 March 2016

your daily think tank
OUR TIME
Ourtimebd.com

Eshan Maitra

Vapire, Der Vampir or Dracula. This night-terror needs no special introduction. But how much do we know about its origin? From folklore to cultural facts, from literature to drama it has existed within our society from a long time. That the trace goes far back to the beginning of human civilization, the prehistoric times. The stories of Blood-Sucking Vampire or related night-terrors have existed from the first bed time stories. It even became cultural or traditional element of many societies.

Though exact time period of the stories cannot be traced back. Or to the real-life events of the occurring, if they ever existed. But the modern Vampire as we know it now had several relatives around the world. Lamashtu from Mesopotamian was a creature with the head of a lion but the body of a donkey. Ancient Greek bloodthirsty birds, Striges are mostly illustrated as beautiful women with wings and claws. Philippine Manananggal were even scarier. She could sprout bat-like wings to fly by severing her torso from the body. Much like Malaysian Penanggalan, that is only a flying female head with dangling organs and dripping blood. Australian Yara-ma-yha-who is much more interesting. These small red devils had a huge head almost as proportioned to the body and it had bloodsuckers on its fingers both on hands and feet. Terrifying Sukuyan of Caribbean's. Monstrous Tlahuelpuchi of Mexico. Despite the figure or origin these all night-terrors had one in common, the unending thirst for life force fluid, blood. All these conviction from around the world might just prove that Vampires do exist.

Though the current image of vampires we see in movies was built up in the 18th century. It was a gloomy eraduring that time in Europe. Monarchy was fading and pre-industrialized societies imbalanced the livelihood of many. Crowed cities and towns. Spread-out famines and unknown diseases was playing a crucial role in the local beliefs. Also it was a time, when people were struggling between logical, religious and mythical beliefs. Depressed conditions answered the unknown questions in the most twisted ways possible. May be supernatural beings are down to earth now and the doomsday is not so far. Spring Hilled Jack sighting in London, was just confirming the puzzle. People even claimed to see their dead relatives reanimated in front of them. Which raised the question, are the dead coming back? Are they becoming immortal? To solve such mysteries people even dug out graves to confirm the state of the dead bodies. When, they found bodies with longer nails and hair, bloated belly and blood dripping from the side of their mouth. Which they interpreted as that, the dead bodies were returning to the local for the thirst of blood then going back in their graves after their mischief before the sun came up. Also, may be the sunlight struck when they were dug out of the graves, and that killed them. Probably these superstitions also created Zombies and

Ghouls.

Now, now don't draw the conclusion believing these. There is a scientific explanation of this. The conditions that were observed, is just the process of our decomposition. When someone dies, their cells dies rapidly too. Causing their hair and nails come out more. Then the bacterial process of decomposing organs creates gases, making our coelom bloat. The pressure from the inside tries to pump out the blood from any exit possible. Red eyes and blood at the corner of mouth is just the result of it. But in such dark time, people believed in many supernatural prejudices. Many built cages over the graves of their loved ones, so they would not go out and hunt in the night. That might bring shame to the family. People went so crazy over this that, many started digging out their relatives' graves to ensure they haven't turned into immortal monsters. They went to the graveyards at night with stake, pitchfork and burning torches to kill the undead in their graves. Soon, a special group of Austrian Physicists were able to discover the process of decomposition and any further grave violation was forbidden. High securities had to be put around the graves.

Many famous books were written by taking inspiration from these rumors. Such as Polidori's "The Vampyre", the Gothic novel "Carmilla" and the most famous one that gave perfection to the image of Vampire, Bram Stoker's "Dracula". His dramatic settings and historical references almost made everyone believe in Vampires. The blood bath and terrifying events left a deep mark in our hearts. He is the one who also invented the many new weaknesses of vampires such as Garlic and wooden cross to defend oneself. Hate of sunlight and silverware. Wooden stake through the heart to kill one. No reflection in the mirror. These all developed from superstitions and his litterateur genius. More and more traits had been revealed over the times also, in several other popular movies and books. Sparkling vampires from 'Twilight' of modern time or varying results of drinking different kinds of blood from 'Interview with the Vampire'. It may take pages just to list the books and movies.

This great terror of night always has been an intriguing topic and created never-ending myths about the connection between life and death, God and black magic, human and the Devil. The debates, fantasies and Vampires still haunt the nights of the modern days. Truly making Vampires immortal.

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Nazi-era building filled with sharks in Vienna

24/02 thelocal.at

The Local · 9 Mar 2016, 23:43

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Austrian city planners unable to knock down the huge concrete flak towers built by the Nazis have solved the problem with one of them, by filling it with hammerhead sharks.

The guns that were on the steel reinforced concrete structures fell silent and were removed many years ago, but the buildings themselves were so strongly made that it was not easily possible to demolish them.

And so they remain, haunting the city's skyline, where they became known as the Grey Elephants, the giant remnants of the Nazi's last line of defence against Allied troops that still tower above Vienna's streets.

Photo: CEN

The 170-foot-high concrete flak towers are now so much a part of the city that many admit they do not even notice them. Most are now as they were at the end of the war, empty and deserted.

But for the flak tower in the Mariahilferstrasse, it has been converted into a multipurpose structure that includes the huge aquarium, a climbing wall, a zoo and now a spectacular panorama restaurant.

The hammerhead shark tank containing 150,000 litres of water is undoubtedly one of the most spectacular attractions, but it also includes the overhead crocodile pool which puts visitors coming in through the entrance of the building underneath a crocodile enclosure.

In other parts of the flak tower are further aquariums. The crocodile pool is surrounded by a humid jungle fitted into a converted greenhouse on the side of the flak tower. And on the outside, climbers can be seen scaling to the top, peering in through the greenhouse windows at the exotic wildlife and plants inside.

The flak tower was built at the location because of the clear view it had of the sky but that now gives the new "Ocean Sky" restaurant an event location with an unrivalled view of the area as well. And of course to get to it, it involves passing by the aquariums and other exotic creatures kept in the former flak tower several levels below.

With a combination of natural attractions and now the restaurant at the top, the "House of The Sea" (Haus des Meeres) is a tourism magnet with over 570,000 visitors a year.

Manager Hans Koppen said: "Many of the guests that come to the restaurant or to events here have never visited our attraction before. It's a great combination and the great thing is we notice that they sometimes then come back with their families or friends."

The Local (news.austria@thelocal.com)

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Neanderthals may have died of diseases carried by humans from Africa

Maev Kennedy
Sunday 10 April 2016 Last modified on Sunday 10 April 2016

theguardian.com

New research challenges the idea that the spread of infectious diseases exploded as agriculture evolved 8,000 years ago

The Neanderthals dominated Europe for thousands of years before dying out about 40,000 years ago Photograph: Jose A Astor/Alamy

Diseases and infections passed on by the ancestors of modern humans when they moved out of Africa and into Europe may have helped wipe out the Neanderthals who previously dominated the continent.

The unfortunate Neanderthals, who would only have developed resistance to the diseases of their European environment, are most likely to have been infected with a bacterium that causes stomach ulcers, the virus that causes genital herpes, tapeworms and tuberculosis.

The impact on the Neanderthals was described as catastrophic by the scientists behind the new research, who published their findings in the American Journal of Physical Anthropology. The diseases and infections to which the hunter-gatherers were exposed would have made them less able to find enough food and remain healthy. The diseases would have spread through sexual contact between the two species.

Researchers at Cambridge and Oxford Brookes Universities, who have been studying pathogen genomes and ancient DNA, now believe some infectious diseases are far older than had been believed.

Neanderthals 'kept our early ancestors out of Europe'

Ancient teeth found in China suggest Homo sapiens was outwitted by its rivals
Read more

Dr Charlotte Houldcroft, from the division of biological anthropology at Cambridge, said: "Humans migrating out of Africa would have been a significant reservoir of tropical diseases. For the Neanderthal population of Eurasia, adapted to that geographical infectious disease environment, exposure to new pathogens carried out of Africa may have

been catastrophic."

Houldcroft, who also studies modern infections at Great Ormond Street hospital, said the result would not have been a swift decimation of native populations, as happened when Europeans arrived in the Americas in the 15th century.

"It's more likely that small bands of Neanderthals each had their own infection disasters, weakening the group and tipping the balance against survival," she said.

The researchers describe *Helicobacter pylori*, a bacterium that causes stomach ulcers, as highly likely to have been passed by humans to Neanderthals. It is estimated to have first infected humans in Africa between 88,000 to 116,000 years ago, and in Europe 52,000 years ago.

Herpes simplex 2, the virus that causes genital herpes, is another likely candidate. Evidence in the genome of the disease suggests it was transmitted to humans in Africa 1.6m years ago from another, currently unknown hominin species that in turn acquired it from chimpanzees.

Houldcroft and her colleague Simon Underdown of Oxford Brookes are challenging the view that the spread of infectious diseases exploded with the evolution of agriculture about 8,000 years ago, which saw denser and more settled human populations coexisting with livestock.

Instead, they believe that many diseases traditionally thought to have been caught by humans from herd animals were actually in the human population far earlier, and passed from them to the animals.

"Hunter-gatherers lived in small foraging groups. Neanderthals lived in groups of between 15 and 30 members, for example. So disease would have broken out sporadically, but would have been unable to spread very far. Once agriculture came along, these diseases had the perfect conditions to explode, but they were already around," she said.

Scientists have long puzzled over the disappearance of the Neanderthals, a species very close in body shape and brain size to modern humans, which largely died out about 40,000 years ago, having dominated Europe for thousands of years.

The Neanderthals did not disappear without trace. Recent research suggesting that up to 3% of modern Eurasians' DNA is Neanderthal has overturned earlier theories that the two species did not mate.

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comments (313)

- Danny Sheahan

  Humans, what a shower of fookers.

  - profangusDanny Sheahan

Homo Neanderthalis were also humans you know. The key is the term 'homo'.

- MikeMoonlightDanny Sheahan

Honestly, why do articles about neanderthals always produce low-brow comments?...

- BeeswaxbobMikeMoonlight

I'm beating my brow about that.

- DataPortal

Welcome Homo sapiens!

- ID2463357DataPortal

"Thinking" man is a bit of a stretch for some of us!

- DataPortalID2463357

Can I recommend overclocking the positrons in your submicron matrix transfer?

- ID2463357DataPortal

You could...but last time I looked, meat doesn't do that, Data.

They're Made out of Meat!

- bongo2015

That photo's the spitting image of the next Chelsea manager, Antonio Conte.

- appalled26

This comment was removed by a moderator because it didn't abide by our community standards

- Valiant_Thor

This comment was removed by a moderator because it didn't abide by our community standards

- turkeyfish

4d ago

Interesting, but we have yet to see any data that establishes precisely what base-pairs are being discussed in those 3% of extant individuals who have what is considered to be subsequences identifiable as H. neanderthalensis. Nor, have we seen any indication of exactly what base-pairs were actually present in any individual extant at the time, when the two species were sympatric.

- bllckchpsturkeyfish

If you want that, I suggest that you don't get your information from the guardian, poindexter.

- Vincent Brindleturkeyfish

Read the article re. the three percent and to what it refers.

- MoonMoth

Interesting, if inevitably gloomy speculation. There was some rather limited press coverage a couple of weeks ago, that "Hobbits" ie Homo floresiensis, remains had been redated to 50 thousand years old - not 12 as originally thought, making their demise possibly contemporaneous with the appearance of modern humans in the area.

- AngrySkepticMoonMoth

We are a destructive species. Even our creativity involves destruction.

- ecommproAngrySkeptic

I'm not sure you can blame a species for their immune system and bacterial resistance or otherwise...

Sorry if you're being ironicalisationary and I missed it.

- AngrySkepticecommpro

I am not blaming the poor immune systems of the Neanderthals. I am blaming humans for possibly destroying them (by accident).

> ironicalisationary

Nice! I like it!

- AlfredHerring

So we're all descended from people who used germ warfare to commit genocide. Great. On a Sunday too. Thanks a lot.

- jet199AlfredHerring

Unknowingly carrying a disease is hardly germ warfare.

- CarPeyjet199

You don't know that they didn't know, maybe they went around offering infected blankets...

- fredime

This comment was removed by a moderator because it didn't abide by our community standards

- elephantwoman

This comment was removed by a moderator because it didn't abide by our community standards

- eduarmafla

This comment was removed by a moderator because it didn't abide by our community standards

- sixlove

4d ago

Didn't humans leave Africa about 70,000 years ago, and Neanderthals go extinct about 25,000 years ago? Bit of a gap there?

  - AngrySkepticsixlove

    Probably not the mass migration of the kind we see today. It would have taken a very long time for the modern humans to make contact with all the Neanderthal villages, especially the remote ones.

  - sixloveAngrySkeptic

    Yes that's a good point. But the humans doing the migrating came from groups that had developed bacterial resistance, so I don't see why some Neanderthal groups wouldn't have developed bacterial resistance too. Though I appreciate I know very little about either bacterial resistance and how it evolves in some populations and not others ...

  - Chris Whitesixlove

    Bacterial resistance to different diseases. Those diseases that are mentioned in the article are tropical diseases, so the Neanderthals would have had no resistance to them, not being from the tropics.

- Flumpasaurus

This comment was removed by a moderator because it didn't abide by our community standards

- hardatwork

sorry

- Perplexed123

Who should we compensate?

  - CormaicPerplexed123

    Donald Trump?

- sour_mashCormaic

  No, it's Trump that's already compensating because of his small hands amongst the many other things.

- torvald

This comment was removed by a moderator because it didn't abide by our community standards

- bean55

Then why didn't it work both ways? Why didn't the migrating African humans succumb to the previously unencountered European diseases that the Neanderthals had developed resistance to?

- Lionsinghbean55

  Bacteria don't do racism or specism so thrive on whatever is around. Those that travel more are more exposed to bacteria and the immune system gets more developed. Perhaps the slow migration gave them the ability to resist like a vaccine does. Perhaps the EU over-ruled them ?

- ID2463357bean55

  Africa, old bean. Tropics, sub-tropics, lots of time.

- Chris Whitebean55

  It probably did, but there were more of us, and we were coming from our population centre into theirs, so when their diseases infected Homo sapien sit wouldn't have spread into that reservoir of Homo sapiens.

  And we had a number of other advantages over Homo neanderthalensis.

- everchanging

Seems the humans are going to get it back from buggering the climate.

- david smith

What about the aliens that put us here?

- PGNEWCdavid smith

  This comment was removed by a moderator because it didn't abide by our community standards. Replies may also be deleted. For more detail see our FAQs.

- vonZeppelin

Virus that causes tapeworms? Thought they spread by eggs in contaminated meat?

- ID2463357vonZeppelin

  Oh crap.

- vonZeppelinID2463357
  This comment was removed by a moderator because it didn't abide by our community standards

- this_is_delirium

Homo-sapiens: driving other species to extinction since 40,000bc.

- ecommprothis_is_delirium

  Do you feel that things could have happened a different way?

- EsIstGeschlossenthis_is_delirium

  Longer; we hunted dinosaurs to extinction 80,000 years ago. The last T-rex, known as The Colonel, was finally taken down by a renowned dino stalker named Kevin Danger, although he lost his life in the process.

- ID2463357this_is_delirium

  It's quite a bumper-sticker, isn't it?

- wyomingmark

This comment was removed by a moderator because it didn't abide by our community standards

- CitizenWise

Err, no, as that would not be feasible as the Neanderthals would have been spread far and wide with some never coming in human contact. Then again, if the Neanderthals remained in large groups and the hunter gatherers in small, chances are the larger group succumbed to disease. Yet again, if the larger group of Neanderthals ran out of food they may have eaten one another, including any hunter gatherers they chanced upon, thus picked up diseases that way.

- bluemurmur

This comment was removed by a moderator because it didn't abide by our community standards

- Mike Trotman

This story doesn't say so, but I can only infer that Neanderthals' own diseases and pathogens weren't strong enough to weaken and kill the newly arriving Homo sapiens. Or is there some other explanation for H. sapiens success in the first contact with a foreign microbiome? Did they simply come in sufficient numbers to outlast the attrition rate of infection by Neanderthal disease? Or were they able to hold on long enough to develop (or acquire) immunity faster than the Neanderthals could develop immunity to

H. sapiens-borne pathogens? Is eastern Africa "tropical"? Would the diseases have stayed active over the thousands of years mass migration out of Africa would have taken? Especially since the trip was punctuated by long periods of habitation outside of Africa, perhaps long enough for significant genetic mutation in host or pathogen to possibly alter the transmissibility of disease? This story raises tantalizing possibilities, but so far very provisional ones.

- PaniscusTroglodytesMike Trotman

Same reason New World diseases didn't wipe out Europeans on a grand scale in the Age of Discovery. The bigger, more crowded continent, with the more diverse connections , had the fiercer pathogens by far, and immunities to match.

- nerospizzaPaniscusTroglodytes

The question then is which is the ideal configuration for society? Small independent communities, with small and contained pathogens? Or large societies that breed superbugs that, while hurting us, due far more damage to our competition for resources?

- PanYanPicklePaniscusTroglodytes

I dunno. Syphilis did a pretty good job.

Film's lost Nessie monster prop found in Loch Ness - BBC News

bbc.com

By Steven McKenzie BBC Scotland Highlands and Islands reporter

- 13 April 2016

A still from the movie showing the new prop made following the loss of the 30ft version

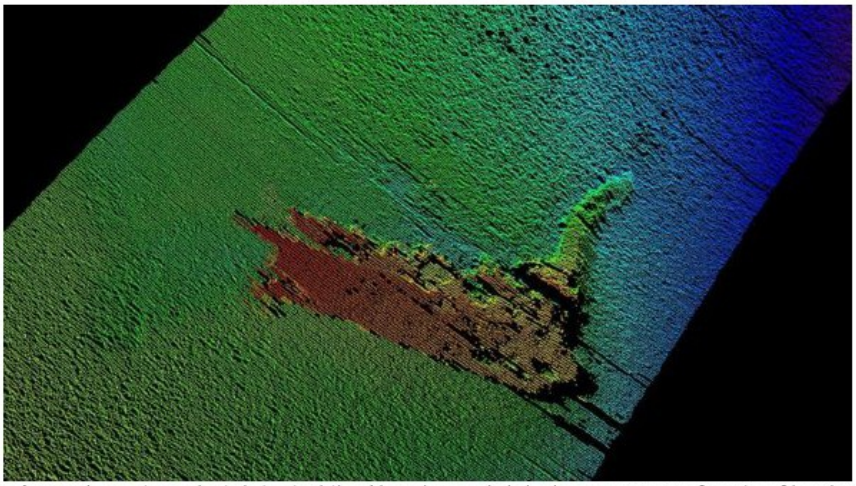
Image copyrightAF archive/Alamy

A 30ft (9m) model of the Loch Ness Monster built in 1969 for a Sherlock Holmes movie has been found almost 50 years after it sank in the loch.

The beast was created for the Billy Wilder-directed The Private Life of Sherlock Holmes, starring Sir Robert Stephens and Sir Christopher Lee.

It has been seen for the first time in images captured by an underwater robot.

Loch Ness expert Adrian Shine said the shape, measurements and location pointed to the object being the prop.



An underwater robot detected the Nessie model during a survey of parts of Loch Ness

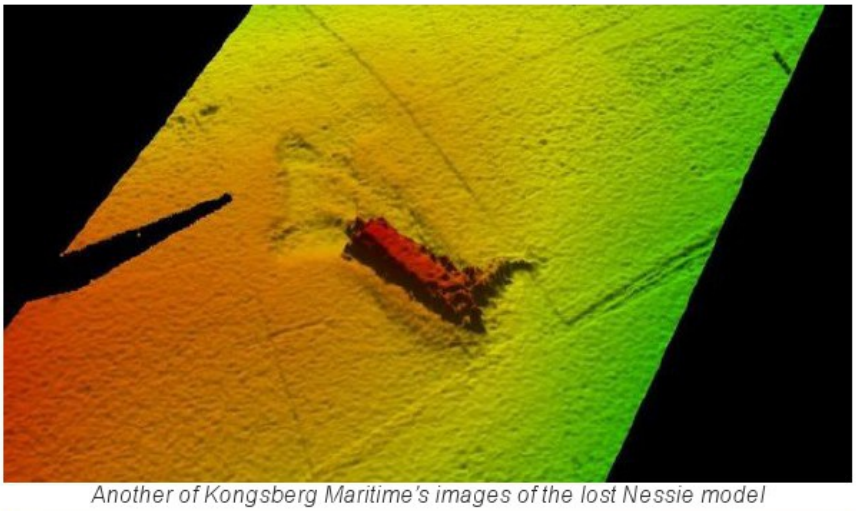
Image copyright Kongsberg Maritime
Image copyright Kongsberg Maritime

The robot, operated by Norwegian company Kongsberg Maritime, is being used to investigate what lies in the depths of Loch Ness.

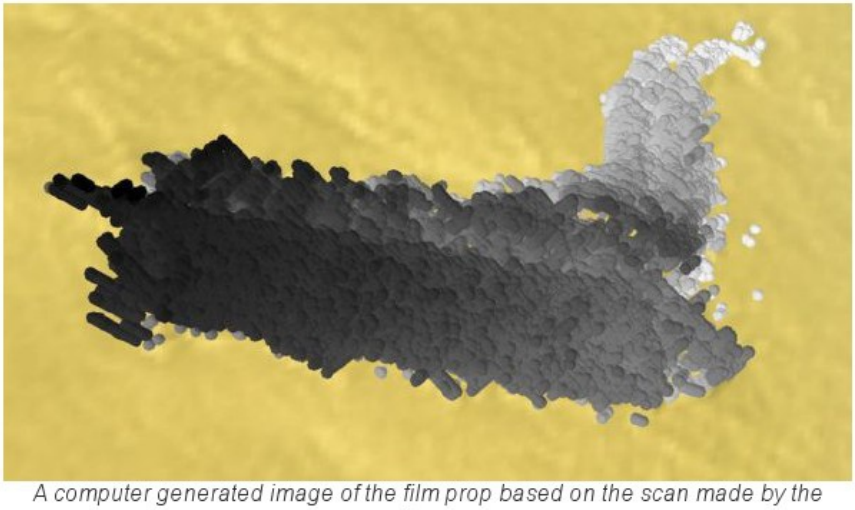
VisitScotland and Mr Shine's The Loch Ness Project, which gathers scientific information on the loch's ecology and the potential for a monster, is supporting the survey.

Mr Shine told the BBC News Scotland website: "We have found a monster, but not the one many people might have expected.

"The model was built with a neck and two humps and taken alongside a pier for filming of portions of the film in 1969.



Another of Kongsberg Maritime's images of the lost Nessie model



A computer generated image of the film prop based on the scan made by the drone

"The director did not want the humps and asked that they be removed, despite warnings I suspect from the rest of the production that this would affect its buoyancy.

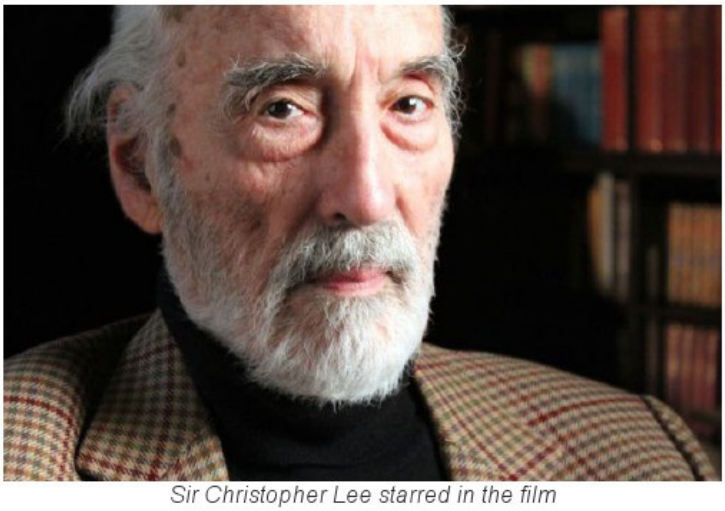
"And the inevitable happened. The model sank."

Media captionA high tech sonar sweep of Loch Ness locates a Nessie-shaped Sherlock Holmes film prop Image copyright Kongsberg Maritime

Mr Shine added: "We can confidently say that this is the model because of where it was found, the shape - there is the neck and no humps - and from the measurements."

The model was floated out to a place in the loch where only a few months earlier claims of sighting of Nessie had been made.

The strange case of the lost Nessie prop



Sir Christopher Lee starred in the film

The Private Life of Sherlock Holmes was made in the US and UK in 1969 and released in cinemas in 1970.

It was directed by Billy Wilder, a famous figure of Hollywood's "golden age" whose long catalogue of features included Some Like It Hot starring Marilyn Monroe.

The Sherlock film tells of the detective investigating the disappearance of an engineer. The case takes him to Loch Ness and an encounter with a monster.

Sir Robert Stephens played Holmes, Colin Blakely was Dr Watson and Sir Christopher Lee was the sleuth's brother, Mycroft Holmes.

Talented special effects artist Wally Veevers, whose other work included 2001: A Space Odyssey, Superman and Local Hero, led the building of the 30ft-long Loch Ness Monster.

It sank on its first outing on the loch while being towed behind a boat.

Wilder is said to have comforted Veevers after watching his creation disappear beneath the waves.

The director, who had also been dogged with problems lighting scenes at Loch Ness, had a new monster made - but just its head and neck - and moved the filming to a large water tank in the film studio.

Kongsberg's torpedo-shaped Munin drone is equipped with sonar imaging and has already made several sweeps of the loch's bottom.

Among other material the drone has already detected have been the wreck of an unidentified sunken boat.

However, measurements made using the device dispute a claim made in January of a new deepest point in the loch.

A tour boat skipper Keith Stewart recorded a depth of 889ft (270.9m) on sonar equipment he uses.

The official maximum depth, which still remains in place, is 754ft (229.8m).

Image copyright Kongsberg Maritime
Image copyright Google

Kongsberg's survey work forms part of Mr Shine's ongoing called Operation Groundtruth,

Malcolm Roughead, chief executive of VisitScotland, added: "No two areas around or on the water feel the same - whether it is a sense of awe at the beauty of the scenery or a feeling of anticipation at what might surface from below the waters.

"We are excited to see the findings from this in-depth survey by Kongsberg, but no matter how state-of-the-art the equipment is, and no matter what it may reveal, there will always be a sense of mystery and the unknown around what really lies beneath Loch Ness."

Image copyright Kongsberg Maritime

Kongsberg's robot Munin

The latest survey challenges a recording of a new deepest point in the loch

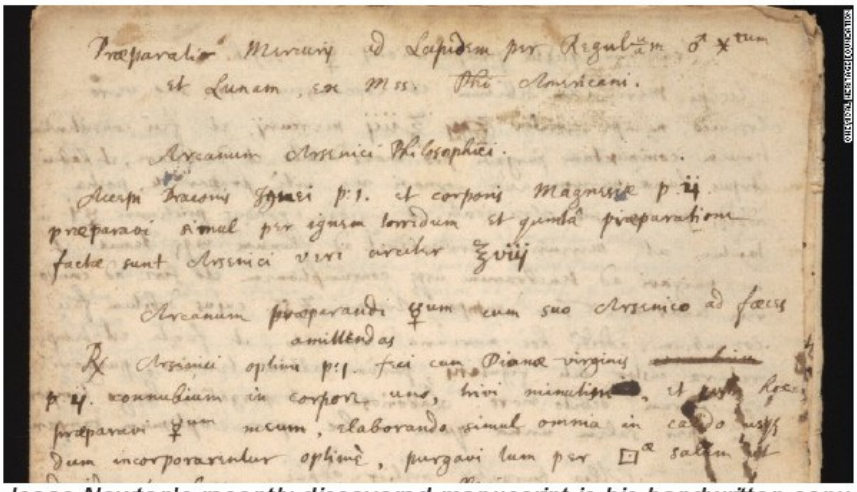
The survey work continues with the drone

Image copyright Konsberg Maritime/VisitScotland

Isaac Newton's 'philosopher's stone' recipe discovered

By Gabrielle Sorto, Special to CNN Updated 3:31 PM ET, Thu April 7, 2016
2016-04-07T19:31:17Z

cnn.com



Isaac Newton's recently discovered manuscript is his handwritten copy of a procedure for a substance seen as a main ingredient for the philosopher's stone.

Story highlights

- The Chemical Heritage Foundation has acquired one of Isaac Newton's handwritten manuscripts
- Newton studied alchemy extensively; parts of alchemy were later rebranded as chemistry

(CNN)Harry Potter wasn't the only one after the philosopher's stone.

Isaac Newton's recently discovered manuscript is his handwritten copy of mid-17th-century Harvard alchemist George Starkey's procedure for producing "sophick mercury," a substance seen as a main ingredient for the philosopher's stone, a fabled stone used in alchemy.

The document had been in private hands for most of the 20th century. The Chemical Heritage Foundation, a nonprofit based in Philadelphia, acquired the 17th-century document through an auction in February.

"The significance of the manuscript is that it helps us understand Newton's alchemical reading -- especially of his favorite author -- and gives us evidence of one more of his laboratory procedures," said James Voelkel, curator of rare books at the Chemical Heritage Foundation's Othmer Library of Chemical History.

Newton, who established the law of universal gravitation and is considered a father of physics, also studied alchemy extensively. It is estimated that he wrote 1 million words in notes on alchemy during his lifetime.

Alchemy, also known as "chymistry," was a predecessor of chemistry that attempted to convert base metals into gold. Alchemists believed adding a molten base material, such as lead, to a small bit of philosopher's stone would turn the material into an entirely different element. It would transform from being a waxy, red substance to being a noble metal, such as gold.

Newton's interest in alchemy is not widely known, as alchemy is usually dismissed as pseudoscience. Around the time of Newton's death, professional chemists "rebranded" chemistry, relegating gold-making to an enterprise now derogatorily labeled alchemy and keeping the respectable parts in what we now understand as

chemistry, Voelkel said.
"The fact that we still view alchemy with derision is a reflection of how effective that 18th-century rebranding was," he said.
Alchemists were capable of many important manipulations of matter, such as separating gold and silver from an alloy. In the context of his time, changing lead into gold could have told Newton something about how matter is composed, Voelkel said.
We can't say that Newton's experiments in alchemy influenced his theory of gravity, Voelek said. But he clearly approached alchemy and physics in a similar way.

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nchley Press
FRIERN BARNET CHRONICLE
and MUSWELL HILL PRESS
FRIDAY, APRIL 13, 1979
Price 9p

Paranormal, say society

ANIMAL DEATHS— 'VAMPIRE' THEORY

By GRAHAM NEWSON

THE sinister midnight rabbit kill which is striking fear into the hearts of pet lovers is the work of a madman and "undeniably vampiric in nature."

This chilling and startling claim has been made by the British Occult Society.

As worried pet owners and frightened parents — who fear children could become targets — prepare to mount armed all-night vigils to track down Finchley's ruthless killer, the team of supernaturalists have announced that the answer lies with the paranormal.

The news is matched by the result of an RSPCA autopsy carried out on a family of seven rabbits found mysteriously dead after the killer struck at Dale Grove, North Finchley, a month ago.

The verdict was: "They were definitely crushed to death. Whether by being bitten or by human hand is not possible to say."

Occult society president and "psychic consultant" Sean Manchester sincerely believes that "over half" of the gruesome nocturnal raids — the death toll of rabbits and goats has crept up past the 60 mark — can be firmly laid at the door of a "predatory entity of a supernatural kind."

And he has warned all sceptics who disagree the theory so arrogant that to ignore such supernatural terror "does little to ensure its departure."

The society have been on the trail of the puzzling and grisly slaughter of pets since two goats belonging to the Lawless family, of 11, Avondale Avenue, North Finchley, were left for dead in a [illegible] March [illegible]

A neighbour and member of the society [illegible] Manchester.

They have already investigated the killings and he said confidently "whatever stalks these helpless pets is more than ordinarily evil."

He told the Finchley Press this week: "What's wrong with a paranormal answer?

"Only a fool would refuse to accept that there are strange forces about which we know very little and over which we exert even less control."

Police admit they are baffled by the killings. A vet who tended the goats decided they were the victim of a wild dog, but some disagree.

The eerie logbook of crime which Mr. Manchester claims supports his theory is that the dead pets were all non-predatory herbivores, they offered no resistance, there was no trace of blood — despite fang marks in the throat — and that the attacks were all nocturnal.

In recent weeks rabbits have been found unmarked but with their necks and backs broken — some have even been carefully laid out in rows on garden lawns — and frenzied raids have smashed hutches to firewood and ripped apart galvanised wire cages.

"That the terror which stalks these defenceless creatures is vampiric in nature is undeniable," he said.

He agreed that the logical explanation for the grim catalogue of death was the one given by the RSPCA — "probably an Alsatian."

But he felt "that answer rests uneasily in the lap of the serious investigator who has to account for far more than intelligence resembling those of a large canine.

"Since it has [illegible] that he would [illegible] everyday experience for such cunning and devilish intellect for it to be the work of a marauding dog turned killer."

Mr. Manchester, a trained occult investigator and writer on the subject, was [illegible] himself and said: "Having exhausted all normal explanations I would say it was a human suffering from a form of lycanthropy — demonic madness."

Mrs. Joan Ferris, chairman of the Finchley branch of the RSPCA, said: "I am disinclined to dismiss anything as rubbish. I would not rule out the possibility of it being a human being. If it is, it's someone with a sick mind. A very crafty person, too."

She mentioned the ritual sacrifice of animals discovered in Highgate cemetery around 1970, and asked that all pet owners report any further incidents to the Finchley Press and the RSPCA and press for an autopsy.

Sean Manchester also wants to investigate other killings.

£1,300 for Fathers

PARISHIONERS of St. Philip the Apostle raised £1,300 on Saturday with a fair for the Xaverian Missionary Fathers.

The priests, whose base is in [illegible] Street, Church End Finchley, run a [illegible] in the church in Gravel Hill. Richard Carpenter, who wrote the television series "Dick Turpin," opened the fair.

The event was held at the church hall in Gravel Hill, Church End Finchley. It was only during the fair that parishioners heard what the money would go to.

For then the missionary fathers heard that two of their colleagues had been taken ill in Africa and had to be flown home for treatment. When they return they will have to be taken to a hospital specialising in tropical diseases.

Fr. Giorgio Ventorini accepted the money on behalf of the missionary fathers.

Schools link for concert

TWO schools joined forces to produce a spring concert last week and chose Handel's "Messiah."

Lib.-Lab. fight for second pl

WITH three weeks to go the General Election fight has begun with a vengeance.

The spotlight is on our quiet suburban streets because in Finchley a potential Prime Minister is defending a slim majority.

Not that Mrs. Margaret Thatcher believes she has any cause for concern. She is confident that she will be returned.

On the face of it the Tories have little to worry about. The area is a Conservative stronghold and Mrs. Thatcher has been swept in many times.

But in October, 1974, her majority was cut to under 4,000 when she stood against Barnet Labour councillor Martin O'Connor.

And it is this one fact that has given 48-year-old barrister and Labour man Mr. Richard May cause for hope. In his eyes Mrs. Thatcher has to beat not only Jim Callaghan but him as well — and he bravely insists that this is by no means a forlorn hope.

He doggedly points out that Mrs. Thatcher's last majority is smaller than many people think and in fact has fallen drastically since 20 years ago.

"One really has to regard Finchley now as a North London marginal," he said this week. "Its character has changed considerably over the years — there are now some 3,000 Asians here — and it's certainly not impossible for Labour to win."

Mr. May shrugs off the fact that his Tory opponent just happens to be party leader as well but he admits that the barrage of daily national coverage she receives could pose a problem.

"Fighting a party leader does have certain advantages as well. It means that the campaign for Finchley will be much more alive than it might otherwise have been."

Labour workers have admitted that much of the Tory decline in Finchley can be attributed to redrawn boundaries after the 1970 election.

But will it be as simple as that now? Mrs. Thatcher's new role as party leader has meant she has less time to visit the area and this could ultimately hinder her local showing.

On the other hand Finchley's lively Liberal campaign under the chirpy Mr. Tony Paterson, has been everything but quiet.

This newspaper is constantly barraged with publicity handouts from the Liberals who are quick to highlight their latest achievements.

And to be fair they must not be dismissed. "Finchley Five," the Liberal publication, has a wide circulation and shows itself to be well in touch with local matters.

Mr. Paterson himself is glowing in the victory of the Liberals at the Liverpool Edge Hill by-election and he hopes to "give Mrs. Thatcher a fright and beat Labour into third place."

The National Front will also be contesting the Finchley constituency with newcomer to politics 31-year-old William Verity.

A distributor by profession, he said this week that he had faced much criticism from his family and friends when he joined the party in 1976. "My motives are completely misunderstood.

"I want to secure a good future for my two young children. True justice demands stern measures and the NF are the only party who will try for the country."

Mr. Verity, of Ravenscroft Park, Barnet, used to be an active member of both the Tory and Labour Parties before becoming disillusioned.

Mr. Verity is not planning a public appearance as yet but is busy leafleting the area.

So to the "Iron Maiden" herself. Mrs. Thatcher planned a walkabout in East Finchley, Church End Finchley and Whetstone yesterday afternoon (Thursday) and a mass canvass in Finchley on Saturd

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The [illegible] and ad [illegible] Neave, [illegible] bomb [illegible] and it [illegible] that [illegible] now be

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Gener[illegible] ary, 197[illegible] (Con.): [illegible] (Lab.): [illegible] (Lib.): [illegible] 1974): [illegible] (Con.): [illegible] (Lab.): [illegible] (Lib.): [illegible] (NF): [illegible]

One per cent swing needed

THE Archway Road farce and the impact of juggernauts which thunder through the area daily are likely to have a huge effect in the marginal seat of Hornsey.

Labour need to have a swing of one per cent to win it and it is one of the constituencies they would expect to win if they are to have a workable majority in Parliament.

Tory front bench spokesman and Hornsey MP for 12 years, Mr. Hugh Rossi is not going to let his 782 majority go without a fight.

Least of all to Mr. Ted Knight, leader of Lambeth Council and the Labour candidate.

The two were on opposite sides over the Archway Road and the brooding bitterness of residents over the issue is bound to be reflected in voting.

Mr. Rossi was on the side of the Archway Road Residents' Association and intervened strongly on behalf of the proposed four-lane highway through Highgate.

He found himself in direct opposition to Mr. John Tyne and other protesters who by a campaign of disruption won a postponement of the scheme.

Mr. Knight sided heavily with the objectors. He admits that he is very firmly on the left of the Labour Party.

Mr. Rossi, aged 51, a Catholic solicitor, has an excellent reputation in Hornsey as a constituency MP.

General Election (1970) result: Rossi (Con.): 22,431; Wells-Pestell (Lab.): 17,663; L. Bruce (Lib.): 3,335; Morris (Com.): 421; Grant (SPGB): 134. 1974 (February) result: Rossi (Con.): 18,397; Kaczynski (Lab.): 15,846; O'Brien (Lib.): 8,838. 1974 (October) result: H. Rossi (Con.): 17,888; Kaczynski (Lab.): 16,406; Singleton (Lib.): 5,383.

Sister Mary Perpetua, Father Thomas and friends at St Philip's on Sunday.

Sparkling farewell for Sister Mary

by
Peter Wilson-Leary

were presented to Sister Mary, one for each year she has "been" [illegible]

Architect takes ov Maudling's fight

THE Tories' new man in Chipping Barnet, 41-year-old architect Sydney Chapman, has quite a reputation to uphold.

The late Reginald Maudling's impressive majority protected him against the vigorous campaigning of candidates in the past and his death at the beginning of the year has left a question mark over the future of the constituency.

In the redistribution of constituencies Mr. Maudling gained considerably — the known Tory support of Woodside Park and some of North Finchley which used to be the property of Mrs. Thatcher.

Mr. Chapman is standing for the first time and inherits this healthy Tory majority.

He is married with two young children and lives in Putney.

Also standing in Chipping Barnet for the first time is Labour candidate 31-year-old teacher Mr. Peter Dowe. He was previously Labour candidate for West Dorset in 1974.

The Liberal candidate, 25-year-old Mr. David Ive, is an [illegible] and liv[illegible] Park.

Mr. [illegible] area's [illegible] represe[illegible] single [illegible] sign [illegible] The A[illegible] has [illegible] fight [illegible] be [illegible] of votes.

General [illegible] result: 23,843; 18,[illegible] 6,289; 19[illegible] sult: [illegible] 22,094; [illegible] Wyn [illegible] 1974 (O[illegible] Maudling [illegible] Mills (L[illegible] Ellis (L[illegible]

12-hour marathon at church

TWELVE hours of continuous badminton was played in aid of the St. Margaret's United Reformed Church on Saturday. The fund-raising effort was by the Junior Badminton Club who use the church hall in Victoria Avenue, Church End Finchley.

The marathon, from 10 a.m. to 10 p.m., involved 18 members of the club which meets every Saturday. Mr. Colin Grant and Miss Sheila Fairbairn, who run the club, also took part in the bid to raise £75.

Tea, which consisted of fish fingers, sausages or steak and kidney pie with chips, was cooked by the coach, Mrs. Jean Morris and Mrs. Edna Grant.

Mr. Grant said: "Although the members do 25-minute stints they are not allowed out of the building at any time."

The marathon was begun and ended by Mrs. Elizabeth Terry. When it was over she presented a trophy to David Barratt for being the most improved player in the club.

Sal

IN Hen[illegible] Mr. Pe[illegible] pected [illegible] majority [illegible] Labour [illegible] [illegible] Palme[illegible] from Go[illegible]

Mr. P[illegible] Liberal [illegible] 1974 but [illegible] election.

General [illegible] result: [illegible] 18,061; [illegible] 18,715; [illegible] 1974 (Fe[illegible] (Con.): [illegible] (Lib.): [illegible] (Lab.): [illegible] (Lab.): [illegible] ber) re[illegible] (Con.): [illegible] (Lab.): [illegible] (Lib.): [illegible]

● Full [illegible] candidate[illegible] be featur[illegible]

● [illegible] PHIL[illegible]

Hampstead & Highgate EXPRESS

Hampstead Garden Suburb & Golders Green News • Camden Borough News

THE HAM AND HIGH

No. 5701 | Friday, February 27, 1970 | 110th year | 6d.

Does a wampyr walk in Highgate?

WE DON'T want to frighten you, but the ghost of Highgate Cemetery might be a vampire.

So says the man on the left — Sean Manchester, president of the British Occult Society. He claims to have carried out "extensive research and investigation into the matter."

Mr. Manchester, a 25-year-old photographer, said: "The phenomenon reported by Highgate people in letters to the Ham and High is not merely the apparition of an earth-bound spirit, which is relatively harmless, but much worse — that of a wampyr or, as it is more popularly known, a vampire."

His theory is that the King Vampire of the Undead, originally a nobleman who dabbled in black magic in medieval Walachia, "somewhere near Turkey," walks again.

"His followers eventually brought him to England in a coffin at the beginning of the 18th century and bought a house for him in the West End," said Mr. Manchester. "His unholy resting place became Highgate cemetery.

"When parts of Britain were plagued by vampirism centuries ago, the Highgate area was the centre of a lot of activity. It has been ever since.

"And now that there is so much desecration of graves by satanism, I'm convinced that this has been happening in Highgate cemetery in an attempt by a body of satanists to resurrect the King Vampire."

Unlike the British Society for Psychic Research, the British Occult Society—which has no formal membership, but has correspondence from "50 to 200 interested people" —believes in "countering magic by magic." Some adherents have spent nights in Highgate cemetery.

Mr. Manchester added: "We would like to exorcise the vampire by the traditional and approved manner — drive a stake through its heart with one blow just after dawn between Friday and Saturday, chop off the head with a gravedigger's shovel, and burn what remains. This is what the clergy did centuries ago. But we'd be breaking the law today."

He learned about vampires from books by a clergyman, the Rev. Montague Summers, an authority on the occult. "And those Stoker's novels are based on facts, what people told him they had heard," he added.

One of Britain's busiest exorcists, the Rev. John Neil-Smith, Vicar of St. Saviour's, in Eton Road, Hampstead, said: "I believe the whole idea of vampires is probably a non-physic embellishment."

The latest letters: Page 10

TOWER OF LONDON

Please to Admit the Bearer and Friend,

TO VIEW THE

ANNUAL CEREMONY

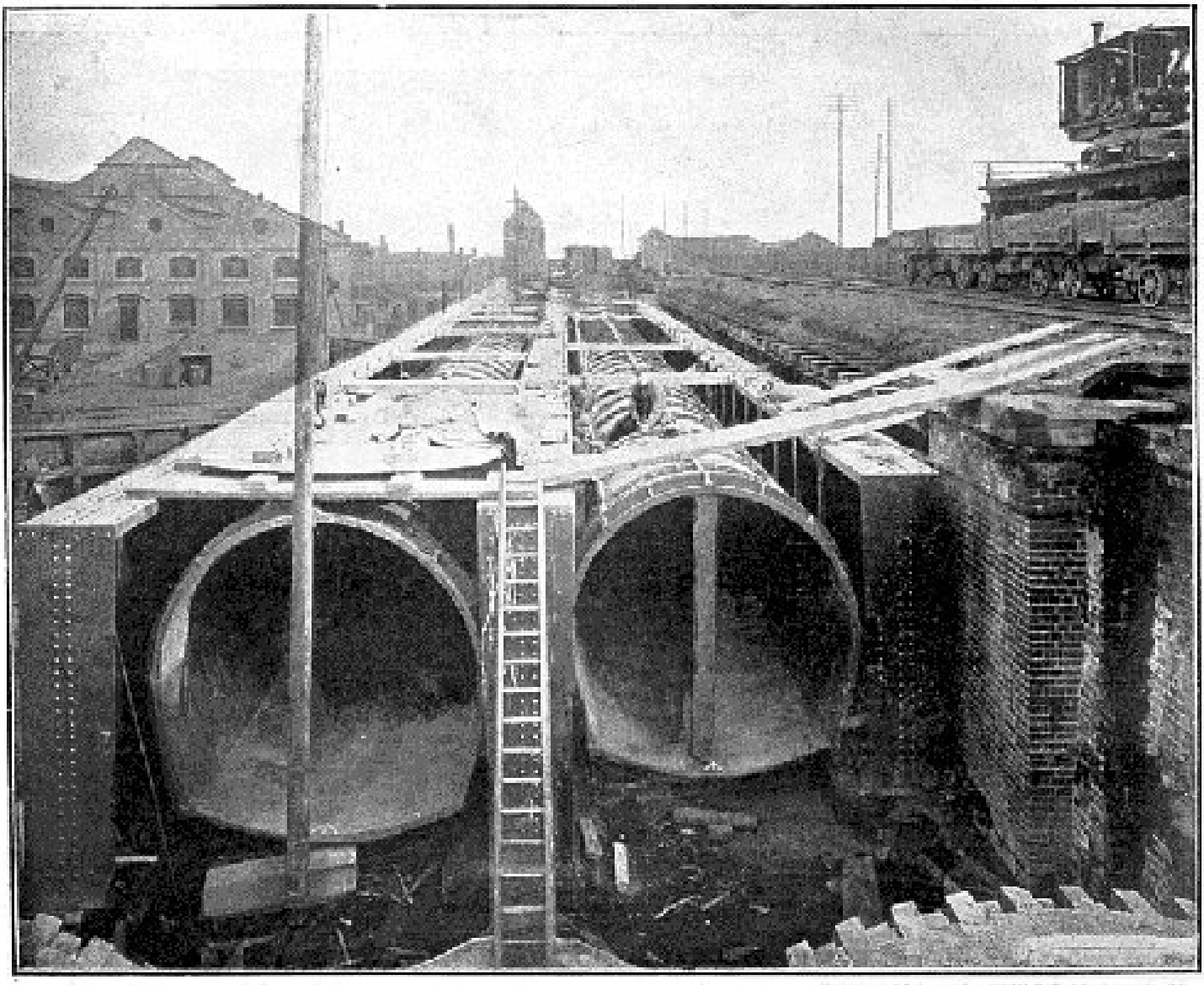
OF WASHING THE LIONS,

On WEDNESDAY, APRIL 1st., 1857.

N.B. It is requested that no Gratuity will be given to the Attendants

'*.*' Visitors admitted only at the White Gate.

No. Percy B. Greville.



NORTHERN OUTFALL SEWER IN COURSE OF CONSTRUCTION, SHOWING CAST-IRON SEWERS OVER ABBEY CREEK AND CHANNELSEA RIVER.

1902–06.

him a traitor. Consequently, the king, aflame with his usual rage, tore his hat from his head, undid his belt, hurled his cloak and the clothes he was wearing far away from him, tore the silken covering from the bed with his own hand, and began to eat the straw on the floor, as if he were sitting in a ditch. But on the next day, when he was in the

AMUSING EVIDENCE IN ACTION BY CONJURER.

Some amusing evidence was given in West London County Court yesterday when an illusionist named Anar Natch Dutt, a man of colour, living in Shirley-road, Chiswick, was sued by John Wright Dewhurst, a mechanical engineer, for £84 4s. for goods supplied in connection with stage entertainments. The defendant counterclaimed for £195 18s., alleging loss sustained by the apparatus being defective and not delivered in accordance with the terms arranged.

Mr. G. R. Blanco White, counsel for the plaintiff, said that Mr. Dewhurst supplied the defendant with a number of up-to-date tricks which, after certain alterations, were delivered at Brixton for use at the Brixton Empress Theatre of Varieties. In one trick a woman was disclosed lying on a couch, and, after a covering had been placed over her, a man who was concealed beneath was projected into her place by means of a steel rod.

THE WATER TRICK.

Another illusion was a water trick in which a woman mysteriously took the place which a moment before had been filled by a vessel of water. This trick worked very successfully at Brixton, but the next week at Croydon the water was turned on to the young woman instead of into a second compartment and her clothes were soaked through. (Laughter.) In a third illusion, a tea-chest trick, a woman was again concealed. When the trick was put on at Croydon the young woman engaged was too bulky. She failed to get through a secret door and stuck fast. (Laughter.) These mishaps were not the fault of the apparatus.

The plaintiff said that the tea-chest trick would have worked properly at Croydon had not the woman in the box been too tubby. (Laughter.) The illusion was spoiled by her legs sticking up. (Loud laughter.)

Counsel: I will call one of the young ladies as a witness.

Judge Sir W. Selfe: The tubby one? (Laughter.)—Counsel: No.

A girl who had acted as assistant to the defendant said that when the box trick went wrong it was not the fault of the apparatus but of the young woman.

The Judge: Was she too tubby? (Laughter.)—The Witness: Chubby!

The Judge: Oh, chubby! (Laughter.)

Judgment was given for the plaintiff for £65 and costs on the claim, and for the plaintiff on the counterclaim also, but without costs.

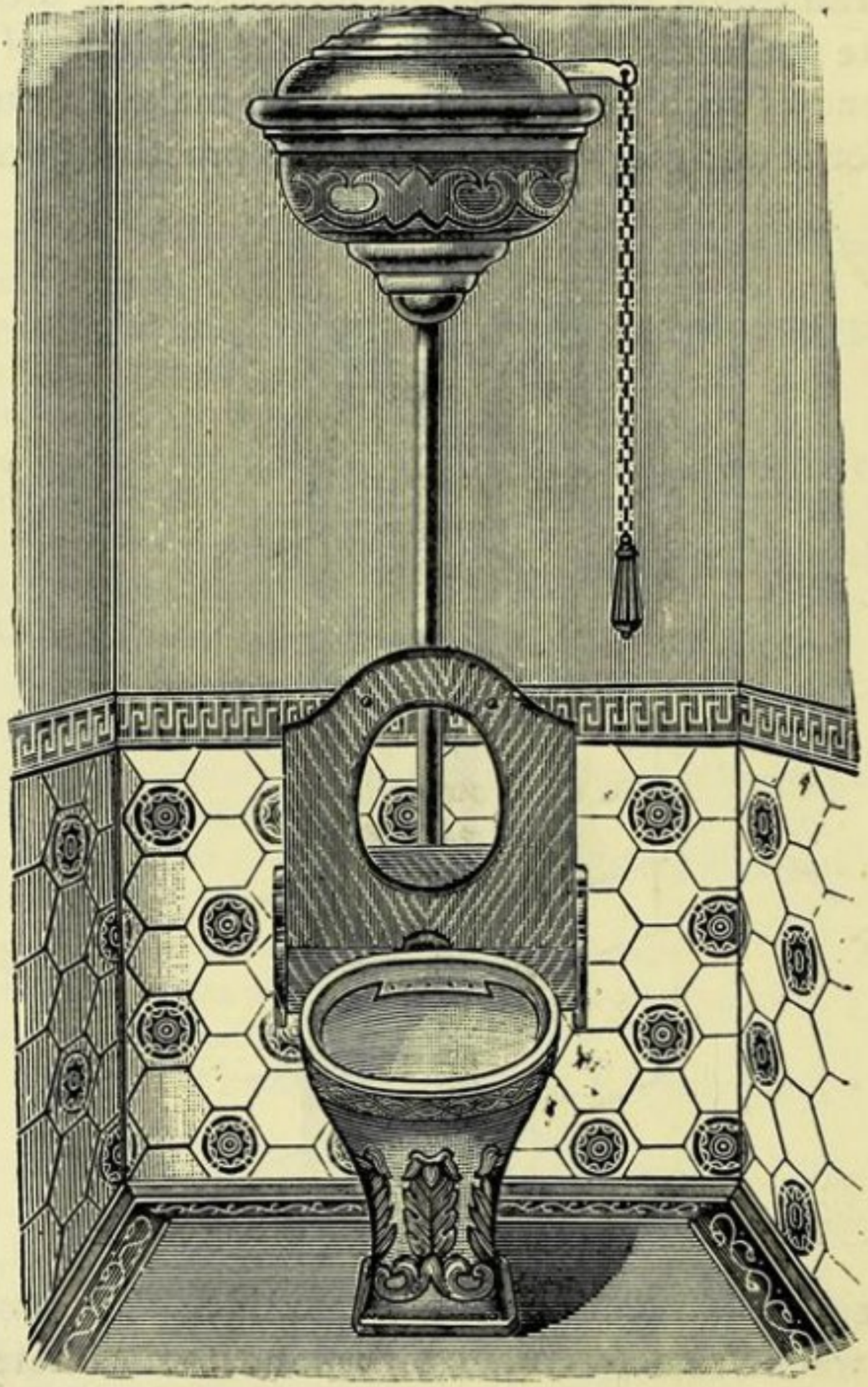
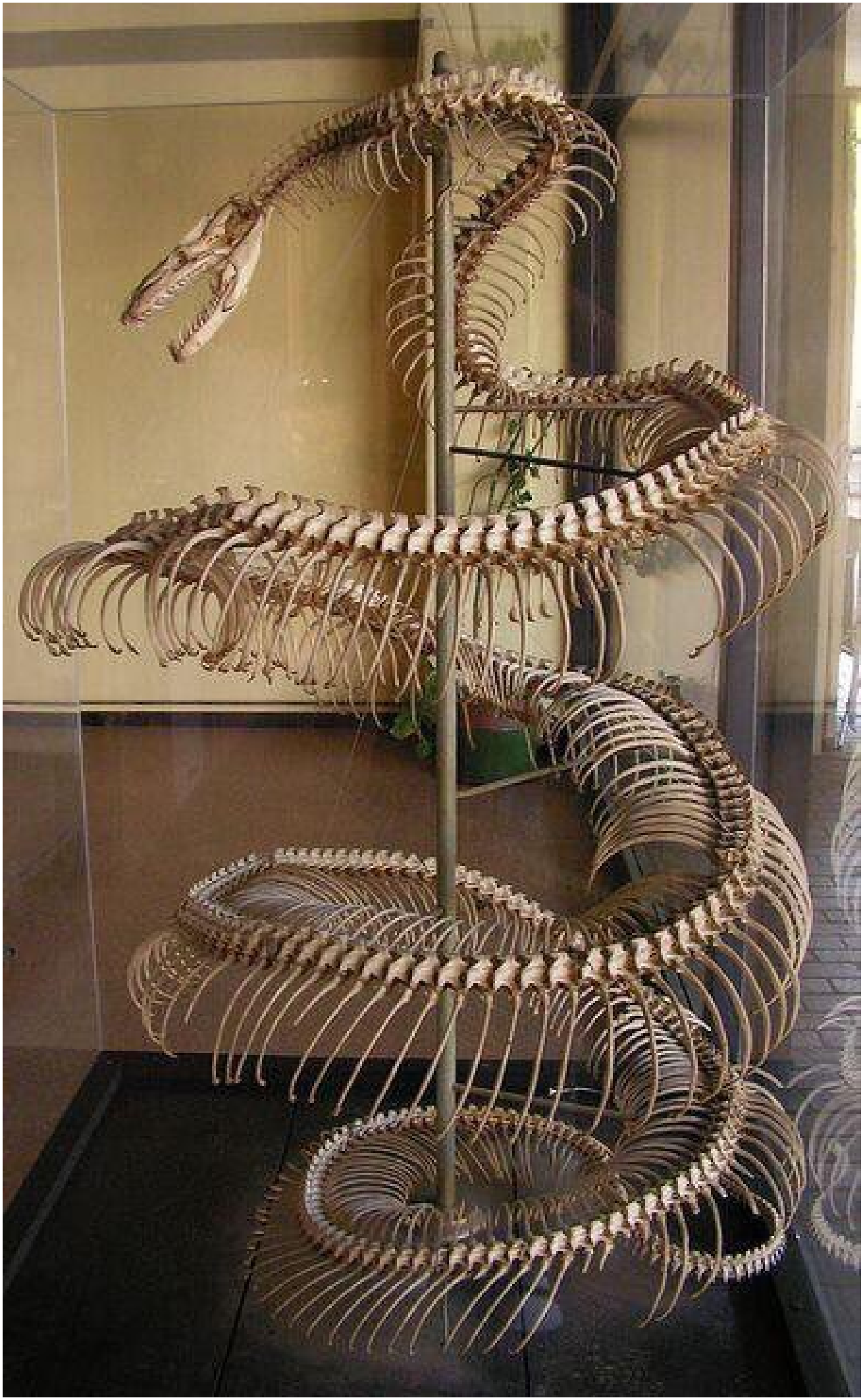


FIG. 28.—Complete pedestal closet and fittings.

FATAL ACCIDENT TO "BOB," THE FIREMAN'S DOG.—This most useful dog to the firemen of the London Brigade, like all his predecessors, has been run over by an engine whilst proceeding to a fire and killed. The animal was in the habit whenever the fire-bell at the station rang to "make ready" to start, to run in front of the engine to clear the way, and when he got to a fire he would run up ladders, force his way through windows, and enter jeopardised rooms more quickly than the firemen could. Some time ago, at the time of the explosion in the Westminster-road, Bob darted into the burning house, and was seen to leave with a cat in his mouth. At another fire in Lambeth Bob attended as usual, and the firemen were told that all the inmates had been saved, but the animal went to a side door and barked loudly, which attracted the notice of the brigade, who felt convinced that some one was in the passage, and upon opening the door a child was found in the passage nearly suffocated. Last year the dog went through some of his extraordinary performances, such as showing how to pump the engine, at the annual meeting of the Royal Society for the Prevention of Cruelty to Animals, and was to have appeared at the same society's meeting yesterday, in order to show how dumb animals can be made obedient if treated kindly. The dog on going to the fire on Saturday was run over and killed. Bob used to wear a brass collar, on which was engraven—

"Stop me not, but let me jog,
For I am Bob the London fireman's dog."

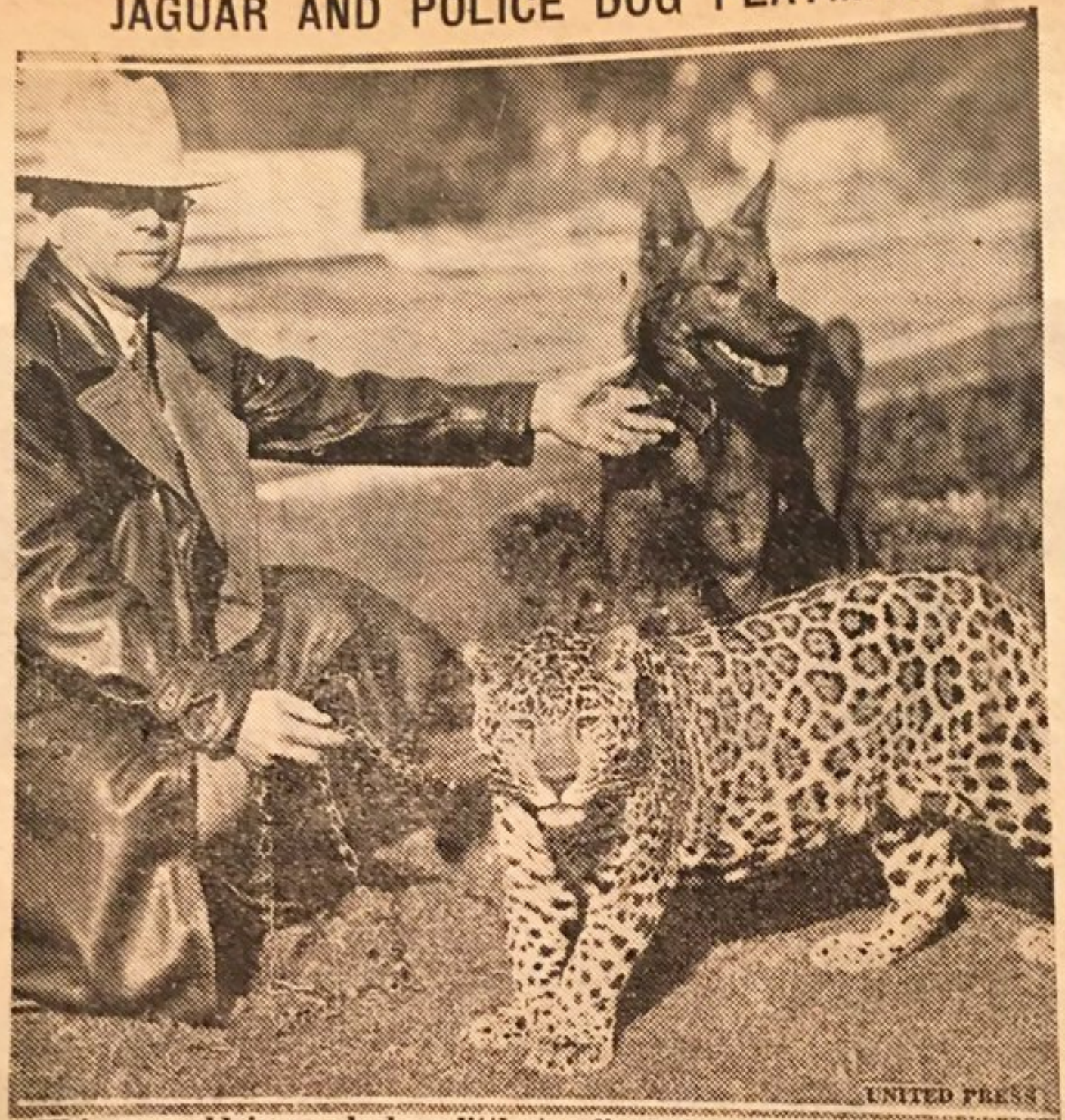



W. Va
Mass
ΣΥΦ
Penna
N.Y.
It's all over now.
BA
BURNSARCHIVE.COM

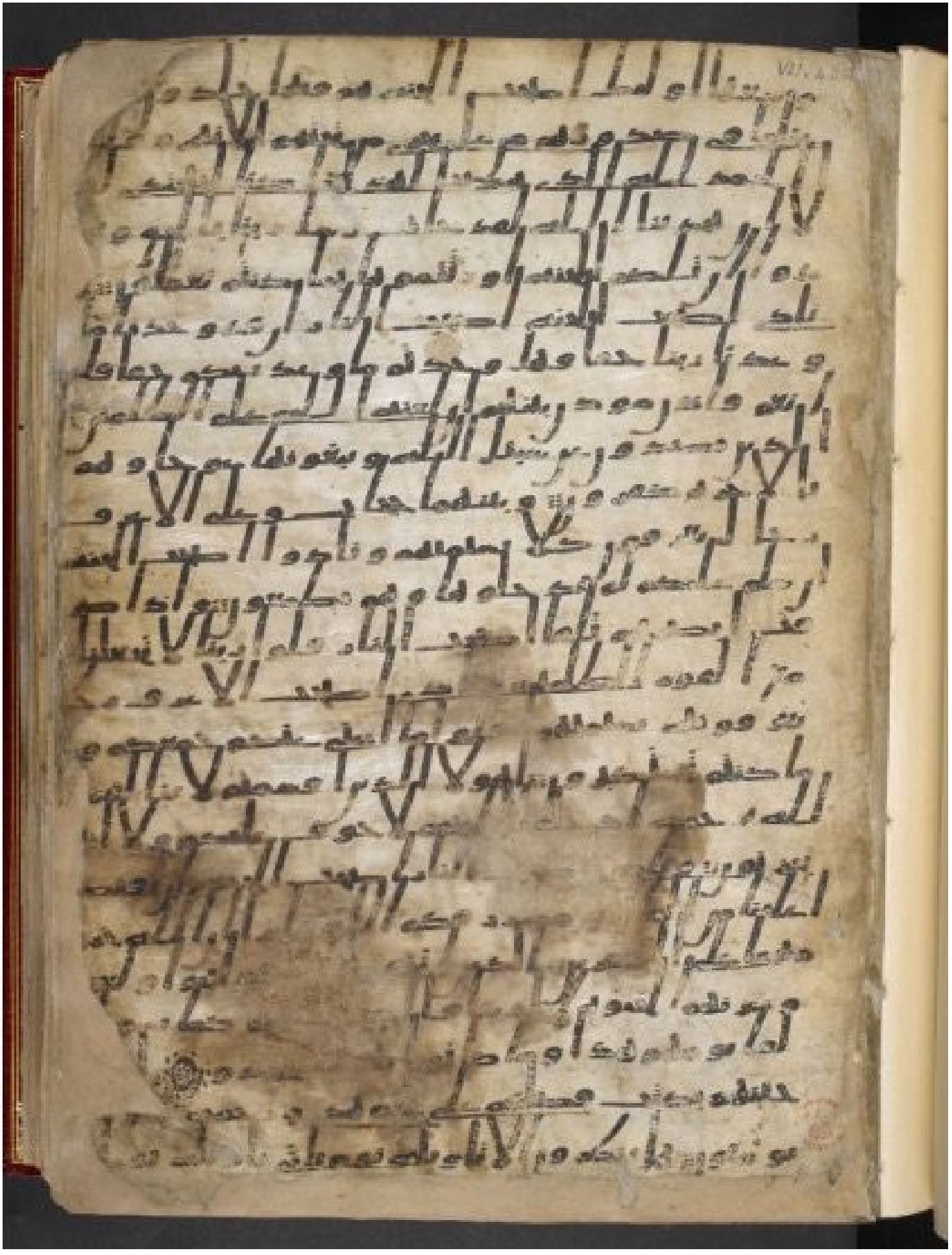
Les danses de Mlle Djezireh
Sur « musique de Grieg, » La mort d'Ase »

Photo ALBERT

JAGUAR AND POLICE DOG PLAYMATES



This year-old jaguar looks a little too fierce to make a nice playmate, but he's a constant companion of Pet, the police dog. The two romp and play like puppies. They are owned by T. J. Martin, Arizona rancher, who startled residents of Del Mone, Cal., by strolling about with the animals on leash.




Guthl' eicit demoniū a quodā comite cingulo suo.
Guthlac'
Egga

"PHROSO" REVEALED.

"Phroso," the mechanical doll, walked to the footlights at the Tivoli Theatre of Varieties on Monday night, bowed with rigid grace, and simply said, "Thank you, ladies and gentlemen." This is the way Mr. Frederick Trevallion revealed the secret of the phenomenon "which has mystified Europe and America."

Phroso ascribes his success to will power. He was determined to become stiff—and after seven years' practice he attained doll-like efficiency. The method he adopts to impart a wax-like surface to his face and hands will always be a jealously guarded secret.

DOLL SHAKES HANDS WITH THE AUDIENCE

PHROSO, THE AUTOMATON

Frederick Trevallion Has Built a Wonderful Moving Device, the Idea Being Suggested by Mme. Tussaud's Waxworks

"Phroso," who is either the most perfect automatic creature ever made or a man with the greatest amount of control over his facial muscles, will drive through the streets of Los Angeles today.

"Phroso" is the creation of Frederick Trevallion, who claims to have the most perfect electric mechanism in the world. The doll is marvelously like a man in looks, but in action is stiff and its movements are accompanied by a low buzz as of electrical machinery at work.

The closest inspection of the doll is allowed by the owner, and the doll is made to walk through the audience, where it shakes hands with different people.

The peculiar glassy stare of the automaton convinces the most skeptical that it is not a man, and the utter lack of flexibility of the arms and legs strengthens the conviction.

Trevallion has a beautiful sword which was presented to him by King Edward of England when he exhibited the toy there. The idea of a mechanical man was brought to Trevallion by the following circumstance: In London at Madam Tissaud's exhibition of wax works, Trevallion was impressed by the lifelike appearance of the figures. He addressed several of the figures under the impression that they were men and women. The idea then struck him of making a mechanical figure which should walk and dance.

After a series of unsuccessful attempts, the perfect automaton was produced and has since been on exhibition all over the world. For several hours today the figure will be on exhibition in a window of a shoe store on Broadway.

right.

Judge Emden, in summing-up, said that having regard to the varied character of the song it seemed to him strange that one special costume should be required. The first chorus was totally inconsistent with the last:—

That's not my style—'tain't my line of biz,
I've got a sort of feeling that a woman's at her best,
When her little head is nestling on her true lover's breast.

That was a vastly different sentiment to that which wound up the song:—

I've got a sort of feeling that a woman's at her best
When she does a lively war-dance on her old man's chest.

The jury found for the plaintiff, to whom they awarded £10. Judge Emden gave judgment for that amount, with costs.

AMUSING EVIDENCE IN ACTION BY CONJURER.

Some amusing evidence was given in West London County Court yesterday when an illusionist named Anar Natch Dutt, a man of colour, living in Shirley-road, Chiswick, was sued by John Wright Dewhurst, a mechanical engineer, for £84 4s. for goods supplied in connection with stage entertainments. The defendant counterclaimed for £195 18s., alleging loss sustained by the apparatus being defective and not delivered in accordance with the terms arranged.

Mr. G. R. Blanco White, counsel for the plaintiff, said that Mr. Dewhurst supplied the defendant with a number of up-to-date tricks which, after certain alterations, were delivered at Brixton for use at the Brixton Empress Theatre of Varieties. In one trick a woman was disclosed lying on a couch, and, after a covering had been placed over her, a man who was concealed beneath was projected into her place by means of a steel rod.

THE WATER TRICK.

Another illusion was a water trick in which a woman mysteriously took the place which a moment before had been filled by a vessel of water. This trick worked very successfully at Brixton, but the next week at Croydon the water was turned on to the young woman instead of into a second compartment and her clothes were soaked through. (Laughter.) In a third illusion, a tea-chest trick, a woman was again concealed. When the trick was put on at Croydon the young woman engaged was too bulky. She failed to get through a secret door and stuck fast. (Laughter.) These mishaps were not the fault of the apparatus.

The plaintiff said that the tea-chest trick would have worked properly at Croydon had not the woman in the box been too tubby. (Laughter.) The illusion was spoiled by her legs sticking up. (Loud laughter.)

Counsel: I will call one of the young ladies as a witness.

Judge Sir W. Selfe: The tubby one? (Laughter.)—Counsel: No.

A girl who had acted as assistant to the defendant said that when the box trick went wrong it was not the fault of the apparatus but of the young woman.

The Judge: Was she too tubby? (Laughter.)—The Witness: Chubby!

The Judge: Oh, chubby! (Laughter.)

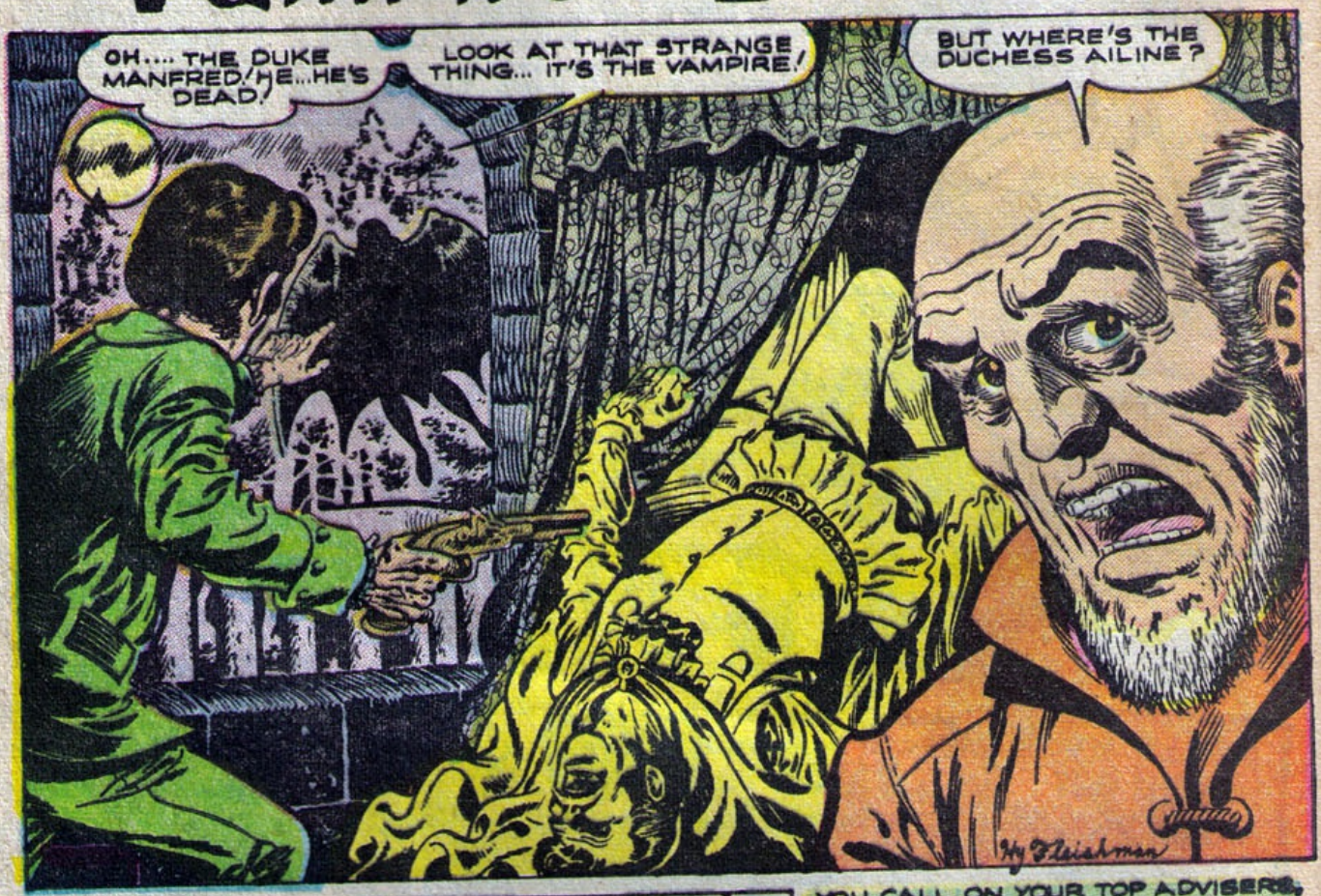
Judgment was given for the plaintiff for £65 and costs on the claim, and for the plaintiff on the counterclaim also, but without costs.


CREATE OR


10¢ THRILLING TALES OF HORROR &
DARK MYSTERIES
DARK MYSTERIES
DEC. No 15
WEIRD TALES OF HORROR!
KISS ME, MARY! NO ONE WILL EVER FIND US HERE!
WAIT... HARRY'S COME BACK FROM THE DEAD!
NOW I HAVE THE PICKAX YOU KILLED ME WITH... YOU'LL NEVER KISS AGAIN!
HARRY
TERROR OF THE VAMPIRE'S TEETH

YOU WERE A CRUEL MAN, AND YOU WERE PROUD! YOUR PEOPLE WERE UP IN ARMS! THEY DEMANDED YOU FIND AND KILL THE VAMPIRE, THE SCOURGE YOU HAD FOUGHT WITH EVERY WEAPON! AS DUKE OF THE REALM, YOU TRIED TO TRACK DOWN THE OBSCENE, BLOOD-SUCKING CREATURE! YOU FEARED THE WRATH OF YOUR SUPERSTITIOUS PEOPLE... AND JUST WHEN YOU THOUGHT IT HAD BEEN CONQUERED, YOU MEET... THE VAMPIRE... FACE TO FACE! YOU FEEL IT'S SHARP FANGS SINK IN YOUR SOFT THROAT, AND THE WARM BLOOD GURGLE DOWN THE THROAT OF THE HUNGRY MONSTER! BUT LITTLE DID YOU DREAM THAT YOU YOURSELF HAD CREATED IT... CREATED...

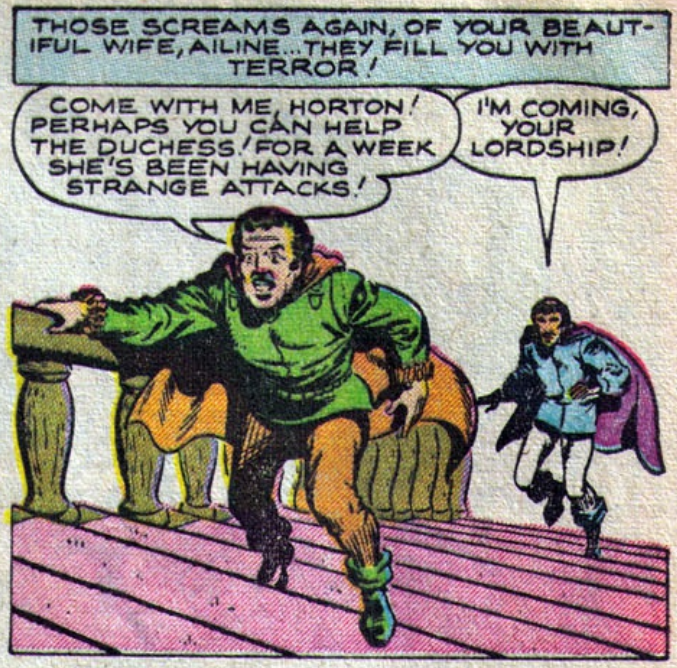
The Vampire with the Iron teeth



THE YEAR 1790 WAS FILLED WITH TERROR AND DEATH! YOU HAVE THE HEAVY TASK, AS DUKE OF DARLY, TO QUIET THE FEARS OF THE FRIGHTENED PEOPLE AND TO ROUT OUT THE SOURCE OF EVIL... A VAMPIRE!

YOU CALL ON YOUR TOP ADVISERS, MINISTERS OF STATE!


THE TOWN SURGEON AND SORCERER HAS A REPUTATION FOR DOING MANY THINGS REMARKABLY WELL! YOU HAVE SUMMONED HIM TO DISCUSS THE PROBLEM...
I AM AT YOUR SERVICE, YOUR LORDSHIP!
YOU'RE A WISE MAN, HORTON. FIND THE VAMPIRE... WHAT'S THAT? THE DUCHESS! SHE'S SCREAMING...
EEAAAAAAHHH


THOSE SCREAMS AGAIN, OF YOUR BEAUTIFUL WIFE, AILINE... THEY FILL YOU WITH TERROR!
COME WITH ME, HORTON! PERHAPS YOU CAN HELP THE DUCHESS! FOR A WEEK SHE'S BEEN HAVING STRANGE ATTACKS!
I'M COMING, YOUR LORDSHIP!


AS YOU SEE YOUR SWEET AILINE PACING THE FLOOR IN AGONY, HER FACE WHITE, A HORRIBLE FEAR FILLS YOUR BREAST! COULD IT BE... SHE'S BEEN ATTACKED BY THE VAMPIRE?
OH... MANFRED... MY FACE, MY FACE...
DARLING... HORTON HERE WILL EXAMINE YOU!


BUT... BUT... HE'S A SORCERER! HOW CAN HE HELP ME?
HE'S ALSO A SURGEON, MY DEAR!
IF YOU WILL LIE ON THE BED, YOUR LADYSHIP, PERHAPS I CAN HELP YOU! WILL YOUR LORDSHIP PLEASE LEAVE US ALONE...


YOU HESITATE TO LEAVE AILINE ALONE WITH HORTON, BUT THERE'S NOTHING ELSE TO DO! SHE MUST BE RELIEVED OF HER AGONIES!
I'LL BE CLOSE BY, DEAR! HORTON, TAKE CARE!
HAVE NO FEAR, SIR!


OUTSIDE THE DOOR, YOU WAIT, WONDERING WHAT HORTON IS DOING TO AILINE... YOUR FEVERED IMAGINATION PICTURES A GRUESOME SCENE BEHIND THE CLOSED DOOR!
I'M BEING SILLY... HORTON'S A PERFECTLY DECENT FELLOW...


BUT YOU CAN STAND THE SUSPENSE NO LONGER AND YOU BREAK INTO THE ROOM!
WHAT ARE YOU DOING TO MY WIFE?
DARLING, HE'S HELPED ME! I FEEL BETTER!
YOUR LORDSHIP, IT'S MILADY'S TEETH... THEY MUST ALL COME OUT! I GAVE HER SOMETHING TO QUIET THE PAIN TEMPORARILY!


YOUR FEARS OF THE VAMPIRE HARMING ALINE ARE QUIETED, YOU FEEL GRATEFUL TO HORTON!
BUT WHAT WILL SHE DO.. WITH NO TEETH? WHAT ABOUT HER GREAT BEAUTY?
I COULDN'T BEAR THE SHAME!
IN THOSE DAYS, FALSE TEETH WERE MADE OF CLACKING WOOD!
DO NOT WORRY! I AM ALSO A DENTIST... AND I WILL MAKE TEETH OF IRON INSTEAD OF WOOD! THEY WILL NOT CLACK!
THE DAY HAS COME WHEN YOU TAKE YOUR DUCHESS TO HORTON'S SHOP FOR THE NEW TEETH!
OH, MANFRED, I'M SO NERVOUS!
HORTON SAYS THE NEW TEETH WILL BE BEAUTIFUL! WE SHALL SEE!
THESE ARE YOUR IRON TEETH, MADAME! NOW I SHALL EXTRACT YOURS!
LOOK HOW THEY SHINE!
YOU ARE NOW VERY PROUD OF THE SENSATIONAL FALSE TEETH IN AILINE'S MOUTH! PEOPLE FROM ALL OVER FLOCK TO SEE THEM!
WELCOME, SIR GEORGE!
GREETINGS! WOULD IT BE PRESUMPTUOUS TO ASK TO SEE THE MARVELOUS NEW TEETH OF THE BEAUTIFUL DUCHESS?
NOT AT ALL, SIR GEORGE!
JUST THEN THE FUROR ABOUT THE VAMPIRE GREW AGAIN! THE DUKE'S GUARD TRACED IT TO THE VILLAGE OF HATLO!
THE VAMPIRE IS FROM HATLO! I BETTER TELL THE DUKE IMMEDIATELY!


WHEN THE DUKE RECEIVED THE NEWS, HE GAVE IMMEDIATE ORDERS...
WIPE OUT ALL OF HATLO! THEN THE VAMPIRE WILL DIE!
THAT NIGHT, ALL OF THE INHABITANTS OF HATLO WERE PUT TO DEATH!
WE WILL BE AVENGED... AAAHHH...
BANG BANG
WE ARE INNOCENT!
AT LAST THE VAMPIRE IS DEAD, BUT... WHAT IS HAPPENING OVER THERE, BOY?
YOUR LORDSHIP, THE AMERICAN MINISTER'S WIFE HAS A REMARKABLE SET OF FALSE TEETH! EVERYONE'S ADMIRING THEM!
CURIOSITY IMPELLS YOU AND AILINE TO SAUNTER OVER TO THE AMERICAN MINISTER AND HIS WIFE!
YES, SIR, THESE ARE FALSE TEETH!
BUT THEY LOOK SO REAL!
THEY ARE MADE OF IVORY!
SUDDENLY YOUR WIFES IRON TEETH HAVE BECOME A MONSTROSITY!
EVERY ONE WAS WHISPERING... LAUGHING AT MY SHINY TEETH! OH, MANFRED!
DON'T WORRY, I'LL DO SOMETHING ABOUT THIS!
THE VERY NEXT MORNING YOU PAY AN EARLY CALL ON HORTON!
BUT I'VE NEVER SEEN FALSE TEETH MADE OF IVORY! I WOULDN'T KNOW WHERE TO GET IT!
HORTON, IF YOU VALUE YOUR PLACE AS TOWN SURGEON, YOU'LL MAKE MY WIFE AN IVORY SET OF TEETH! GOOD-DAY!
WHAT SHALL I DO, GRACE? WHERE WILL I GET IVORY?
I HAVE AN IDEA, HORTON!


GRACE'S IDEA WAS SIMPLE. BABETTE, WHO HAD BEEN EXECUTED, WAS CLOSE TO AILINE IN AGE ....TAKE HER TEETH...WHY NOT ?
I'LL BRING HER BACK WHEN I'VE EXTRACTED HER TEETH!
HER BEAUTIFUL TEETH ARE PERFECT! THE DUKE WILL BE PLEASED!
BABETTE


STILL DISTURBED OVER THE PROBLEM OF AILINE'S TEETH... AN IRON MONSTROSITY NOW THAT THERE IS SUCH A THING AS IVORY ONES... YOU CANNOT SLEEP! YOU ARE DETERMINED TO MAKE HORTON SUFFER IF HE DOESN'T FILL YOUR ORDER!
WHAT IS IT, CYRIL?


AS THOUGH HE HAS READ YOUR MIND, HORTON APPEARS IN YOUR STUDY!
FORGIVE THIS INTRUSION, YOUR GRACE... BUT I KNEW YOU WERE ANXIOUS! SEE, HERE IS A SET OF IVORY TEETH!
HORTON, YOU'RE AMAZING! THEY'RE MARVELOUS!


IN HORTON'S SHOP, THE NEXT MORNING, YOU WATCH WITH SATISFACTION AS HE SETS THE NEW TEETH FOR AILINE!
THAT'S VERY GOOD, HORTON!


AS YOU BOTH RIDE HOME, YOU ARE DELIGHTED WITH THE NATURALNESS OF THE NEW TEETH!
ARE YOU HAPPY, AILINE?
OH... MOST CERTAINLY... MY BELOVED!


WEARY FROM THE STRAIN, YOU RETIRE EARLY! AILINE SEEMS ODDLY WAKEFUL, EXHILARATED..
IS IT YOUR NEW TEETH, DARLING, THAT HAS EXCITED YOU?
OH... YES... MANFRED!
YOU HAVE NEVER SEEN YOUR GENTLE AILINE ACT SO STRANGELY! AS SHE MOVES CLOSE, BENDING OVER YOU, HER EYES GLISTEN... AND HER TEETH SEEM MORE POINTED THAN BEFORE!
SUDDENLY YOU FEEL ENVELOPED BY THE WIDE SLEEVES ON AILINES GOWN... AND A SHARP PRICK STINGS YOUR NECK!
WHY DO YOU LOOK AFRAID OF ME, MANFRED?
AILINE! WHAT'S HAPPENED TO YOU? HELP! ARRRRGHH!
THAT SOUNDS LIKE THE DUKE!
LET'S HURRY!
SCREEEAM
HELP ARRRGH!
IT'S THE DUKE... HE'S DEAD!
WHERE'S THE DUCHESS?
LOOK... AT HIS NECK... THE VAMPIRE GOT HIM!
IT'S A VAMPIRE... WHY... IT LOOKS LIKE THE DUCHESS!
WE MUST GO TO THE CEMETERY AT HATLO IMMEDIATELY!
AN OPEN GRAVE... SHE MUST HAVE BEEN THE REAL HATLO VAMPIRE... BUT HER TEETH WERE STOLEN!
BUT.. I PUT HER TEETH IN THE DUCHESS' MOUTH! NOW THERE IS A NEW VAMPIRE LOOSE... WILL I BE THE NEXT VICTIM?
HATLO
THE END

THE DEAD CAN ESCAPE FROM THE GRAVE

I should have loved my boss, Tom Darrell. We were the same age; we had been boys together, born in the same town, going to the same school. He was soft. He loved helpless animals and birds, especially a lame woodpecker he called Juliet. Also he gave me a job. Yet I hated him. When we were kids he always had ready spending money, I had to run a paper route—and the money I earned had to go to my mother to buy our food.

He was always treating me to the movies, but behind his handsome face I always felt he despised me and laughed at me. How could I help it if things always came hard for me? Sure! He always got everything he wanted from his family. It was easy for him to look down on me.

Yes, he did start his own business—but even that was just his usual luck. As a kid, Tom was always crazy about animals and birds. He'd always collect strays and bring them home. When he came back from college where he had studied lots of sciences, he opened up a pet shop on Clay Street and it was really funny how successful he was. People came from far away to see and buy the mice, birds and animals he raised and sold. I was still clerking for the town grocer when Tom gave me a job in his pet shop.

The truth was, I always had a dislike for the pets Tom loved—especially Juliet, the woodpecker—and I hated working with them, and with Tom. But he was paying me a bigger salary than I'd ever gotten in my life and I needed the dough too badly.

One of the hardest things to bear was when he married Lola Clayton. Lola was a "poor" girl who lived in another dirty little shack like my family's, on the wrong side of town. She and I had "gone together," and she was the one bright spot in my life. She was beautiful and smart, and whenever I complained about the wretchedness of our lives she always cheered me up: "We're young, Jerry," she'd say. "You've got a good head—and you're very good-looking: You'll get on."

I always felt better after Lola spoke to me like that, but there was nothing I could do to make her words come true. Things were so tough, I just couldn't get out of the rut. Lola left town and got a job in the city; but I had to stick around and take care of my mother and all the kids. I didn't make much clerking for Mr. Brown, the grocer—and I worked like a slave. It was better when Tom gave me a job in his pet shop; I was practically manager there and I made enough to think of writing Lola to come back and marry me.

But before I could get around to writing my proposal, she suddenly returned home for a visit and whenever I tried to call she was busy. She was in town two weeks and I hadn't seen her once when one day my boss, Tom, told me he was taking the day off to drive out into the country. "But we have to fill that big mice order for the university, Tom," I reminded him. "You said you wanted to take care of that personally."

Tom laughed at me. (I still couldn't bear his laughing at me!) "There's something much more important that I must take care of, personally," he answered. "You're my old friend, Jerry, so I'll tell you—I'm getting married this afternoon. So you take care of things and don't forget to feed Juliet."

I don't know why I suddenly felt cold, and my head spun dizzily. A sound of wings flapping near my head made me turn to see Juliet, Tom's woodpecker, dart past me and settle on Tom's shoulder. Tom laughed louder than before—

"Oho," he roared, "so my pretty Juliet is jealous. Well, you've got something to be jealous of—my bride-to-be is the beauteous Lola Clayton. . . ."

As though from a distance, I could hear Tom jabbering away at the woodpecker, but all my senses went numb. Lola! Lola! Lola! kept ringing in my ears. By the time I came back to normal, Tom was outside in his car. In a panic, I rushed to the door, crying, "Stop, Tom. You can't marry Lola. She belongs to me—and you know it." But he didn't hear me. He had started the motor and was smiling and waving at me.

When I dragged myself to the back of the shop I became violently sick. During the next week, I filled all the important orders that were pending while the blood pounded madly in my brain. The pesky woodpecker, Juliet, was acting queerly, as though she missed Tom. She'd fly wildly around the shop, her raucous voice giving me a fierce headache. The day Tom was coming home I had a fierce longing to kill her and I hurled a long knife at her. Then she hid away somewhere. Try as I would, I couldn't find her. I fervently hoped she had died.

Then Tom came home—with Lola, his bride. Lola had the nerve to lean forward and kiss me. "Did you know, Tom?" she asked coquetishly, "that Jerry and I were childhood sweethearts?"

She shouldn't have kissed me. It was that that made me crazed and to decide to kill Tom. I arranged it cleverly, too. There was a long flight of wooden steps to the cellar. I loosed a board in one of the steps, close to the top. I knew he'd trip and go hurtling down to the stone floor far below. The perfect crime.

It happened one night when I had gone home early. Lola phoned me about nine.

"Jerry, do you know where Tom is?" she asked anxiously. "I tried to call him at the shop, but there was no answer."

"I left at five, Lola, and he was still there," I informed her. "You wait there. I'll pick you up and we'll drive over to the shop."

Of course, we found him, his neck broken, at the foot of the steps. He was stone dead—and oddly beside him lay the limp form of Juliet, his pet woodpecker. Lola was hysterical and when I got help to take care of Tom's body, she cried that his pet bird, Juliet, must stay with him always. And when Tom was buried I made a great point of having the woodpecker buried with him. That was my big mistake. I laid it tenderly on his breast before they nailed up the coffin.

True, I murdered my old "friend," Tom, but it brought me the first real happiness I had known. Then I learned Tom had left the pet shop to me! Now I was rich and successful and bought a large white house, with a wide lawn, and a big cream-colored convertible. Best of all, in less than a year, I had won Lola's promise to marry me.

It was to be a noon wedding and I was dressing in my large white house, proud of my custom tailored striped trousers and black tails. As I looked at my reflection in the long mirror, thinking that I was quite as handsome as Tom now that I could afford the kind of clothes he always wore, I heard a strangely familiar sound. I wrinkled my brow trying to place it—when a black shadow darted speedily over my head.

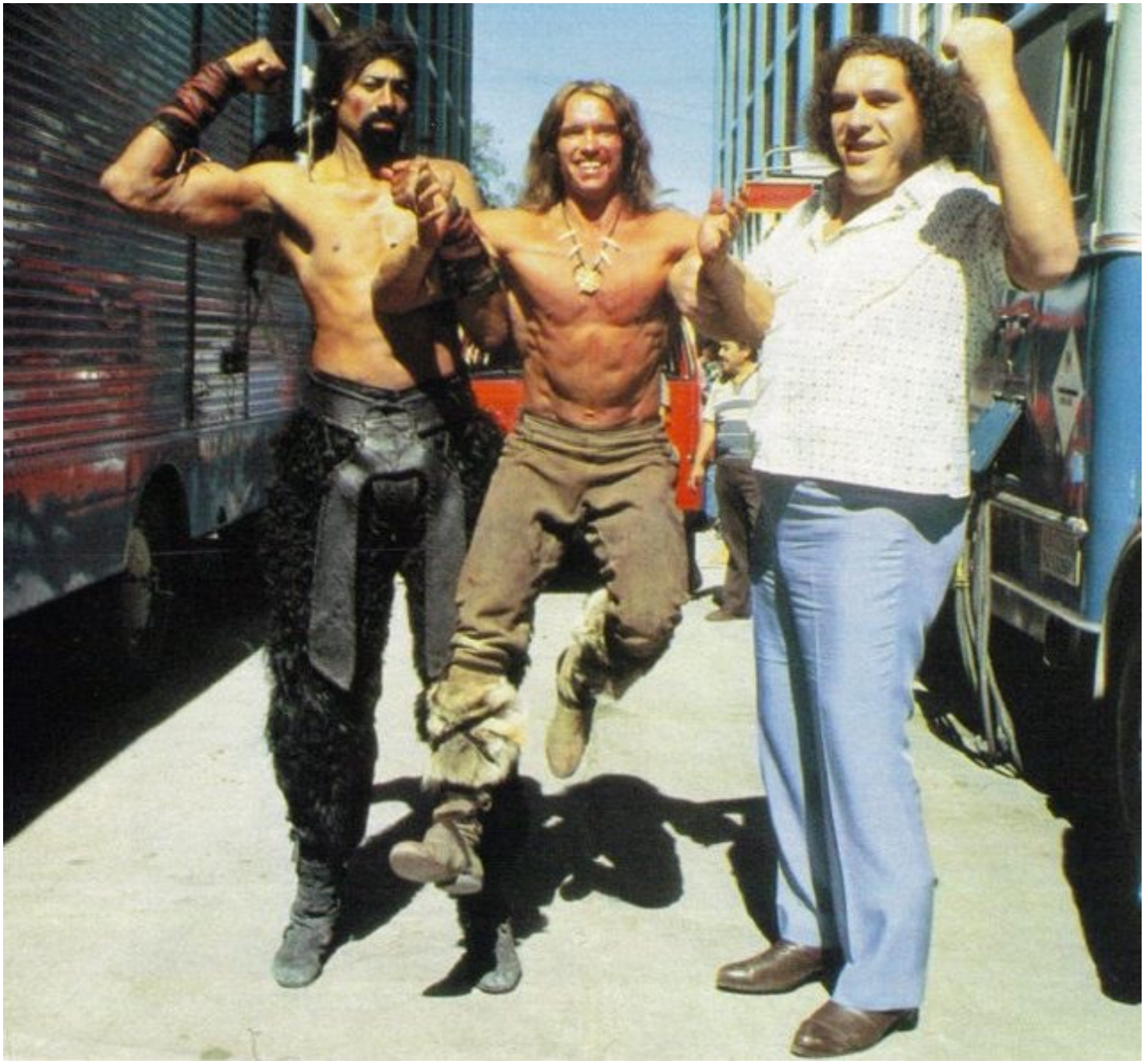
"Wings!" I thought, startled. "The flapping of wings! That's the sound."

Something had settled on my head, and I shuddered as I put my hand up to feel it. It was soft and moved in my fingers—but it escaped from my grasp and I looked up to see—a lame bird! Juliet! But we had—buried—her—in—Tom's—coffin!

I was still looking into the mirror when a blurred form moved closer toward my back. I stood paralyzed, waiting, trying to recognize it. My throat constricted as I felt bony fingers clasping my neck. My boring eyes made out the form of a skeleton—and the last sound I heard was: "Do you recognize me, Jerry? I'm Tom.

"Did you forget that my little Juliet was a woodpecker and helped me ESCAPE FROM THE GRAVE?" Then as they buried me I knew the little woodpecker had only feigned death and for a year had been pecking a hole in Tom's coffin.

THE END




GENIUS

THE CRUSADER'S GHOST.

BY MRS. MARY PURCELL.

"The facts of this story," writes the authoress, "were related to me by my mother, many years ago. The incident happened at the beginning of last century, and is well known to many people living in the neighborhood. The families concerned have long since left the district, but the church and the tomb are still to be seen."

[COPYRIGHT:]

Mildred G——'s father was the rector of Manorbier, a village in Pembrokeshire, and, as the parish was too poor to afford an organist, it was her duty to teach the small choir, and play at every service on the queer, old-fashioned instrument called by courtesy an organ. One Christmas Eve they had been all day in the church, fixing up the decorations which had been prepared at home by the different workers. The church was some distance from any habitation, and it was accordingly the custom to make all the wreaths and designs at home, and on Christmas Eve to meet in the church to assist one another in putting them up. It was quite dusk by the time they had fixed the last wreath, and the old sexton asked Mildred if he might leave the final sweeping of the church until the morning. Everyone was preparing to depart when it occurred to Mildred that she should remain behind to practise the music for the following day's service. The others, including her sister Leslie, tried to dissuade her from staying any longer in the cold, lonely church, but she knew and loved every corner of the quaint old building, and no superstitious fears made her hesitate to remain. She told her sister that when her practice was over she should walk on to see an old nurse, who lived half a mile away from the church, so that Leslie was not to expect her home until late, as it would be moonlight.

She was soon left alone, except for the old sexton's little grandson, who was to blow the organ for her, and she could hear the laughing voices grow fainter in the distance as she unlocked the organ. To her annoyance she found only two very short pieces of candle in the brackets, old David, the sexton, having evidently left all minor details for the morning's attention, so without loss of time she began her practice. Once, during a soft passage, she fancied she heard a movement in the body of the church, but attributed it to the rats, of whom she knew there were perfect armies, and the recollection only came to her later, when it was accounted for in a way which chilled her blood to think of.

Mildred found her candles were quickly getting low in their sockets, so having played over the hymns and her opening voluntary for the next day, she dismissed the small blower with a sixpence, telling him to close and lock the big entrance door behind him, and carry the key home to his grandfather, as she had the key of the vestry door in her pocket, and by going out that way would be nearer by some hundred yards to Nurse Smith's cottage. Mildred heard Johnny clatter down the aisle, the big door swinging to behind him with a hollow clang which, somehow, startled her, and a curious impulse came over her to call him back and make him wait until she was ready to go herself.

She had always prided herself on her courage, however, and in spite of the chilling sense of loneliness which she felt as she heard his shrill whistle die away, she quietly proceeded to close the organ. Extinguishing one candle, she took out the other morsel to light her way to the vestry; then, and not till then, she put her hand in her pocket to take out the key of the door. It was not there! Startled, she began to think of any way in which she might have dropped it, and suddenly it flashed across her mind that she had changed her dress immediately before leaving home, and that the key of the vestry door was at that moment reposing in the pocket of the dress hanging in her wardrobe at home. Consequeptly, of course, she was locked in the church.

For a moment the girl stood aghast at the unpleasant discovery, but almost instantly thought of the bells, by which she might summon aid. Perceiving that she must be prompt, or else she would find herself in total darkness, she groped her way as quickly as possible to the beifry. Horrors! She found the bell ropes had all been pulled up to the upper floor to allow of the bells being rung on the swing, and the door leading to the upper floor was firmly locked.

Following these discoveries came the recollection that she was not expected home until late, so that until bedtime arrived no one would distress themselves about her absence. Mildred realised that she must resign herself to a dreary wait of several hours in that empty church, and strove to overcome her dread of the thought. Her candle, too, was now only half an inch from her fingers, and she shrank with horror from the darkness which must

an inch from her fingers, and she shrank with horror from the darkness which must follow; so she fetched the other piece from the organ, and then made her way to the family pew, in the centre of the church, from which she could obtain a full view of the east window, and catch the first welcome gleam of the rising moon.

The girl arranged her candles to the best advantage, but never did wax consume with such rapidity, and it seemed only a few minutes before the last wick fell, flickered for a second—and then died out. Poor Mildred felt she could scream aloud with the horror that fell upon her with the darkness. She knelt down, with her face hidden in her folded arms, but in fancy she could still see the gloomy shadows under the arches of the vaulted roof, which the faint light of her little candle had failed to penetrate, and the inky blackness among the crumbling tombs of many a brave knight and Crusader whose bones were long since dust. On her right, in a curious kind of arched recess, lay a particularly ghastly figure—the stone representation of a human skeleton in armor, partially wrapped in a kind of winding sheet. This grim object had always had a horrible fascination for Mildred as a child, and now the thought of it recurred to her with such strange vividness that with a shudder she pressed her face closer within her folded arms, and tried to repeat a prayer to keep her mind from wandering to terrifying things. She could not string the words together, however, and found herself repeating one of the childish prayers she had learned at her mother's knee. Half sobbing, she finally fell asleep on her knees.

Mildred awoke with a start, to find the moonlight streaming in through the beautiful east window. The bright tints of the stained glass were reflected on the tessellated pavement by the moonbeams, which wavered and died away, and then streamed down with renewed radiance through the passing clouds. She was stiff with cold and her cramped position; but as she made an effort to rise to her feet, her eyes fell upon the tomb where lay the skeleton figure already mentioned. Although it was in shadow, there was quite sufficient light for Mildred to see its crossed legs, partially covered by the drapery, and as she looked her blood seemed to freeze in her veins, for she distinctly saw the legs uncross themselves! A second later the figure rose slowly to a sitting posture, with the sound like the clink of armor, and at the same moment a sudden cloud, sweeping across the moon's face, threw the church once more into darkness.

Into the next few minutes the agony of a lifetime was concentrated, for poor Mildred waited for the moon to shine again with starting eyes fixed upon the spot where she knew that awful sight would reappear. She could hear her heart beating in the silence, almost suffocating her with its violent throbbing. Then it grew lighter again, and she could see the figure in the same position, with the dark drapery drawn round it and over its head. Still watching, she saw it lift its bony hands and wring them together with a gesture of despair, while a long drawn, hollow moan fell upon her ear. Then, slowly gathering its cloak around it, the watcher behld it rise to its feet, with another little metallic rattle, and with noiseless, dragging footsteps move along until it reached and mounted the pulpit stairs. Another cloud now blotted out the horrible sight, and even in her deadly terror the girl realised that she was in full view of the pulpit, and that the next moonbeams must reveal her to her ghastly companion. The light came, but the ghost, for such it appeared to be, was now apparently engaged in addressing an imaginary congregation, and she could see its eyes gleaming with fire like those of an incarnate fiend.

At one moment it would lean over the desk, gesticulating and gibbering, with wild mutterings and grimaces; the next it stretched itself upwards, tall and erect, its long, shroud-enveloped arms pointing to heaven, while she stood there paralysed with horror, in the full radiance of the moonlight, her hands still clutching the rail before her, unable to make the slightest effort to conceal herself.

At last she felt those awful eyes meet her own, and knew that she was discovered! For a few terrible seconds the pair stood glaring at each other. Then, with a yell which curdled her blood, the spectre sprang in her direction. The girl echoed the scream, and, terror relaxing her limbs, darted out of the pew and fled for her life, with that awful pursuer close behind her. Its horrible yells echoed through the building, lending fresh impetus to her flying feet. She knew every turn in the church, but her strength was beginning to fail; her breath was coming in gasps, like screams, from between her parched lips, and she knew that in a few more seconds the chase must end, and she would feel the clutch of that ghastly skeleton-hand upon her shoulder. Summoning up one final effort, with a last despairing shriek for help she sank upon the steps with her hands clutching the fastenings of the big entrance door. They seemed to give to her touch; then, with a confused sound of voices in her ears, she became unconscious.

When Mildred recovered her senses she found herself in her old nurse's cottage. The story can be best finished in the words of the young squire, who later became her husband, as he happened to be the first person to reach her and to save her from what would otherwise have been an awful death.

Well, the supposed ghost was in reality something infinitely worse—nothing less than a dangerous lunatic. The man

something infinitely worse—nothing less than a dangerous lunatic. The man was an old servant of my father's whom he had placed in a private asylum at his own expense, after the man had made an attempt upon his own life. The poor fellow had escaped from this house, which was situated about ten miles from Manorbier, and, disguised in a long cloak, had reached the spot by an unfrequented road. Here, attracted no doubt by the lights and music, he had wandered into the church and, with curious cunning, had taken off his boots at the door, and noiselessly concealed himself by creeping into the niche in the wall, and lying down behind the skeleton figure in a similar attitude, where, doubtless, he fell asleep for a short time. A rusty chain was lying on the pavement by the tomb when we investigated the spot, which accounted for the clanking noise which so alarmed Miss G——, though whether he carried that away from the asylum when he escaped, or picked it up on the way, no one can tell. The doctor at the asylum sent me the news of the man's escape immediately it was known, and I instantly started for the spot, and, with the keeper, traced him to Manorbier, and finally to the church, just in time to hear the most awful screams issuing from the building, and to secure the raving madman as he sprang upon his victim. The adventure nearly cost Mildred her life in another way, for a severe attack of brain fever followed, and, when she recovered, her brown hair was silvery white, as you now see it. But I must not complain, for I owe my present happiness and the possession of the sweetest wife in the world to the "Crusader's Ghost."

The End.

Apropos of the premature obituary notice an amusing story of a similar incident is contributed by a "Pall Mall Gazette" reader. A Dublin evening paper published a report of the death of a well-known Irishman, and the same evening the editor was called up on the telephone from the Kildare-street Club. "Halloa," said a voice. "Is that the editor? I've just been reading here at the club the obituary notice of me you have in your infernal rag, and all I can say is it's a damned bad one."


CREATEUR


CREATE
OR DIE

F

LINCOLN'S PICTURE.

Written in behalf of several leading Republicans and respectfully submitted to the party, by JOHN QUOD, JR.

Tell us of his fight with Douglas,—
How his spirit never quails;
Tell us of his manly bearing,
Of his skill in splitting rails;

Tell us he's a second Webster,
Or, if better, Henry Clay;
That he's full of genial humor,—
Placid as a summer's day;

Call him Abe, or call him Abram—
Abraham—'tis all the same,
Abe will smell as sweet as either,
We don't care about the name.

Say he's capable and honest,
Loves his country's good alone,—
Never drank a drop of whiskey,—
Wouldn't know it from a stone.

Tell again about the cord-wood,
Seven cords or more per day;
How each night he seeks his closet,
There, alone, to kneel and pray.

Tell us he resembles Jackson,
Save he wears a larger boot,
And is broader 'cross the shoulders,
And taller by a foot.

Any lie you tell we'll swallow.—
Swallow any kind of mixture;
But, oh, don't, we beg and pray you,—
Don't for God's sake, show his picture!

Sold at Wholesale by

HORACE PARTRIDGE,

No. 27 Hanover Street, Boston.

shop, and Greenslade had let it on a weekly tenancy to Charles Taylor, the husband of the defendant, 'Madame Howard,' for the purposes of an exhibition, though Greenslade said he did not know the nature of the proposed exhibition. It appeared that across the shop was a large oil painting 12 feet by 10 feet, representing the defendant 'Madame Howard' as the African Lion-Faced Lady,' while in front an organ with trumpet attached was continually playing and an attendant shouting 'admission, one penny.' The noise and the assemblage of rough people were complained of by a neighbouring greengrocer and other persons, though it was urged on behalf of the defendants that as regards the greengrocer, at least, he had nothing to complain of, since the concourse of people caused a ready sale of his oranges and nuts. Mr. Swinfen Eady appeared for the plaintiff. Mr. Ashton Cross, for the defendant Greenslade, disclaimed any intention of permitting any nuisance on the premises, and offered to submit to a perpetual injunction. Mr. F. Watts, for the defendant 'Madame Howard,' made a similar offer. Mr. Justice Kay accordingly granted a perpetual injunction against both defendants, with costs, the injunction as against the defendant Greenslade restraining him from authorising a continuance of the exhibition, and as against the defendant, 'Madame Howard,' restraining her from continuing the exhibition." Then

64. Your proposal was that in future they should take out a license under the county council?—Yes. Here are a few cases (*handing in a Paper*).

65. Will you read them to us?—There was one reported in "The Times" of the 22nd of February 1890, the case of Miller *v.* Greenslade: "This was a motion by the owner of a house in the Stoke Newington-road for an interim injunction to restrain the defendants from carrying on upon the premises an exhibition of 'The African Lion-Faced Lady' which he said caused a nuisance to the neighbourhood. The plaintiff had let the house to the defendant Greenslade as a butcher's

Not a serial killer, not aliens: The origin of B.C.'s disembodied feet is much sadder, says coroner

theprovince.com

By Tamsyn Burgmann, The Canadian Press February 18, 2016

From a man's Reebok sneaker on Gabriola Island to a black Adidas runner found on a Campbell River shore, shoes with disembodied feet have been washing up on the West Coast for nearly a decade.

Investigators were mystified and even spooked when the remains were repeatedly discovered without immediate explanation starting back in 2007.

But as the BC Coroners Service announces two new, matching feet surfaced earlier this month on a beach near Port Renfrew, they've had almost 10 years to solve the mystery.

Coroner Barb McLintock is more than willing to squelch the myth of "the famous feet."

There are neither "strange serial killers" conducting amputations, nor "funny little aliens" depositing appendages along B.C. shores, she said.

"Which some people do think. Sad but true," she said on Wednesday. "A lot of this is simply the quelling of the public imagination, to say 'No, this is unfortunate and they're all very sad cases.'"

Fourteen feet have turned up along the coastline over the years, and the coroner has identified 10 as belonging to seven people.

None of the cases involved foul play. Experts have determined cause of death to either be suicide or accidental.

"We pretty well think we know what happened in every case," said McLintock.

The coroner reported the latest feet had the same owner — although the deceased has yet to be identified. The shoes were men's New Balance runners, size 12 and blue and black in colour.

It's believed the owner died between March 2013 and December 2015, because that type of shoe wasn't sold in North America until the earlier date.

McLintock said the coroner has tried to educate the public that the feet separated naturally in the process of decomposition — and nothing nefarious has been going on.

The perplexing origins of the grisly discoveries appear tied to the advances made in running shoe technology, she said.

"It really didn't come up until we had running shoes that floated so well," she said, noting the additions of lighter foam and air pockets. "Before, they just stayed down there at the bottom of the ocean."

Forensic anthropologists working with the coroner have found no signs of trauma.

"There's none that have any suggestion of homicide," said McLintock. "In every case there is an alternate, very reasonable explanation."

But some news articles reviewing such facts over the decade haven't stopped speculation.

As far back as 2008, rumours abounded in the online world — from the involvement of organized crime to illegal organ harvesting.

Criminologist Rob Gordon, with Simon Fraser University, told the Toronto Star in 2008 it was reasonable to suggest missing men from the Vancouver area might be the victims of a serial killer.

"When I was raising that possibility, that's all I was doing. There were a number of hypotheses floating around —pardon the pun," he said in an interview on Wednesday.

He recalled being bombarded with calls from media based around the world when a sequence of five feet washed ashore over the first year.

Investigations take time and involve testing theories, he said, adding he doesn't believe the speculation was problematic.

"The harm is done if somebody is accused or police are rushed into an investigation," he said.

"In the case of floating feet, it's an open debate about the whys and wherefores. ... People are titillated. And it became very newsworthy and still is."

twitter.com/TamsynBurgmann

/ Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

State preservation officials angry over excavation by TV treasure seekers

godanriver.com

John R. Crane/Register & Bee

Mark Joyner, project director for the Association for the Study of Archaeological Properties, goes over areas at the Oak Hill Plantation site along Berry Hill Road.

Artifacts

John R. Crane/Register & Bee

Artifacts

The TV treasure hunters gave half of the donated artifacts to the Danville Museum of Fine Arts & History and the other half to the Pittsylvania Historical Society, said Mark Joyner, project director for the Association for the Study of Archaeological Properties. The items were unwashed and in unkempt condition, Joyner said.

John R. Crane/Register & Bee

Artifacts

Artifacts

Oak Hill Plantation site in southwestern Pittsylvania County has the remnants of a main house built in 1823, a barn, slave quarters, the foundation of an old hunting lodge, terraced gardens and other features.

Search continues for elusive treasure

Tales have circulated about a vast treasure leaving Richmond ever since Confederate President Jefferson Davis left the city for Danville by train in the last days of the Civil War in 1865. Treasure hunters from all over the country have been looking for it ever since.

A book by John Stewart, “Jefferson Davis’ Flight from Richmond,” says two separate treasures left Richmond: the Confederate Treasury and the Confederate War Department Treasury. Stewart found references to $300,000 in the war department treasury and $500,000 in gold and silver in the Confederate Treasury.

A train — separate from the one carrying Davis — containing the treasure is believed to have made it to Danville and continued to Greensboro, North Carolina, on April 6, 1865. Treasure hunters don't believe the treasure left Danville.

Dean Hairston said the Rebel Gold series treasure hunters came to Danville last year looking to shoot a series. They looked for gold and silver at sites in Danville, Hairston said.

—John Crane

Posted: Sunday, April 10, 2016 12:00 am

State preservation officials angry over excavation by TV treasure seekers BY JOHN R. CRANE jcrane@registerbee.com (434) 791-7987

State archaeologists say Confederate treasure hunters shooting a television series last year dug up artifacts and caused damage to an old plantation site in southwestern Pittsylvania County.

They had permission to dig from family members who owned the land and did nothing illegal. However, their methods have the family regretting their decision and state preservation officials angry at irreparable damage done to historic records.

The treasure seekers excavated at the Oak Hill Plantation site along Berry Hill Road in January 2015 for the Rebel Gold series on the Discovery Channel.

A regional archaeologist with the Virginia Department of Historic Resources said the treasure hunters' actions disrupted the arrangement of artifacts, which is important for historic interpretation of the area.

"Historic context is the key element," said Mike Barber, state archaeologist with the department.

Barber said he did not know what their credentials were but "they certainly did not act like archaeologists." They had some idea where to dig but they had no methodology, Barber said.

Nate Starck, listed as a supervising producer for the Rebel Gold series on the Internet Movie Database at imdb.com, declined to comment when reached by the Danville Register & Bee. Alyssa Sales, senior publicist for Discovery Communications, also declined to comment.

Oak Hill story lost?

The archaeological evidence in the ground at Oak Hill constitutes a history of Oak Hill Plantation, said Tom Klatka, the department's regional archaeologist.

"The removal of the artifacts from Oak Hill without proper documentation is analogous to ripping out pages from a book and destroying those pages," Klatka said. "That part of the story of Oak Hill is lost."

Klatka said the treasure hunters kept some of the artifacts and donated others to local historical organizations. The treasure hunters gave half of the donated artifacts to the Danville Museum of Fine Arts & History and the other half to the Pittsylvania Historical Society, said Mark Joyner, founder and project director for the Association for the Study of Archaeological Properties. The items were unwashed and in unkempt condition, Joyner said.

“Archaeologically, what they did was beyond reprehensible,” Joyner said. “They were just basically looting the site.”

The historical society and ASAP currently have all the donated artifacts, including those that were initially given to the museum, said Joyner, who is on the board of directors for the historical society. They were displayed at the Pittsylvania County Public Library’s History Research Center and Library in Chatham, but are in the historical society’s repository, Joyner said.

Items from the site in the society’s possession include animal bone, bottle and plate fragments, hand-carved wooden buttons, oyster shell hand-carved buttons, suspender buckles, coins dating back to 1829, smoking pipe fragments, safety pins from the 1800s and other items.

“We plan on displaying them again,” Joyner said.

The Oak Hill Plantation — which belongs to the Hairston family — includes the remnants of a main house built in 1823, a barn, slave quarters, the foundation of an old hunting lodge, terraced gardens and other features. It also has what is believed to be the remains of an icehouse, or a subterranean pit filled with trash.

Will Hairston, whose parents own the site, declined to comment for the story because he did not want to bring too much attention to the property.

The dig

According to Klatka, the treasure hunters used a backhoe to excavate the icehouse site and had metal detectors for their search as well. The excavation looked to be about 12 feet deep and 18 feet in diameter, he said.

They also excavated two of four rooms in the old brick structure for house servants, digging under the floor in the soil before abandoning their work when they discovered no gold or silver, Klatka said.

“They collected a lot of artifacts,” he said. “It’s impossible to determine where the artifacts came from.”

For archaeologists, it’s not just the artifacts but their arrangement that enables them to interpret what took place at the site, Klatka said. The items recovered by the excavators from the series cannot provide an interpretation of the past, he said.

“The artifacts have lost their interpretive value,” Klatka said.

However, they got permission from the Hairstons and did not violate any laws, Klatka said.

A professor and students from Mary Washington University measured, photographed and documented the old slave quarters at the site Feb. 13. Klatka, Joyner, Dean Hairston and Preservation Virginia Field Representative Sonja Ingram were also there.

Hairston is a distant relative of the owners and his great-great grandparents were slaves at Oak Hill.

Archaeologists had planned for a while to excavate the site but the treasure hunters' activities brought a sense of urgency to the project.

"It was in the works and we just had to speed things up after we learned what happened due to the treasure hunters," Klatka said.

Klatka said they found bone, egg shell and personal items such as jewelry, ceramics, glass and other items, "nothing of monetary value but materials with lots of historic value."

Archaeologists will process and study the artifacts and produce a written report. The artifacts will belong to the landowners, who have the final say on what will happen to them, Klatka said.

State archaeologists will recommend they be put in a place where they will be cared for, or that they be curated at the Virginia Museum of Natural History in Martinsville, Klatka said. They could be exhibited there, studied by archaeologists and loaned to organizations who want to create exhibits, he said.

"We would like to see the artifacts stay in the local area," he said. "It's important for them to be stored where they will be protected and have their integrity maintained in perpetuity."

Ingram told the Danville Register & Bee a member of the Hairston family that owns the site notified her that a Discovery Channel crew was coming out there.

"I immediately got concerned," Ingram said.

She said the treasure hunters told her they got the artifacts from the slave dwelling and an area they thought was an icehouse.

"This is something that concerns us [Preservation Virginia] and it's something that we need to educate people about," Ingram said. "If you have an archaeological site on your property, we would encourage you not to allow just anybody to come out and dig. Be careful and try to protect the site because it can be destroyed easily."

The Oak Hill property is on the Virginia Department of Historic Resources' threatened sites list, Ingram said.

Confederate treasure and Oak Hill Plantation

Hairston said he talked to the treasure hunters and told them about a theory he had that led them to the Oak Hill property. It didn't make sense to Hairston that the treasure would be in a cemetery, as some believe.

"To me, it's safer to leave money with someone who has money," Hairston said.

A local attorney had told Hairston about someone finding Spanish coins by the riverbank at Oak Hill, he said. When a crew came and explored Green Hill Cemetery, they concluded the treasure was not there but somewhere about 18 miles away, Hairston said.

Train tracks behind Green Hill run through Oak Hill, Hairston said. The Hairstons who owned Oak Hill supported the Confederacy during the Civil War and had 45 plantations and more than 10,000 slaves in Virginia, North Carolina, Tennessee and Mississippi at the height of their empire, Hairston said. They were worth about $5.2 million in 1852, he said.

According to Hairston, all the clues lined up — distance from the Green Hill to Oak Hill, the coins found there, the Hairstons' support of the Confederate cause. Why would someone leave the treasury in an open cemetery when they could put it in the hands of someone with lots of money and no temptation to steal it?

Also, Peter Hairston at Cooleemee Plantation in North Carolina had asked one of his slaves to hide silver to keep the Union from getting it, Hairston said.

Hairston said Nate Starck, the supervising producer, asked him to work with him on an exploration of Oak Hill. The treasure hunters used metal detectors and checked slave dwellings, Hairston said.

"It was like going to a crime scene," said Hairston, deputy chief with the Danville Police Department. "You lose so much when it's not done correctly."

The plantation is a time capsule with a lot of information that's been lost, Hairston said. The Discovery Channel was there for entertainment purposes only, he said.

"Preservation wasn't their main focus," Hairston said.

Their use of a backhoe at the property was especially disturbing, he said.

"I didn't know that until I saw the program," Hairston said.

He said he regrets giving clues to the Discovery Channel.

"I regret the methods that they used," he said. "I would have much rather seen what the archaeologists are doing now. I would rather have seen that first."

Hairston said he looks forward to the property being renovated and resurrected and the story of the Hairstons — which included slaves and their owners — preserved for future generations.

Staff writer Denice Thibodeau contributed to this story.

Crane reports for the Danville Register & Bee.

Posted in Pittsylvania County on *Sunday, April 10, 2016 12:00 am.* | Tags: lcymi

E-mail: news@registerbee.com
Address: 700 Monument St.
Danville, VA 24541

Ohio home of serial killer for rent during Republican convention

April 1, 2016 yahoo.com

Serial killer Jeffrey Dahmer is escorted into a Milwaukee County Circuit Court by a Milwaukee County Sheriffs Deputy for his second appearance in this July, 1991, file photo.

By Kim Palmer

CLEVELAND (Reuters) - The Ohio childhood home of serial killer Jeffrey Dahmer, available for rent in time for the Republican National Convention this summer, could have been had for $8,000 a month until Friday afternoon, when the price went up and references to the infamous criminal came down.

The home where Dahmer grew up and in 1978 committed his first murder is in Bath, Ohio, 26 miles south of Cleveland, where the convention is scheduled to be held in July. The listing on a real-estate company website initially included a reference to Dahmer but on Friday that was removed and the price had been increased to $10,000 a month.

Dahmer was convicted in 1992 in the murder and dismemberment of 17 boys and men, some of whom he ate, over a period of 14 years. He was beaten to death in 1994 by another prison inmate while serving 15 life terms in Wisconsin, where most of the murders took place after he moved there.

The listing by Howard Hanna, the official real estate broker for the convention, had been up since February and initially included the fact that the three-bedroom, two-bathroom, 2,170-square-foot home was once occupied by Dahmer.

It had described the house as a “mid-century modern home with a true park-like setting. Smoking and animals okay. This is Jeffrey Dahmer's childhood home. Close to Cuyahoga Valley National Park, Montrose shopping. Easy access to I-77 highway.” By Friday afternoon, the Dahmer sentence had been removed.

Julia Domenick, the listing agent at Hanna, could not be reached for comment.

In 1978, at age 18, Dahmer killed a teenaged hitchhiker, then dismembered and buried the body in a shallow grave behind the Bath house.

Homeowner Chris Butler, a member of the Akron-based punk band The Waitresses, bought the house in 2005 for $295,000 after its history was disclosed. He could not be reached for comment.

(Story corrects third paragraph to say that Dahmer was serving terms in Wisconsin, not Minnesota).

(Reporting by Kim Palmer, Editing by Ben Klayman)

Old St. Paul's Cathedral of London - Medievalists.net

April 23, 2014 By Medievalists.net

Old St Paul's prior to 1561, with intact spire

The Cathedral of St. Paul's was the medieval church of the City of London. It was the fourth church to be built on the site on Ludgate Hill and the presence of the shrine of St. Erkenwald made the church a pilgrimage site in medieval times. The Anglo-Saxon Chronicle mentions a devastating fire that occurred in 1087 that destroyed much of London and the existing church at the time. William the Conqueror donated stone to build a new Romanesque-Norman cathedral. Construction started and would last until 1314. Two Anglo-Saxon Kings were buried there; Sebbi, King of the West Saxons and King Aethelred the Unready. There would be another devastating fire in 1135 that delayed construction. After this the architectural style of the cathedral changed into Early English Gothic. A steeple was built in 1221.

The church was finally consecrated in 1240. After a series of storms caused considerable destruction to the building, in 1255 the Bishop of London asked for funds to repair the damaged roof and to extend the east end. These new works were completed in 1314 and at completion, the cathedral was one of the longest in the world, had one of the tallest spires and some of the finest stained glass. Monarchs and other noblemen often attended mass there and sometimes court business was conducted in the church. Several kings lay in state at Old St. Paul's before their funerals in Westminster Abbey including Richard II, Henry VI and Henry VII. Beginning in the 14th Century, the nave was used as a kind of marketplace and meeting area and began to be called "Paul's walk". The wedding of Catherine of Aragon and Arthur Tudor, Prince of Wales and son of King Henry VII was held there in 1501. The building suffered damage during the Dissolution of the Monasteries under King Henry VIII.

In 1561, the spire caught fire and burned through the roof of the nave. The fire was so hot, it melted the bells and the lead covering the wooden spire poured down on the roof in a preview of what was to come 100 years later. The spire was never replaced. King James I was worried about the state of disrepair of the building and hired Inigo Jones, England's first classical architect, to refurbish it. He commenced cleaning and repairs and added a classical style portico to the west front in 1630. The work was stopped during the Civil War when the building suffered much mistreatment by Parliamentary forces. William Dugdale wrote a book "History of St. Paul's Cathedral" in 1658, worried it might be torn down by The Protectorate under Oliver Cromwell.

After the Restoration of the monarchy, King Charles II hired Sir Christopher Wren, Surveyor of the King's Works, to restore the cathedral. Immediately, Wren despaired of doing just repairs and wanted a new building erected. He imagined a magnificent dome. The matter was still under discussion and money was found for repairs. The old, decrepit building was covered in wooden scaffolding and restoration commenced.

When the Great Fire of London broke out on Sunday, September 2, 1666, the printers, stationers and booksellers of Paternoster Row hastened to move their stock into the crypt of the cathedral, believing it would be safe there. People in the surrounding area believed the thick walls of the building would keep whatever was inside safe and put their household goods inside. About eight o'clock in the evening on Tuesday, the flames had reached the roof. The demolition work had blocked lanes and alleys around the area so it was difficult for firefighters to reach the cathedral. A little later the lead on the roof began to melt and was flowing into the building. The stonework was crashing and the lead ran down Ludgate Hill like a stream. When the flames reached the paper in the crypt, the whole building blew up into bright flames and lit up the sky.

A young student from Westminster School, William Taswell, walked to the cathedral on Wednesday after the fire was spent and found the ground so hot it nearly burned through his shoes. The entire building was in complete shambles except for the high altar at the east end which was nearly intact. Parts of the building were still burning, smoking or smoldering. The bells were melted. There was a hole where the crypt was with the bookseller's papers still afire. When the roof had collapsed, it had broken effigies and monuments and cracked open tombs and coffins. Bones and corpses were exposed and scattered. The corpse of Robert Braybrooke, a Bishop of London who had died in 1404 was uncovered and found to be perfectly complete and undamaged.

Immediately after the fire , Sir Christopher Wren was consulted on repairing the remains of the Cathedral. He called for fundraising to begin on a new building entirely. But the decision was to repair what remained of the cathedral. In the spring of 1668, the repairs began. It soon stopped when part of the surviving nave collapsed, causing the workmen to run for their lives. Wren returned to the rubble for his opinion and again he urged for a new building to be built. By July of 1668, Wren was asked for the design of a new building. Demolition work began in August.

The demolition caused more deaths than the fire. Men were scrambling over the unsteady ruins, using pickaxes to chop at the stonework which was coated with lead. Some men fell to their deaths and limbs were broken. The workmen finally refused to climb up the 200 foot tall tower. It was decided to bring in a military engineer to mine one of the pillars supporting the tower. An eighteen pound charge of gunpowder was laid at the foot of the pillar and the fuse was lit. The explosion was stunning. The surrounding neighborhood thought there was an earthquake. The explosion was so successful it was decided to do another. One of Wren's assistants set the charge but he used too much gunpowder, causing debris to fly everywhere.

The neighbors of the cathedral asked that the explosions be stopped and they were. They ended up using a battering ram.

Eventually Sir Christopher Wren got what he wanted and began designing the new cathedral with the dome he had always imagined. The new magnificently stunning St. Paul's Cathedral was started in 1675 and declared officially complete by Parliament in 1710.

~Susan Abernethy

Resources: ***"By Permission of Heaven: The True Story of the Great Fire of London"*** by Adrian Tinniswood

Medieval News

Oldest Pine Tree Fossils Discovered : DNews

discovery.com

Discovery News
Mar 10, 2016 06:44 PM ET // by Patrick J. Kiger

Trees from the genus *Pinus* are so common across the Northern Hemisphere that it probably seems as if they've been here forever. But now we know that they date back at least 140 million years to the Cretaceous period, when dinosaurs still stomped around the Earth.

Scientists from the Department of Earth Sciences at Royal Holloway, University of London, have found the oldest pine tree fossils yet to be discovered, in a rock quarry in the Canadian province of Nova Scotia.

The 140-million-year-old fossils are preserved as charcoal, after burning in wildfires.
Howard Falcon-Lang/Royal Holloway, University of London

Science magazine reports that one charred twig, just a half of a centimeter in diameter, has small divots where pine needle shoots once poked out. The specimens are some 11 million years older than the oldest previously discovered pine fossil.

Interestingly, the fossils appear to be charred from a fire. When the tree was alive, the atmosphere had high oxygen levels,and the temperature was high. That created prime conditions for fires. Pine trees actually have evolved to burn and spread forest fires, so that their pine cones can germinate on the charred forest floor without competition.

"The fossils show that wildfires raged through the earliest pine forests and probably shaped the evolution of this important tree," researcher Howard Falcon-Lang said in a press release.

NEWS: Largest Living Tree Grows Faster with Global Warming

The specimens, which are described in Geology journal, were preserved as charcoal within rocks from a quarry.

"It was only when I digested (the samples) in acid that these beautiful fossils fell out," Dr Falcon-Lang told BBC News.

Journal of Physics Special Topics

P5_2 The Draining of a Lifetime

M. Sadhra, H. Samaratunga, H. S. Ahmed and L. Tonks.

Department of Physics and Astronomy, University of Leicester, Leicester, LE1 7RH.

October 28, 2015

Abstract

Throughout human history there have been tales of blood drinking vampires. Using fluid dynamics we found that it would take only 6.4 minutes for a vampire to drain 15% of the blood from the external carotid artery in the human's neck.

Introduction

Vampires are mythical creatures who feed on the blood of humans, however only a certain percentage of blood can be taken without affecting the circulatory system of the human. Any more than 15% blood loss and the heart rate starts to change [1]. Increasing and allowing more blood to be lost through the puncture holes in the external carotid artery (where the vampire drinks). As a result, our goal is to find the time it would take for a vampire to drink 15% of a human's blood and to be able to make a swift get away and minimalize the effects on the circulatory system.

The following general assumptions were made to solve our problem and these are, firstly that gravity is negligible. Secondly that the aorta and carotid arteries will be modelled as smooth tubes and lastly that the pressure from the vampires suck will be neglected, and assumed to be air pressure (1 atm). This is because the vampire will not be sucking the blood out of the human, rather just drinking it as it flows out of the external carotid artery in the human's neck.

Discussion

The aorta splits into 5 other arteries, however, we are concerned with the velocity of blood flowing into only the common carotid artery. We assume that the 5 arteries are of even thickness, this enables us to calculate the velocity of blood flowing into the common carotid artery using the continuity equation, equation 1. Before we do this some assumptions must be made about how the aorta and arteries will be modelled and the initial velocity of the blood entering from the aorta. Firstly the diameter of the aorta is found to be approximately 4cm [2] and we assumed that each of the 5 arteries have a diameter of 0.5cm [3] which is the known carotid artery diameter. Since each of the diameters for the arteries are the same, the areas and volumes will also be the same. Secondly the velocity of the blood coming out from the aorta, v_i, has a mean speed of $0.1 ms^{-1}$[4], this velocity is due to the heart pumping. By using these assumptions we can simplify equation 1 to give us equation 2, assuming even flow.

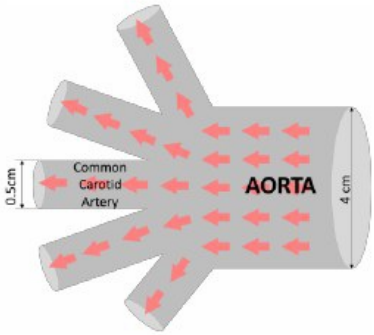


Figure 1 - diagram defecting the blood flow out of the aorta as is modelled in this paper

$$A_i v_i = A_1 v_1 + A_2 v_2 + A_3 v_3 + A_4 v_4 + A_5 v_5 \qquad (1)$$

$$A_i v_i = 5 A v_f \qquad (2)$$

From equation 2, we find that the velocity of the blood flowing into the common carotid artery, v_f is $1.1 ms^{-1}$.

Next the common carotid artery splits into the internal carotid artery and the external carotid artery as shown in figure 2b. The internal and external carotid arteries both approximately have the same diameter of 0.5cm and therefore we can model it as seen below.

Consequently, we can half the velocity of the blood flowing in because the blood will separate equally between the two arteries and so the velocity flowing through the external carotid artery, v_{ext} is 0.6ms^{-1}. The average human blood pressure in the arteries is 100 mmHg [5] this is measured relative to the air pressure, therefore the pressure difference (ΔP) is 13.3kPa. The average density of whole blood is 1060 kgm^{-3} [6] at room temperature. Using this information and the Bernoulli equation, equation 3, we calculated the velocity of the blood coming out of the puncture in the humans' neck, v_{out}, to be 5 ms^{-1}.

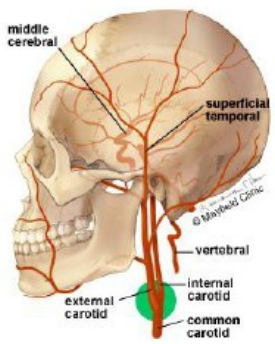
$$\Delta P + \frac{1}{2}\rho {v_{ext}}^2 = \frac{1}{2}\rho {v_{out}}^2 \qquad (3)$$

The vampire's fangs we assumed to leave puncture holes with a width of 0.5mm each and therefore their combined cross sectional area (A_{fangs}) for both holes is 3.9x10^{-7}m^2. Using the continuity equation again,

$$Q = v_{out} A_{fangs} \qquad (4)$$

the volumetric flow rate, Q, is calculated as 1.97x10^{-6} m^{3}s^{-1}.

$$Q = \frac{V}{t} \qquad (5)$$



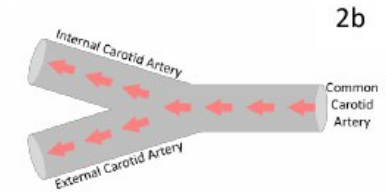


Figure 2a - shows the positioning of the external carotid artery [7]

Figure 2b - shows the splitting of the common carotid artery into the internal and external artery

The human body has an average of 5 litres of blood, we assumed that the vampire would only take in 15% of this total volume. The term for volume, V, in equation 5 is therefore 7.5x10^{-4}m^3, hence the time taken, t, is calculated to be 6.4 minutes.

Conclusion

In this investigation we found that it takes 6.4 minutes to drain 0.75 litres of blood from the human body, this seems fairly reasonable considering it takes less than an hour to give 0.47 litres of blood when you donate from a vein [8]. However this blood is coming from your arm and the blood pressure is lower here whereas ours is coming from the external carotid artery. To take it one step further we could take into account more than 15% of the blood being lost from the body and also the pressure if the vampire was sucking as well as drinking. This would reduce the time taken and make the process more efficient.

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Sick paedophile 'planned to create UNDERGROUND CITY packed with kidnapped children'

express.co.uk

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express_logo

Sick paedophile 'planned to create UNDERGROUND CITY packed with kidnapped children'

NOTORIOUS paedophile Marc Dutroux planed to create a sick "underground city" full of imprisoned children, his former lawyer has claimed.

By Jack Fenwick
PUBLISHED: 00:49, Thu, Mar 10, 2016 | UPDATED: 01:24, Thu, Mar 10, 2016

GETTY FILE PICTURE

The twisted serial killer and child molester, who has been behind bars since 1996, allegedly planned to "kidnap many children as possible".

Julien Pierre, who was Mr Dutroux's lawyer between 1996 and 2003, has made the shocking claims in a tell-all interview.

The abhorrent child torturer, who is from Belgium, is said to have told Mr Pierre all about his terrifying plans.

He reportedly said: "Do you realise that no one has ever asked why I chose that house, that region?

"My idea was to carry out mass kidnappings of children and then to create, in a mine shaft, a sort of underground city where good, harmony and security would prevail."

Two days after his arrest in August 1996, two missing girls, Laetitia Delhez and Sabine Dardenne, were rescued from a hidden cellar in one of Dutroux's houses.

The bodies of 17-year-old An Marchal and 19-year-old Efeje Lambrecks were found buried at another of his properties.

Ms Dardenne revealed the shocking abuse Dutroux carried out on her during his trial.

She told how the brute adopted a fake name and insisted he was protecting her from "wicked" people in an attempt to justify the horrific continuous sexual abuse he was carrying out.

Later in the trial, Mr Dutroux said he kidnapped Ms Delhez to “bring her [Sabine Dardenne] a companion".

4 Comments

(edited)2 hours ago

bazablue

the usual trolls will not be commenting on this as they were waiting their turn!!

(edited)7 hours ago

EXIT THE EU UL NOT GET ANOTHER CHANCE!

LETS NOT LET HIM OUT OF PRISON! ""EVER!!!"" there should be a rope and a high branch for people like this! im sick to death of hearing these get pr1 son when they are of no use to society there is only one Right way to deal with these sc . um

(edited)3 hours ago

bustnbroke

Prison is easy for the nonces when they are segregated from the other prisoners, the most appropriate punishment would be to not segregate them and let natural justice take it's course.

(edited)2 hours ago

bazablue

he can be released and given a new identity and is free to move next door to YOU!!!JUNE 23rd INDEPENDANCE DAY

Modern Peanut's Wild Cousin, Thought Extinct, Found in Andes

scientificamerican.com

A new study reveals how two ancient species of this legume were combined 10,000 years ago, in Andean valleys, to create the modern peanut

- By Andrea Small Carmona on March 22, 2016

Peanuts are part of cuisines worldwide. Whether as an oil or butter, a snack or an ingredient in savory and sweet dishes, it is easy to find this legume—most often thought of as a nut—in many dishes. But where does it come from? Its origin seems to be in South America, specifically Bolivia, according to new studies.

The modern peanut (*Arachis hypogaea*) is the result of the hybridization of two older types of Andean peanut. It has 20 pairs of chromosomes—the total from both old species, which have 10 chromosomes each. Scientists always thought—a suspicion now confirmed—that the "parents" of this peanut were the variants *Arachis duranensis*, very common in the Andean foothills between northwestern Argentina and southeastern Bolivia, and *Arachis ipaensis*, a species that had been reported but unconfirmed in a Bolivian town several hundred kilometers north, but thought to be extinct, until now.

Researchers at The University of Georgia (U.G.A.) and the International Peanut Genome Initiative, however, recently found a live specimen of *A. ipaensis* in the Bolivian Andes, and with it the answers to a mystery of how the two ancient species living so far one from each other had managed to hybridize into modern peanuts.

To solve this puzzle, scientists looked up old botanical collections and what they knew about migration patterns and transfers—in accordance with rainy and drought seasons—of the ancient farmers, hunters and food collectors. In addition, researchers used the molecular clock technique—an analysis used to determine, via DNA studies, the time when two species diverge their evolutionary paths to undertake new ones. "We now know that the first inhabitants of South America in their long voyages carried *A. ipaensis* to the land of *A. duranensis* 10,000 years ago. Once in the same area, bees pollinized the peanut plant flowers, allowing the birth of the hybrid that our South American ancestors ate and that eventually led to the modern peanut, *Arachia hypogaea*. It's a fascinating story," says David Bertioli, a researcher at the Center for Applied Genetic Technologies at U.G.A. and lead author of the study, published in *Nature Genetics*. (*Scientific American* is part of Springer Nature).

Although it has not been studied how old *A. duranensis* and *A. ipaensis* are, researchers think they could be species that have existed for more than a million years, so Bertioli and his team consider them as plant relics. “Having found [*A. ipaensis*] alive and being now able to

study it is almost like taking a look at the garden of these ancient communities. The hybrid peanut crop spread throughout South America in pre-Columbian times, reaching the shores of the Atlantic and Pacific and even into Central America and Mexico. After colonization it was carried to Africa, Asia, North America and Australia, sites where it became an important crop. It is a food that has lived during many interesting times," Bertioli says.

Low-cost nutrition

With a better understanding of the peanut genome, researchers will be better able to identify markers that determine their resistance to certain diseases and weather conditions. This information will allow them to design of genetic variants that are more pest- and drought-resistant as well as more nutritious—a major breakthrough for regions such as Africa, where malnutrition is a severe problem and peanuts are an important source of vegetable protein, Bertioli says. "If we know the genome in-depth, we can have crops that produce more and better results in conditions so far considered adverse," he adds.

It is worthy to note that botanists do not classify the peanut as a nut, but rather a legume—which is high in protein—that is to say, it is more akin to lentils than hazelnuts.

Still, peanuts offer the same nutritional and health benefits of nuts such as walnuts and almonds but with a clear price difference: U.S. consumers pay on average $5 per kilo for peanuts and $30 for the same amount of hazelnuts. "The difference is in the pocket, but not health," says Meir Stampfer, epidemiology and nutrition professor at Harvard University's T. H. Chan School of Public Health and co-author of a study on the benefits of peanuts and nuts published in 2013 in *JAMA Internal Medicine*.

Stampfer's work found that people who ate peanuts and nuts regularly were less likely to die from any cause—particularly cardiovascular disease—and that those who ate peanuts obtained the same health benefits that those who ate other nuts.

"The Queen's Big Belly:" The Phantom Pregnancy of Mary I thechirurgeonsapprentice.com

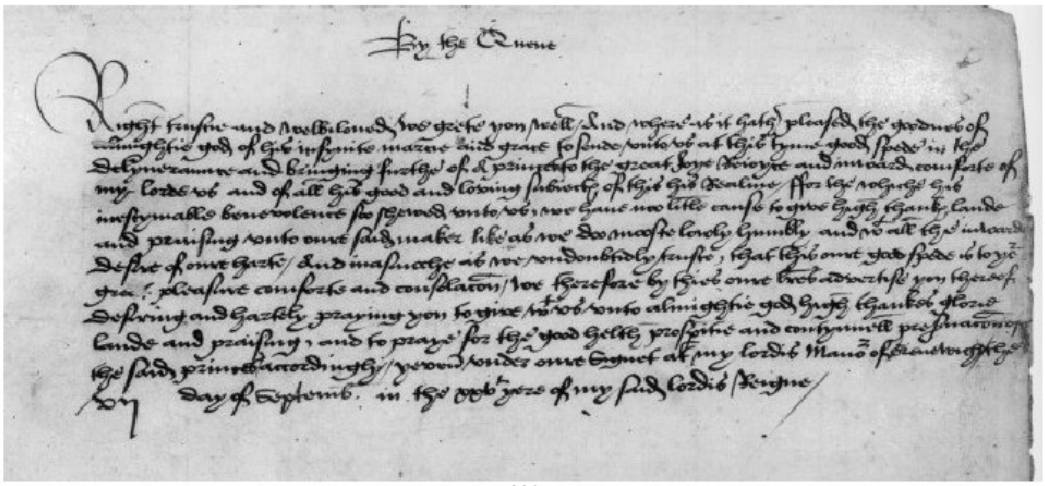
Mar23 by The Chirurgeon's Apprentice

M1

On 30 April 1555, the people of London took to the streets in celebration as bells ringing out around the city announced that Mary I, Queen of England, had been safely delivered of a healthy son. A preacher proclaimed to gatherers that no one had ever seen such a beautiful prince. News spread quickly to the continent, and letters of congratulation to the royal family began pouring in from Europe.

There was just one problem: Mary hadn't given birth. In fact, there was no baby at all. What was initially hailed as a royal pregnancy ended in devastation and embarrassment for the Tudor Queen several months later.

Rumors began circulating about the pregnancy shortly after the Queen's wedding to Philip II of Spain, in September 1554. Mary, who was by then 37-years-old, had reportedly stopped menstruating. Over the coming months, her belly expanded and her doctors attended to her morning sickness. The Queen—thoroughly convinced of the legitimacy of her pregnancy—ordered a royal nursery prepared in anticipation of the arrival of an heir that spring. Letters that would announce the birth of the prince or princess were primed and ready to be sent out at a day's notice [Elizabeth I's birth announcement below]. Only the dates and sex of the child needed filling in.



M4

The months ticked by. In June, the Queen issued a statement claiming that God would not allow her child to be born until all Protestant dissenters were punished. Mary—who had already burned countless heretics at the stake since coming to the throne the previous year— began another round of executions in a desperate attempt to induce labor. During this time, the court grew suspicious of the Queen's condition. Giovanni Michieli, the Venetian ambassador, wrote that Mary's pregnancy was more likely to "end in wind rather than anything else."

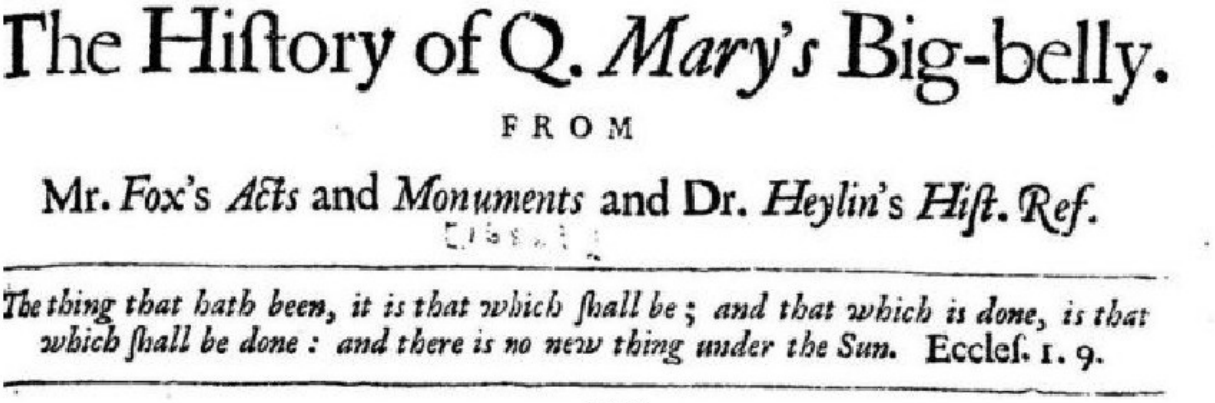
By August it was clear that there would be no baby, and Mary finally emerged from her confinement, humiliated and defeated. Her belly was once again flat. Her body showed none of the signs that had led to the pregnancy being announced. Her political rivals rejoiced, believing this to be a sign of divine retribution.

L0005249 Foetus in womb.

Conspiracy theories erupted immediately. Many people were convinced that Mary was ill. Others believed she had miscarried and simply couldn't face the truth. Some even went so far as to claim that the barren Queen had been planning to smuggle a baby boy into the court but that the plan had fallen apart. A few wondered if Mary was even still alive. Whatever had happened, however, one thing was clear: Mary seemed to truly believe she had been pregnant.

Pseudocyesis, or phantom pregnancy, was a condition recognized by medical practitioners in the Tudor period. The physician William Harvey —best known for his discovery of the circulation of the blood around the heart—recorded several cases of phantom pregnancies which he had encountered in his practice during the 16th century. Most, he said, ended in "flatulency and fatness." While many doctors like Harvey believed these phantom pregnancies were the product of trapped wind or the build-up of some kind of matter in the uterus, some thought they were the direct result of wishful thinking on the part of the expectant mother. Guillaume Mauqeust de la Motte referred to aging women, like Mary, who "have such an aversion for old-age, that they had rather believe themselves with child, than to confess they are growing old."

Although it may seem astonishing today that a woman could falsely believe herself to be pregnant for a full nine months, we must remember that Mary lived during a time when there were no certain ways of determining pregnancy. This wasn't helped by the fact that throughout her adolescence, Mary had also suffered from extremely painful and unpredictable periods that often left her incapacitated for weeks on end. Wildly fluctuating hormones may have been the cause of her halted menstruation in 1554, which naturally the Queen and her doctors took to be a sign of pregnancy.


The Hiſtory of Q. *Mary's* Big-belly.

FROM

Mr. *Fox's Acts* and *Monuments* and Dr. *Heylin's Hiſt. Ref.*

The thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done: and there is no new thing under the Sun. Eccleſ. 1. 9.

M2 (1)

Upon hearing the news, Mary's husband left England to prosecute a war against France. When he returned to his wife's side two years later, he brought with him his mistress. It was at this time that the Queen suffered yet another phantom pregnancy—perhaps brought on by grief from her failing marriage and inability to bear children to date. This second incident, however, led many to believe she had a tumor growing in her womb. What else could cause Mary's belly to grow as big as it would if she were carrying a royal heir?

Sadly, Mary died childless shortly after this second phantom pregnancy. She had been Queen for only four years. Those who embalmed her body and prepared it for burial found no indication of a tumor, or any other explanation for her false pregnancies, which were a source of such deep sadness for Mary in her lifetime.

Suggested Reading:

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This entry was posted in Casebooks and tagged Histmed, history, lindsey fitzharris, Medical History, Phantom Pregnancies, the chirurgeon's apprentice, Tudor history, Tudors.

4 comments on ""'The Queen's Big Belly:" The Phantom Pregnancy of Mary I

1. Lizzi says:
March 23, 2016 at 4:01 PM

SO interesting! Thanks for the post!

2. Malvina Duane says:
March 23, 2016 at 3:07 PM

I love this stuff, thanks Malvina

3. kerberos616 says:
March 23, 2016 at 2:46 PM

Reblogged this on Kerberos616.

4. Carolyn Loyel (@MsLoyel) says:
March 23, 2016 at 1:29 PM

YES more Tudor history please! You know I'm a sucker for it

Philip Taylor Kramer Page in Fuller Up, The Dead Musician Directory

elvispelvis.com

http://elvispelvis.com/philipkramer.htm
Retrieved March 10th 2016 9:40pm PST USA

The Dead Musician Directory
Philip "Taylor" **Kramer**
Philip Kramer
February 12, 1995
Age 42
Mysterious Circumstances Suicide or Silkwood?:

News Items
Philip "Taylor" Kramer, bassist

The mysterious disappearance of one-time Iron Butterfly bassist Philip "Taylor" Kramer, 42, has come to a tragic conclusion with the **May 29, 1999**, discovery by hikers of his 1993 Ford Aerostar van at the bottom of a Malibu, Calif., ravine. Skeletal remains found inside and near the vehicle were confirmed through dental records to be those of Kramer.

Kramer's Feb. 12, 1995, disappearance has been the subject of numerous TV shows due both to his connection with Iron Butterfly and his involvement with government projects, lending X-Files–like conspiracy overtones to his vanishing. Unfortunately, most reports have given the mistaken impression that he was with Iron Butterfly during the band's "In-A-Gadda-Da-Vida" days when in fact he was only with the band during a mid-70s re-formation. Most glaring (and high profile) of these shows is a segment on VH-1's Where Are They Now? which, while purporting to be on the band as a whole, devoted more than three and a half minutes out of the five-minute segment to the Kramer mystery, never once mentioning that Lee Dorman was the main Butterfly bassist during their classic years. This was done in spite of Dorman being both interviewed and shown performing on stage during the VH-1 show.

Kramer played in a number of bands in Ohio (including Max, with

future Dead Boy Stiv Bators) before moving to L.A. in the early '70s. After working a number of odd jobs and even living on the streets, he was asked to join an Iron Butterfly reunion by original drummer and friend Ron Bushy, whom he'd been working with as a prop builder at Warner Brothers Studios. Along with guitarist Erik Braunn and keyboardist Howard Reitzes, they recorded Scorching Beauty for MCA in 1974, followed by Sun And Steel (with Bill DeMartines replacing Reitzes). Neither album was particularly good, and while the band toured based on the strength of the name (with Kramer singing "IAGDV"), the band folded in 1977. Kramer and Bushy formed a post-Butterfly group called Gold and recorded an unreleased album during '78-'79. After that stint Kramer quit the music business altogether.

Kramer immersed himself in schooling, studying engineering and getting a job building radar equipment. He graduated from night school with straight A's and got a job at Northrup, working on the design of the MX missile. At the time of his disappearance, he had reportedly discovered a mathematical formula that would allow matter to travel faster than the speed of light. His involvement in projects of this nature have led to theories that he was abducted or murdered.

What is known is that on Feb. 12, 1995, having spent an hour waiting at Los Angeles International Airport for a business contact who never arrived, he called both his wife and Ron Bushy from his cell phone in his car, leaving Bushy a cryptic message about seeing him "...on the other side." According to newspaper reports, Kramer also called 911 just before noon that day and said he was going to commit suicide. Despite this, family members believe he could have been the victim of foul play.

Officials said that determining whether Kramer's death was a suicide, murder or accident could take months.

— Geof O'Keefe

Skeletal remains may belong to missing rock musician

May 31, 1999
Web posted at: 11:47 AM

MALIBU, California (AP) -- Human remains found inside the wreckage of a minivan that plunged down a 200-foot ravine may be those of a rock musician missing since 1995, police said.

The 1993 Ford Aerostar matches the description of a van driven by onetime Iron Butterfly bass player Philip "Taylor" Kramer, who was believed to be driving his van when he disappeared February 12, 1995.

The remains were being examined by coroner's investigators Sunday, authorities said. No identity has been released.

A hiker in the ravine discovered the skeleton late Saturday but investigators were not able to recover the vehicle until daylight, said Los Angeles County Sheriff's Deputy Bruce Thomas.

The ravine is located below a curving, two-lane road that is a popular dumping ground for stolen cars, Thomas said.

It is not yet clear whether the driver died when the car went off the side of the road or whether foul play was involved.

Kramer, who was 42 when he disappeared, was last seen leaving his Thousand Oaks-area home to pick up a friend at Los Angeles International Airport.

He joined a re-formed Iron Butterfly in 1975 as a singer and bass player. The band, best known for its 17-minute smash hit "In-A-Gadda-Da-Vida" in 1969, had several incarnations with various band members over the years.

Kramer went on to work in aerospace and later became involved in interactive media. At the time of his disappearance, he was chief technology officer at Total Multimedia in suburban Newbury Park.

After he disappeared, his wife, Jennifer, said her husband "would never, for any reason or under any circumstances, allow himself to completely abandon the family he loves more than life itself."

E-Online

Human Remains Provide Clues to Missing Rocker

by Joal Ryan
June 1, 1999, 9:20 a.m. PT

A grim discovery of a human skull and bones may solve the mystery of a onetime bassist of progressive rock band Iron Butterfly--a man missing for more than four years.

Authorities in California say they are all but certain that the remains belong to Philip Kramer, who played in Butterfly during the group's mid-1970s incarnation.

Hikers found the remains Saturday near a totaled 1993 Ford van at the bottom of a canyon, more than 400 feet below the nearby road, in Southern California's picturesque Malibu. Evidence suggests the crash was the result of a suicide mission, the Los Angeles Times says.

The van is to be removed from the canyon today. Coroner's officials also plan to use dental records to confirm that the skull and bones indeed belong to Kramer. One of the hikers who discovered the crash site told the Times that a wallet found at the scene contained Kramer's driver's license.

Kramer has been missing since February 12, 1995. During a drive home from Los Angeles International Airport on that day, he made a cell phone calls to his wife, a friend from Iron Butterfly, and, finally, to 911, wherein he told the operator he planned to kill himself. Then, he seemingly vanished.

There has been no comment yet from Kramer's family on the weekend developments. But some in the camp have long argued that Kramer's disappearance may have been linked to his work. Post-Butterfly, Kramer ran a multimedia company. His family has said the ex-rocker had made a key scientific breakthrough shortly before he disappeared.

Kramer, born in 1952, joined the second coming of Iron Butterfly in 1974. He played on its album Sun and Steel. Butterfly is best known for its 17-minute-long, album-rock classic, "In-a-Gadda-Da-Vida."

OBITUARY

From Philip Taylor Kramer Site

Compiled by Tony Frankino

Internet Promise Goes Unfullfilled

By Tamara Henry USA Today March 31,1999

WASHINGTON - The initiative was launched with great fanfare: The Council of the Great City Schools announced an alliance with MCI and Total Multimedia Inc. to hardwire the 50 largest urban school districts to the Internet.

"For inner-city America and for our kids, they are too often the last to be served

by any new emerging technology or service," council head Michael Casserly told USA TODAY.

That was in August 1994. The "benchmark initiative" - as the council described it - was to start the process that creates the National Urban Learning Network. But the man pushing the initiative, Taylor Kramer of the '70s rock group Iron Butterfly, literally disappeared soon afterward. And now, nothing has happened to make the goal come to pass.

The story is a lesson in how even the best of intentions in technology can fall by the wayside without proper vigilance. "I think the landscape in school technology is littered with an incredible array of programs that had great intentions but lack the juice or implementation," Casserly says.

"You would kind of expect with a field that is less than 20 years old and as big as this one is, you're going to have a lot of things that really make it and lots of things that fail," he says.

Kramer had approached Casserly with the promise to provide technology and high-tech assistance through his California video technology firm Total Multimedia. He had founded TMM along with Randy Jackson, the youngest Jackson in the Jackson 5. TMM had established a track record in its use of high-tech equipment in schools. Headquartered in Thousand Oaks, Calif., TMM had teamed up with the nearby Hueneme Elementary School District in 1985 to outfit all of its 11 schools.

With the alliance, the MCI foundation was to contribute $100,000, while the corporation made available the resources it has as an international telecommunications carrier. The council was to start the network with one high school in the cities of Nashville, St. Louis, Portland, Ore., Detroit, San Diego, Baltimore and Boston.

Months after the announcement, the council sponsored a design meeting in Portland, Ore., at Marshall High School, to demonstrate the initiative to prospective donors representing nearly 40 corporations. Marshall principal Colin Karr-Morse remembers the promises but says, "We kind of dropped out of that because nothing was happening. We get into an awful lot of meetings where people have really neat ideas and don't follow through. We just decided we're going to do our own thing."

Casserly's plan was to eventually connect all 50 urban school districts with their 5.5 million children - typically America's neediest youth - to the country's evolving information highways to improve the quality of instruction.

Besides the disappearance of Kramer, Casserly says the urban network also failed to receive a $291,374 grant from the Department of Commerce. "We had thought that the project really jived with their priorities, but they ended up not funding it." Other corporations were to kick in $1.2 million. "We were disappointed that it was so slow, and the talk preceded the money, and the money never came," says Karr-Morse, noting the school was able to finance a technology project with local corporate help and a hefty bond issue.

"Urban schools still are about half as likely to be wired to the Internet as the national average," Casserly says. For the 50 districts represented by the council, he says the range is about 10% to 80% of their schools, with some schools having only the principal's office wired or the library but not every classroom.

By Tamara Henry,
USA TODAY

Did Leaving Doom Iron Butterfly Bassist?

(The Washington Times) ----------

LOS ANGELES

- He went from rock star to rocket scientist, with a security clearance for work on the MX nuclear missile. Then he vanished without a trace.

Some think former Iron Butterfly bassist Philip Taylor Kramer committed suicide or faked his own death. Others, including a U.S. congressman, believe the 6-foot-5 rocker was kidnapped or murdered, possibly by a hostile foreign government, and are pressing the FBI to launch a full investigation.

"The MX was having troubles, and he was the guy who was helping to fix it," says Paul Marcone, an aide to Rep. James A. Trafi cant Jr., Ohio Democrat, in whose district the Kramer family lives. "He could help Iraq or China develop a missile that could hit L.A. It sounds like a spy novel, but what if he was abducted?

"If you listen to the 911 call, a lot of things don't add up." Indeed, 2 1/2 years after he disappeared at age 42, the case of Philip Kramer remains one of the most bizarre missing-persons mysteries in recent times.

The youngest of three children, Philip inherited the scientific prowess of his father, Ray Kramer, a professor of electrical engineering at Youngstown State in Ohio. At age 12, the boy won a science fair by building a laser powerful enough to pop a balloon. He later taught himself guitar and piano and in 1971, when he was 19, he moved with his older sister, Kathy, to Los Angeles. There

they hoped to develop a brother-sister act.

The duet failed to fly, but in 1973 Philip met Ron Bushy, original drummer of legendary heavy metal band Iron Butterfly, known for its droning 1968 hit "In-a-Gadda-Da Vida." The pair decided to revive the band, which had broken up in 1971.

On road trips, Mr. Kramer passed the time by working out mathematical equations and stayed in shape by doing 1,000 push-ups a day. The group cut two albums, but with fan support on the wane, decided to shut down in 1975.

Kramer,along with Michael Jackson's brother Randy, founded Total Multimedia. The firm developed video compression technology, used to store images on CD- ROM discs.

About the same time, Mr. Kramer became a devotee of "The Celestine Prophecy," which preaches about a mystical search for the nine insights of life.

K.L. Billingsley, Did leaving rock for rockets doom Butterfly star?.,
The Washington Times, 09-14-1997, pp 04.

The Scandalous Decision To Pickle Admiral Horatio Nelson In Brandy

atlasobscura.com

by Romie Stott
February 19, 2016

A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) Rear-Admiral Sir Horatio Nelson painted by Lemuel Francis Abbott in 1799. (Photo: Public Domain/WikiCommon A poster heralding the Battle of Trafalgar, and the "most renowned, most gallant and ever to be lamented hero Admiral Lord Viscoun Nelson". (Photo: Public Domain/WikiCommons

In the middle of the Napoleonic War, Britain's most famous naval hero is struck by a fatal musket ball at the very moment of his greatest strategic triumph. Rather than bury his body at sea, a quick-thinking Irish surgeon preserves it in a cask of brandy lashed to the deck of the ship. A hurricane is on the horizon and the mast has been shot off; there is no way to hang the sails that would get ship (and body) to England quickly.

The two words that stand out in this story? Brandy and surgeon.

The scenario described is the death of Vice-Admiral Horatio Nelson at the Battle of Trafalgar in 1805, a moment so central to Britain's story of itself that in a 2002 BBC poll, Nelson placed number eight on a list of 100 Greatest Britons—slightly behind Elizabeth I and ahead of Sir Isaac Newton and William Shakespeare. His monument in Trafalgar Square, a 169-foot-tall column surrounded by larger-than-life brass lions, is such a key British emblem that Hitler planned to take it back to Berlin as a trophy once he conquered London.

Nelson was barely less famous in his lifetime. Britain was an island nation with an overseas empire; the strength of its navy was central to national pride and economic security. Nelson was not merely a vice-admiral; was not merely the man beating the fearsome Napoleon's fleet with aplomb and derring-do. Nelson was an officer who led from the front instead of the rear, who promoted men on the basis of

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merit instead of political connection, who referred to his missing arm as his fin, and flashed it at people who doubted his identity. His ongoing and blatant extramarital affair with a diplomat's wife was tabloid gold that added an air of scandalous romance to his exploits.

News of Nelson's death took 16 days to reach London; for the next two months, England was in a frenzy. The *Times* ran daily articles about Nelson's demise and the homeward progress of his ship, the *Victory*, despite having little to report besides speculation. The eyewitnesses, after all, were still at sea, and electronic communication did not yet exist. Members of the public wrote so many poems of lamentation that the newspaper had to ask them to *please stop sending poems* (in both English and Latin, spawning all-Nelson anthologies like 1807's *Luctus Nelsoniani*). Although nobody in England yet knew what had transpired in Nelson's final moments, the Drury Lane Theatre staged nightly re-enactments. There was no escaping Nelson mania.

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word about surgeons. For a modern reader, the title evokes respect. These are the cool-under-pressure miracle workers who can clean out a heart and rewire nerve endings. In the 1800s, not so much. This was pre-Ether Dome, a time not altogether removed from the barber-surgeon days; in the absence of anesthesia, most surgeons were essentially brawlers, burly guys who could hold you down or knock you out while they sawed and sewed. They often came from the lower classes (although this was less true in the navy than on land), and unlike the ship's physician, were not typically invited to dine with the commissioned officers. Although the profession was trying to set up a system of accreditation, most of the public still viewed surgeons as a cross between butchers and sideshow performers, and they weren't far wrong.

As it happens, Nelson's surgeon, William Beatty, was exceptionally competent. At Trafalgar, 96 of 102 casualties treated by Beatty survived, including 9 of 11 amputees. For context, battlefield statistics collected in 1816 found amputation's mortality rate in the best case scenario was 33 percent, and in less optimal conditions more like 46 percent. Beatty was not working in the best case scenario, according to *Nelson's Surgeon* by by Laurence Brockliss, John Cardwell, and Michael Moss. He was in a small, poorly-lit cabin on a ship under attack, and then in a hurricane. To make matters worse, he was understaffed. Beatty's staggering

survival rate is all the more remarkable when you remember that Pasteur's work on germ theory and Lister's development of antiseptic surgery wouldn't happen for another 50 years.

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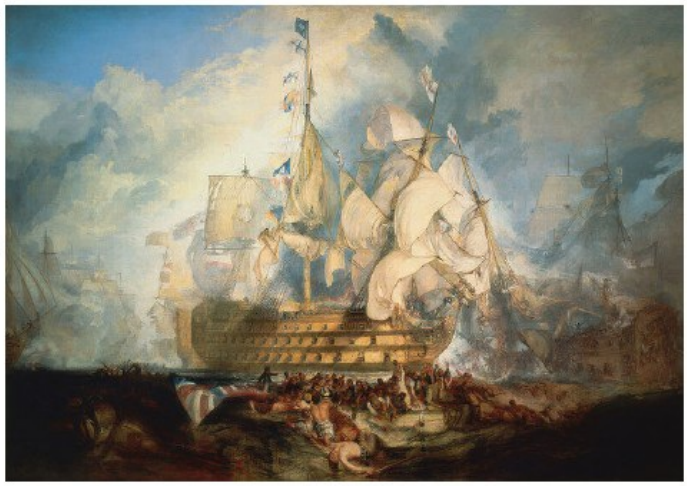
Beatty was also Irish at a time when Anglo-Irish relations were complicated. Although the two countries were firmly joined by the Acts of Union 1800 (creating the still-used Union Jack flag), that firmer union was a direct response to the Irish Rebellion of 1798, which was in turn a response to English brutality in Ireland. So although almost a quarter of the British seamen at Trafalgar were Irish, they were largely confined to the lower ranks. Meanwhile, there were plenty of Irish fighting on the French side, a whole legion of them waiting to invade the British Isles. Ireland was about as unified as Afghanistan.

So, looking at Beatty, you have someone outside the chain of command; who has no significant patrons or connections to institutional power; who is Irish. This is the person who takes charge of Nelson's body—who is *allowed* to take charge of Nelson's body—essentially because he was bold enough to say "I think I know how to do this," and his co-workers trusted his skill.

Preserving a valuable corpse or scientific specimen in alcohol for transportation wasn't unheard of in the 1800s; it's a precursor to contemporary embalming practices. That doesn't mean it was common. It's not something most people would have direct experience with. But people were familiar enough with the idea that they had firm opinions about it. It was commonly known by members of the public that the best way to preserve a body was in navy rum, just like today we know you're supposed to drink eight glasses of water a day, no matter who you are or what containers you use to measure a glass.



By keeping Nelson's remains in brandy and ethanol —"spirit of wine" in the lingo of the day—Beatty was setting himself against

Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) Rear-Admiral Sir Horatio Nelson painted by Lemuel Francis Abbott in 1799. (Photo: Public Domain/WikiCommon A poster heralding the Battle of Trafalgar, and the "most renowned, most gallant and ever to be lamented hero Admiral Lord Viscoun Nelson". (Photo: Public Domain/WikiCommons

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popular wisdom. As a scientist, he knew Nelson's body had the best chance of surviving the journey if he used the strongest proof liquor on board. But if it didn't work—and there was no guarantee it would—standard rum was the politically safer choice.

Before he could be proven right or wrong, the ship had to limp its way back to England—grieving, wounded, jury rigged. And Beatty's best impromptu efforts could only slow the decomposition of Nelson's corpse, not arrest the process entirely. The body was slowly rotting. Two weeks into the journey, gaseous pressures burst the lid of the cask, startling one of the watchmen so much he thought Nelson had returned to life and was trying to climb out.

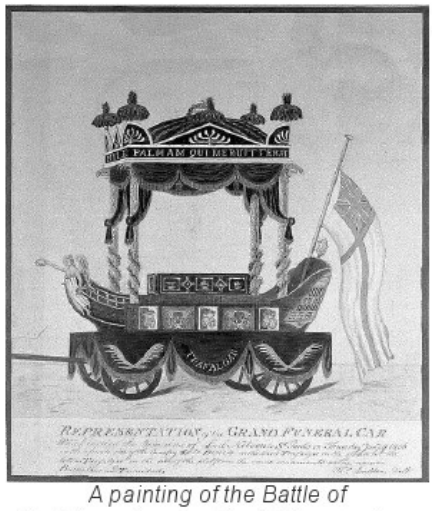
A painting of the Battle of Trafalgar, showing the fatal wounding

Meanwhile, London was gearing up for the most lavish funeral celebration imaginable. Every coastal town in southern England was on alert to prep multi-gun salutes, militia parades, and black crepe street hangings "to turn out at a moment's warning" if and when the *Victory* landed nearby. There was popular support to erect a huge Nelson monument under the central dome of St. Paul's Cathedral. (They settled for a fancy tomb and a smaller statue by the wall.) On December 13, the *Times* ran

of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) Rear-Admiral Sir Horatio Nelson painted by Lemuel Francis Abbott in 1799. (Photo: Public Domain/WikiCommon A poster heralding the Battle of Trafalgar, and the "most renowned, most gallant and ever to be lamented hero Admiral Lord Viscoun Nelson". (Photo: Public Domain/WikiCommons

an editorial imploring the public not to march a wax likeness of Nelson through town, "pageantry which borders upon childishness." No rumor was too insignificant to print, and no monument too improbably large. The entire nation, regardless of class or occupation, was riveted.

When the *Victory* finally made port, it was inundated with a stream of visitors. If anyone on board had doubted the intensity of the public's interest, it could no longer be in question. To prepare the body to lie in state in Greenwich, Beatty removed Nelson's somewhat deteriorated pickled remains from the cask, wrapped them in clean linen, and transferred them to a lead coffin, again filled with brandy, as well as camphor and myrrh.



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RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) Nelson atop his column in Trafalgar Square, looking over London. (Photo: RedCoat/WikiCommons SS BY-SA 4.0) s) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) An entrance ticket for Nelson's funeral. (Photo: Wellcome Images/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) Sir William Beatty, surgeon, who was responsible for the preservation of Nelson's body during the long journey back to England. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) Rear-Admiral Sir Horatio Nelson painted by Lemuel Francis Abbott in 1799. (Photo: Public Domain/WikiCommon A poster heralding the Battle of Trafalgar, and the "most renowned, most gallant and ever to be lamented hero Admiral Lord Viscoun Nelson". (Photo: Public Domain/WikiCommons

transfer, Beatty took the opportunity to conduct an autopsy, during which he recovered the musket bullet and a piece of gold epaulet—proof Nelson had been struck in the shoulder before the bullet lodged in his spine. Beatty wrote up his findings for the Admiralty and Nelson's brother, but his primary objective wasn't fact finding: he needed to empty out Nelson's abdominal soft tissues, which were decomposing at a faster rate than everything else. Although Beatty would later claim the corpse was in perfect condition, both he and the chaplain wrote letters to their higher ups suggesting the face was by then a little too gruesome for public viewing.

After one final body shift, to a wooden coffin—Beatty cautious to make sure Nelson's skin didn't fall off in front of everybody—and a closed-casket farewell tour, London held a funeral which cost around $1.2 million, inflation adjusted. Nelson was buried. His corpse had spent

80 unrefrigerated days above ground. It was over.

The gossip wasn't.

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Beatty was now famous, partly by his own doing. Why didn't you use rum instead of brandy, people wondered, sometimes to Beatty's face. Countless printed accounts said Beatty *did* use rum, because of course he did: it's what you use. Popular slang popped up; navy rum was now "Nelson's Blood." Surreptitious tippling was "tapping the Admiral," and legends abounded that the cask had been drunk down to nothing during the journey. (It hadn't.)

In 1807, Beatty fought back with a bestselling book, *Authentic Narrative of the Death of Lord Nelson*, which let readers know in an authoritative third-person voice that all of his decisions had been exceptionally clever, and by the way brandy was the better choice. He returns to this point at least four times:

...a very general but erroneous opinion was found to prevail on the Victory's arrival in England, that rum preserves the dead body from decay much longer and more perfectly than any other spirit, and ought therefore to have been used: but the fact is quite the reverse, for there are several kinds of spirit much better for that purpose than rum; and as their appropriateness in this respect arises from their degree of strength, on which alone their antiseptic quality depends, brandy is superior. Spirit of wine, however, is certainly by far the best, when it can be procured."

A painting of the Battle of Trafalgar, showing the fatal wounding of Lord Nelson on the deck of the HMS Victory. (Photo: Public Domain/WikiCommons) A painting of the Battle

This worked and it didn't. The *Authentic Narrative* became the go-to source for historians interested in Nelson's final moments, and Beatty died wealthy—a king's physician, and a knight. However, the Nelson-rum connection remains tenacious, with several liquor companies selling bottles of spiced rum named after the Admiral pickled in brandy. There

Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) J.M.W Turner's depiction of the Battle of Trafalgar. (Photo: Public Domain/WikiCommons) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) Nelson's tomb in St Paul's Cathedral, London. (Photo: Marcus Holland-Moritz/flickr) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) A depiction of Nelson's "Grand Funeral Car". (Photo: Public Domain/WikiCommons) Rear-Admiral Sir Horatio Nelson painted by Lemuel Francis Abbott in 1799. (Photo: Public Domain/WikiCommon A poster heralding the Battle of Trafalgar, and the "most renowned, most gallant and ever to be lamented hero Admiral Lord Viscoun Nelson". (Photo: Public Domain/WikiCommons

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are still pubs all across England called The Lord Nelson.

As for the killer musket ball, Captain Hardy (of "Kiss me, Hardy" fame) let Beatty keep it as a good luck charm. He used it as a watch fob for the rest of his life. When he died in 1842, his family gave it to Queen Victoria. It's in the grand vestibule of Windsor Castle.

The Reputed Plague Pits of London

historic-uk.com

Historic UK - The History and Heritage Accommodation Guide

Overcrowded, dirty and awash with sewage... it's hardly surprising that the bubonic plague flourished in the crowded streets of London. Over 15% of London's population was wiped out between 1665 and 1666 alone, or some 100,000 people in the space of two years. But where did all these bodies go?

The answer: in tens, if not hundreds of plague pits scattered across the city and the surrounding countryside. The majority of these sites were originally in the grounds of churches, but as the body count grew and the graveyards became overcharged with dead, then dedicated pits were hastily constructed around the fields surrounding London.

Unfortunately there is very little evidence about the exact location of these plague pits. Instead, to construct the map below we have had to use a variety of sources including Peter Ackroyd's *London: The Biography,* Daniel Defoe's *A Journal of the Plague Year*, Basil Holmes' *The London Burial Grounds: Notes on Their History From the Earliest Times to the Present Day,* the internet, as well as help from our social media channels!

The map below is an ongoing project and we're always in search of new sites, so if you know of any omissions then please let us know by using the contact form at the bottom of this page.

St Paul's Church, Shadwell	Confirmed use as one of the five plague pits located in Stepney, used between 1664 - 1666.
Christchurch Gardens, Westminster	Established in 1640 to provide additional burial space for nearby St Margaret's, part of the site was designated as a plague pit in 1665 and is now a public garden. Also buried here is the Crown jewels thief, Colonel Thomas Blood, although he died somewhat later in 1680.

Stepney Mount	Although the specific location of the Stepney Mount pest fields are unsure, it is thought that they were in the area surrounding St Philip's church. If true, this would have been one of the largest plague pits in London and would have covered acres of grounds.
Vincent Square, Westminster	Owned by Westminster School, at least some of these playing fields are located above a former plague pit called Tothill Fields. The rest of the pits are situated underneath nearby government buildings.
Pesthouse Close / Marshall Street Leisure Centre, Soho	As its name suggests, this area was once home to a pest-house where infected or sick people would have been taken to be quarantined and studied. Although first built in 1593, the pest-house played a vital role in attempting to quarantine the outbreak in 1665. Bodies were then buried at an adjoining common cemetery between Poland Street and Marshall Street.
Holywell Mount, 38 Scrutton Street, Shoreditch	A burial ground for centuries, Holywell Mount was used heavily during the 1664 - 1666 outbreak of the Great Plague. There is still an open area which can be seen from 38 Scrutton Street, although the rest of the site has now been built over. The picture below is of Holywell Mount in 1665 and comes with the enscription *'View of the manner of burying the dead bodies at Holy-well mount during the dreadful Plague in 1665'*. 
St Dunstan's, Stepney	During the Great Plague, the church of St Dunstan's donated a large amount of its lands for interring those who succumbed to the outbreak. These plague pits are now beneath the dog walking area around the church.

Seward Street / Mount Mills, between Shoreditch and Finsbury	Once the site of St. Bartholomew's Hospital Ground, the area was used as a large plague pit between 1664 - 1666. Reputedly a rather shallow grave, residential buildings on top of the site have only recently been constructed. From Daniel Defoe's A Journal of the Plague Year: *'A piece of ground beyond Goswell Street, near Mount Mill... abundance were buried promiscuously from the parishes of Aldersgate, Clerkenwell and even out of the city.' Thousands of bodies are thought to lie here.'*
St John's Church, Scandrett Street	Although the majority of St John's church was destroyed by WW2 bombs, the site of the original 1665 plague pit can still be seen directly opposite from the church's remains.

Knightsbridge Green, Knightsbridge — A small plague pit dating from around 1664, thought to have been used as a burial ground for those who died at the nearby Knightsbridge lazarhouse (leper colony), (once part of the Westminster Abbey estate).

Above: A plague doctor wearing his 'beak mask'. This mask would have been filled with lavender or other strong smelling substances which were thought to protect him from disease.

Gower's Walk Pest Field, near Aldgate East	The burial site for thousands of plague victims, now occupied by warehouse apartment conversions.
Aldgate Underground Station	As described by Daniel Defoe in his book, A Journal of the Plague Year. *'A terrible pit it was, and I could not resist my curiosity to go and see it. As near as I may judge, it was about forty feet in length, and about fifteen or sixteen feet broad, and at the time I first looked at it, about nine feet deep; but it was said they dug it near twenty feet deep afterwards in one part of it, till they could go no deeper for the water; for they had, it seems, dug several large pits before this. For though the plague was long a-coming to our*

	parish, yet, when it did come, there was no parish in or about London where it raged with such violence as in the two parishes of Aldgate and Whitechappel.'
Sainsbury's, Whitechapel	The purported location of a 17th century plague pit containing human burials.
St-Giles-in-the-Fields	The church's own website states that over a thousand people were buried in pits in St Giles graveyard.
Golden Square, Soho	This delightful little square is situated in the centre of Soho and has a secret history as a 17th century plague pit. As Lord Macaulay wrote in 1685: *'[it was] a field not to be passed without a shudder by any Londoner of that age. There, as in a place far from the haunts of men, had been dug, twenty years before, when the great plague was raging, a pit into which the dead carts had nightly shot corpses by scores. It was popularly believed that the earth was deeply tainted with infection, and could not be disturbed without imminent risk to human life.'*
Charterhouse Square, Farringdon	The largest mass grave in London during the Black Death. It is thought that around 50,000 bodies are buried here. The pit was unearthed during Crossrail building work in March 2013 when the Museum of London were brought in to excavate and study the remains.
All Saints Churchyard, Isleworth	It is reported that 149 victims of the Great Plague were buried here in 1665.
37-39 Artillery	

Lane, Bishopsgate, City of London	The site of a 14th and 15th century plague pit, although excavations in the 1970's also uncovered a large Roman cemetery which was backfilled in the mid 2nd century.
Vinegar Alley, Walthamstow	Named after the huge amounts of vinegar that were used around the plague pit in an attempt to contain the spread of the disease in 1665.
Cross Bones Graveyard, Southwark (pictured below)	Better known as an unconsecrated memorial to the thousands of prostitutes who lived, worked and died in Southwark, there is also evidence to suggest that Cross Bones was used as a plague pit. Specifically, the lease for Cross Bones passed to the churchwardens of St Saviour's parish in 1665 during the height of the Great Plague.

Upper Street, Angel	A small triangular piece of land (now known as Islington Green) used as a plague pit in the 17th century.
Blackheath	Contrary to popular legend, the name 'Blackheath' is in no way related to the Black Death! However, it is thought that this area was used to the disposal of plague victims during both the Black Death in the 14th century and the Great Plague in the 17th century. Submitted by @JaneWriting1 on Twitter.
Clay Ponds,	A massive and ancient burial site which was partially

Brentford	excavated in the 1830's. It is likely that at least some of this site was used as a plague pit certainly in the 17th century and possibly in the 14th century. Submitted by @halomanuk on Twitter.
Green Park	Discovered in the 1960s during the construction of the Victoria Line. Excavated bones dated back to the 17th century, suggesting that this was a plague pit.
Bakerloo Line, London Depot, near Elephant & Castle	At the south end of the depot lie two tunnels; one leads to Elephant and Castle whilst the other is a dead end and acts as a runaway lane for trains that are unable to stop. Behind the walls of the this tunnel lies a plague pit.
National Maritime Museum, Greenwich (unconfirmed)	Frommer's 2012 guide to London reports that a giant pit lies below Greenwich's National Maritime Museum, although this is unconfirmed.
Hand Alley (now New Street), Bishopsgate	As confirmed by Defoe's History of Plague, where he wrote: *'The upper end of Hand Alley in Bishopsgate Street was then a green field, and was taken in particulary for Bishopgate parish, though many of the carts out of the City also brought their dead*

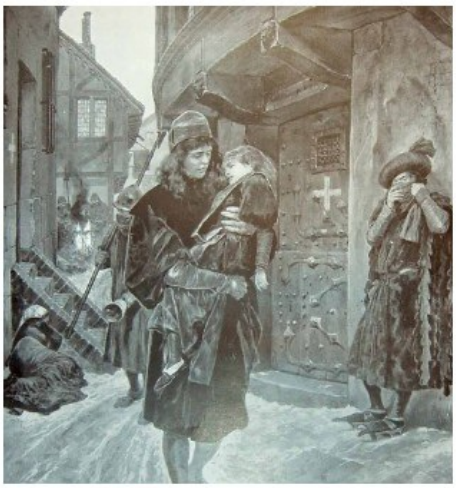
thither also...'

Pitfield Street, Hoxton

As its name suggests, Pitfield Street in Hoxton was once the home to a large plague pit dating from 1665 - 1666. This has been confirmed by Hackney Council, and today local residents are warned to 'keep off the grass'! Many thanks to Cory Doctorow for helping us identify the exact location of the pit, as well as an unidentified submitter who tipped us off to the site.

Houndsditch (unconfirmed), City of London

According to many sources, including Wikipedia, many of the office blocks towards the north western corner of Houndsditch do not occupy full plots due to a littering of plague pits in the area. What is certain is that Houndsditch was once used to dispose of dead dogs during Roman times, hence its name.



Above: A bereaved father answering the grim cry, "Bring out your dead! Bring out your dead!" in 1348.

Pardon Plague Pits, The City

Submitted by David Brown via email

One of three plague pits arranged by Edward III, Pardon burial ground (also used for criminals and the poor) was to the North of Old Street between St John's Street and Goswell Road. This one was huge - and used for burials for many centuries.

Submitted by David Brown via email

The Royal Mint, East Smithfield	Another one of the Black Death plague pits arranged by Edward III. This one at East Smithfield was probably the largest and has been excavated by Museum of London Archeology service. The report shows that burials were very systematic, and not at all like the plague pits associated with the Great Plague.
Queen's Wood, Highgate (unconfirmed)	Submitted anonymously via email It is reputed that a mass of bones from a plague pit were found here during the 19th century, although this has never been confirmed. On an unrelated note, Queen's Wood is one of the last remnants of the once massive 'Great Forest of Middlesex'.
Armour House Pit, The City (unconfirmed)	Submitted by Steve Aptel via email who wrote... "In the 1980s I worked in Armour House which was at the junction of St Martins LeGrand and Gresham St. We explored the sub basement and found a soil area that appeared to be bridged by the building. We were puzzled by this. Some time later we found a floor plan of the sub basement and this showed the soil area as a Plague Pit!"
Shepherd's Bush Green (unconfirmed)	Submitted anonymously via email It is said that planning applications for new build properties on Shepherd's Bush Common are repeatedly turned down for risk of disturbing the plague pit beneath.
Gypsy Hill Plague Pit (unconfirmed)	Submitted by Helen Codd via email Located just south of the roundabout connecting Dulwich Wood Park and South Croxted Road lies a reputed plague pit. We struggled to find any hard evidence to

support this claim, although local history forums seemed relatively confident of its existence.

Have we missed something?

Although we've tried our hardest to list every plague pit site in London, we're almost postitive that a few have slipped through our net... that's where you come in!

If you've noticed a site that we've missed, please help us out by filling in the form below. If you include your name we'll be sure to credit you on the website.

Disclaimer: Although we have attempted to be as accurate as possible in locating London's plague pits, it is important to note that some of the historical sources that we have used are vague. If you disagree with any of the information listed on this page then please let us know.

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Florida police arrest 'caped criminal' Batman in string of armed robberies upi.com

Florida police arrest 'caped criminal' Batman in string of armed robberies

By Ben Hooper | March 1, 2016 at 12:59 PM

Authorities in Florida arrested a suspect in a string of armed robberies perpetrated by a man who sometimes dressed as Batman. Screenshot: OrangeCoSheriffFL/YouTube

ORLANDO, Fla., March 1 (UPI) -- Authorities in Florida said they have apprehended an armed robbery suspect accused in multiple incidents, including some where he allegedly dressed as Batman.

The Orange County Sheriff's Office said Monday they arrested Juan Carlos Nieves Morales shortly after the latest incident Friday night at I Love New York Pizza.

Investigators said Nieves Morales is suspected in eight previous commercial armed robberies between Jan. 22 and Feb. 21.

"This cape criminal's string of violent armed robberies has come to an end," the sheriff's office said in a Facebook post.

Police earlier released surveillance footage of a Feb. 2 robbery at a Family Dollar store in Orlando. The footage shows an armed suspect disguised as Batman.

The sheriff's office said Nieves Morales is believed to have been committing the robberies to fund a drug addiction.

The suspect was booked on an armed robbery count and further charges are expected as the investigation continues.

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Texas police seek 'Captain America' in beauty store robbery

upi.com

By Daniel Uria | March 11, 2016 at 4:12 PM

Surveillance footage shows a Texas beauty store falling victim to a superhero gone bad. Photos released by Plano Police Crime Stoppers show a man dressed as Captain America and his partner robbing an ULTA store. The two escaped in a silver SUV. Photo by Plano Police Crime Stoppers/Facebook

PLANO, Texas, March 11 (UPI) -- A man dressed as Marvel superhero Captain America was involved in a beauty store robbery in Texas along with a sidekick.

Security camera photos shared by Plano police crime stoppers showed the two suspects and their vehicle at the scene of a robbery at an ULTA retail store.

One man can be seen wearing a black and yellow hoodie while the other is dressed in a Captain America costume.

Police said the men may be connected to a string of similar robberies in the area, although it is unclear what was stolen from this location.

The suspects escaped in a silver four-door SUV, believed to be a Dodge Durango or Chrysler Aspen.

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Why Police Warned Their Community About A Rap Battle Challenge

huffingtonpost.com

The police chief says the incident was no joke.

03/16/2016 12:16 pm ET

- Hilary Hanson Viral News Editor, The Huffington Post

When a Massachusetts police department posted a “community notice” about a suspicious rap battle, Facebook users and the media pretty much immediately began making fun of them.

But Charlton Police Chief James Pervier told The Huffington Post that the incident really wasn’t that much of a laughing matter, citing details that did not appear in the original notice.

The police department Monday posted on Facebook that two or three males in their late teens and early 20s had pulled over to challenge a group of younger teens to a rap battle, asking them to “spit some bars.” When the younger boys declined, the older ones drove away:

> On 3-12-2016 approximately 3:00 p.m. a black SUV with 2-3 male occupants, in their late teens/early 20s, pulled up to three young teenage boys on Dresser Hill Road.
>
> One of the males, with brown hair and a pale complexion, wearing a gray T-shirt, gray pants and open-toed sandals, exited the vehicle and started rapping while the other occupants of the vehicle began asking they boys if they wanted to "spit some bars" (Rap lingo) with them. Boys declined, and the SUV drove off.
>
> Although this was suspicious behavior and frightening to the boys, nothing made this appear to be an attempted abduction. With that being said, the Charlton Police are still conducting a follow-up investigation into this matter and would like for anyone with credible information surrounding this event to please call 508-248-2250.

Facebook users called it “absurd,” asked, “What’s next, a dance off?” or noted that the only real crime was “open toed sandals.”

But police counter they had legitimate cause to post the notice.

“I’m looking at it from the public safety side,” Pervier said.

Pervier brought up an important detail not mentioned in the notice -- the older males actually asked the boys to get *inside* the vehicle. Additionally, the “young teenage boys” were only 12 years old, and the incident took place in a remote, somewhat rural area in front of a residence. The 12-year-olds, he said, were frightened by the encounter.

And while there’s a good chance that the older males didn’t have any criminal intentions, Pervier felt that the department would be “negligent” to not inform the public and try to get more information about what was going on, just in case.

“If people want to make light of it, fine, but I’m looking at it from a much larger perspective,” Pervier said.

Pop Star Bitten By Cobra Sings On Before Dying

sky.com

Pop Star Bitten By Cobra Sings On Before Dying

The moment the singer is bitten is captured on film, but she continues to perform for 45 minutes before collapsing on stage.

08:13, UK, Thursday 07 April 2016

Video: Singer Dies After Stage Cobra Bite

A pop star in Indonesia has died after being bitten by a cobra mid-performance on stage.

Irma Bule astonishingly carried on singing for a further 45 minutes before she collapsed in front of fans.

The 29-year-old is known for wearing snakes during her acts, but the cobra which she danced with on Sunday had not been defanged.

It is understood she was bitten after she stood on the snake during the gig in a village in Karawang, West Java.

Irma Bule singer in a coma after cobra bite

Singer Irma Bule after collapsing from the snake bite

Footage captured the moment the blonde singer was bitten.

Her body jerks and she momentarily stops dancing, sits down and is attended to on stage by a snake handler.

"The accident happened in the middle of the second song when Irma stepped on the snake's tail," Ferlando Octavion Auzura, who was in the audience, told local website merdeka.com.

"The snake then bit Irma on the thigh."

He said the pop star refused treatment and carried on singing before she started vomiting and collapsed.

She was taken to hospital where she was later confirmed to have died.

King cobras are the world's longest venomous snakes and can be more than five metres long.

By posting a comment you are agreeing to abide by our Terms & Conditions. See our House Rules and FAQs.

'Poz vampire' gets 9 years for attempted murder

By Gary Dimmock

First posted: Wednesday, March 09, 2016 05:23 PM EST | Updated: Wednesday, March 09, 2016 09:23 PM EST

Steven Paul Boone (File photo)

Ottawa's self-described "Pos Vampire" — who deliberately tried to infect unsuspecting sex partners with HIV — has been sentenced to nine years in prison.

Branded by a judge as "calculated and ruthless," Steven Paul Boone, 35, was sentenced Wednesday for three counts of attempted murder and aggravated sexual assault.

Boone deliberately contracted HIV in 2009 with the disturbing goal of infecting the vulnerable and young — including two teenage boys, one of whom later testified positive.

In online chats on a "bug chaser" site — a website for people who either want to infect or be infected with a disease — Boone discussed his criminal exploits and said he became sexually aroused by "stealth pozzing," or infecting unsuspecting partners.

Boone bragged online about his ability to persuade young men to engage in unprotected sex and refused to take antiretroviral medication, court heard, because he figured his semen would be more potent and boost his plan to "convert" partners.

Boone told his victims he was clean even though he had tested positive a year before he tried to kill young men in 2010.

In handing down her sentence for the unprecedented case, Superior Court Justice Bonnie Warkentin said: "It is difficult to comprehend that a person would act in such a deliberate fashion as Mr. Boone did when engaging in sexual intercourse (with the 17-year-old boy who became infected)."

The victim, now in his 20s, will never be able to enjoy life to its fullest and his life expectancy will be reduced by more than 12 years, court heard.

"I hadn't even turned 18 yet … I still had so much I wanted to do, so much I thought I could do. It felt like it was just taken away because I had a lapse in judgment, because I decided to trust somebody," the young man told a jury at trial. He was in high school when he was infected.

Boone was convicted back in October 2012 but sentencing was delayed for various reasons,

notably because of a Crown application to designate him as a long-term offender with the hopes that he'd be intensely supervised after release from prison.

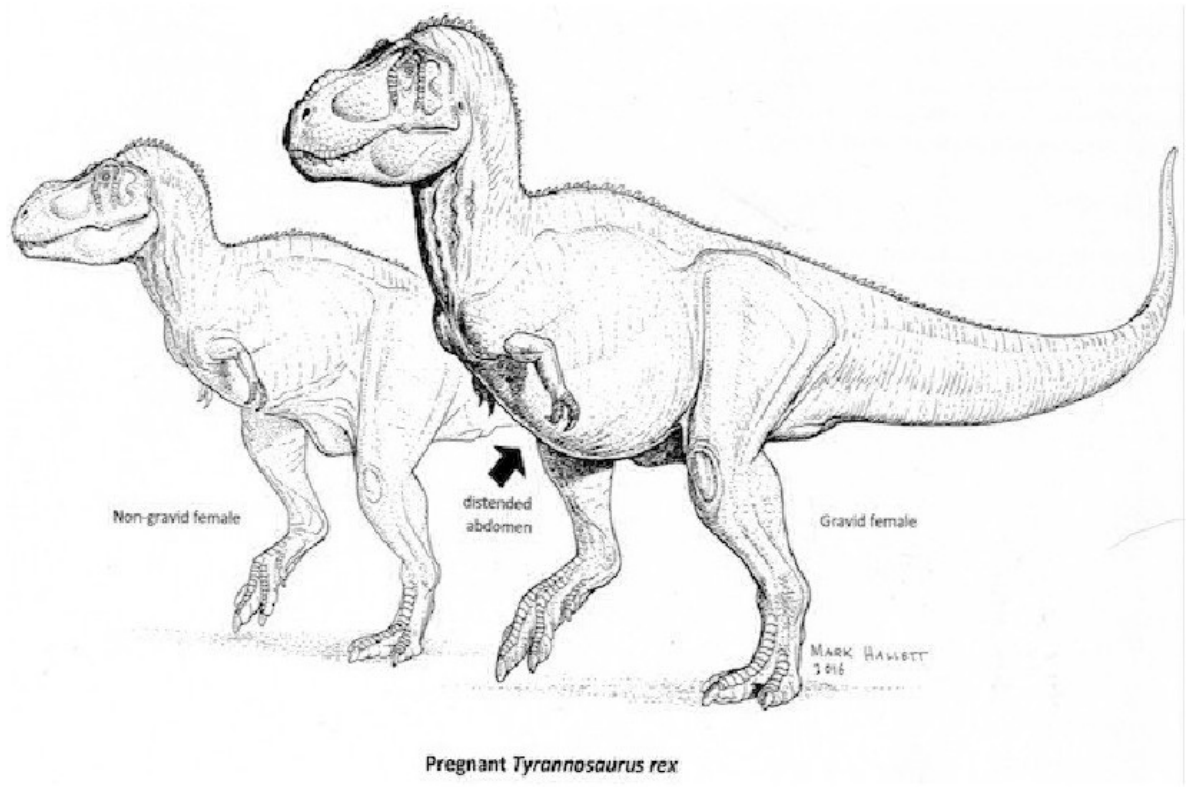
Judge Warkentin ruled in favour of the Crown on Wednesday and ordered that Boone be closely supervised for five years after his release. Under the supervision conditions, Boone will be required to take his antiretroviral medication, get treatment for his personality disorders and be subjected to random drug and alcohol testing.

Boone waved and smiled at two supporters as he took his seat in the prisoner's box at the sentencing hearing. Boone was born to teenage parents in 1981 and raised by his maternal grandparents. He finished high school and dropped out of Laurentian University's Law and Justice program after one year. He held a variety of jobs but always ended up getting fired. Throughout his 20s, and until his arrest, the unemployed Boone regularly drank until he blacked out, court heard.

Boone was sentenced to 14 years, but after time credited for pre-sentence custody he will serve nine years and three months in prison.

To this day, Boone maintains his innocence.

Pregnant T Rex Found May Contain DNA
MAR 15, 2016 10:30 AM ET // BY JENNIFER VIEGAS
http://news.discovery.com/animals/dinosaurs/pregnant-t-rex-found-may-contain-dna-160316.htm



This illustration shows a pregnant T. rex next to another female.
MARK HALLETT

A pregnant Tyrannosaurus rex has been found, shedding light on the evolution of egg-laying as well as on gender differences in the dinosaur.

The remains also could contain the holy grail of all dinosaur fossils: DNA.

"Yes, it's possible," Lindsay Zanno told Discovery News, referring to genetic material that may be present in this as well as similar dinosaur finds. "We have some evidence that fragments of DNA may be preserved in dinosaur fossils, but this remains to be tested further."

What has been confirmed so far is that the T. rex, which was found in Montana and dates to 68 million years ago, retained medullary bone that reveals the individual was pregnant. Medullary bone is only present in female living dinosaurs, i.e. birds, just before and during egg laying. It's this type of bone that could retain preserved DNA.

Zanno is an assistant research professor of biological sciences at North Carolina State University, where she is also head of the North Carolina Museum of Natural Sciences' Paleontology Research Lab and is curator of paleontology. She explained that medullary bone lines the marrow cavity of the long bones of birds.

"It's a special tissue that is built up as easily mobilized calcium storage just before egg laying," she said. "The outcome is that birds do not have to pull calcium from the main part of their bones in order to shell eggs, weakening their bones the way crocodiles do."

"Medullary bone is thus present just before and during egg laying, but is entirely gone after the female has finished laying eggs," she said.

Early on, Mary Schweitzer suspected that medullary bone was present in the tyrannosaur remains, and was able to confirm her suspicions after she, Zanno and their team conducted a chemical analysis of the T. rex's femur.

The material, found to be consistent with known medullary tissues from ostriches and chickens, contained karatan sulfate, a substance not present in any other bone types.

"This analysis allows us to determine the gender of this fossil, and gives us a window into the evolution of egg laying in modern birds," Schweitzer said.

Zanno explains we now know extinct dinosaurs inherited egg laying from their ancestors, just as birds inherited this reproductive strategy from their dino ancestors.

"The discovery of medullary bone is just one more piece of evidence that blurs the line between birds and other theropod (carnivorous two-legged) dinosaurs like T. rex," she said.

The research is published in Nature Scientific Reports.

In a prior study, Sarah Werning of the University of California and Berkeley and her colleagues found medullary bone in the carnivorous dinosaur Allosaurus as well as in the plant-eating dino Tenontosaurus. The discoveries happened somewhat by chance, as she and the other researchers were studying dinosaur growth rates when they realized three of the dinosaurs were pregnant females.

She said, "We were lucky to find these female fossils. Medullary bone is only around for three to four weeks in females who are reproductively mature, so you'd have to cut up a lot of dinosaur bones to have a good chance of finding this."

Schweitzer agrees, and said that the femur her team studied was already broken when she received it. Echoing Werning, she acknowledged that most paleontologists would not want to cut open, or demineralize, their fossils in order to search for the rare medullary bone.

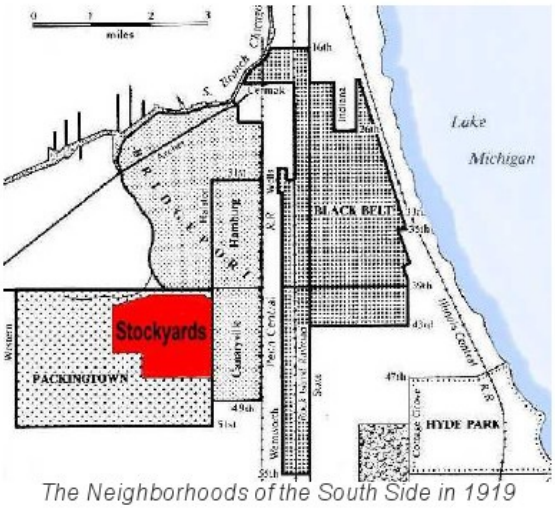
Nevertheless, because much of the pregnant T. rex's skeleton was found, including her skull, there is a very good chance that the paleontologists will soon be able to provide a detailed description of her overall anatomy and general appearance.

They already know that the dinosaur mom-to-be was 16-20 years old when she died of as of yet unknown causes.

Prelude to a Riot -- Irish Athletic Clubs and the Black Belt in 1919

Prelude to a Riot -- Irish Athletic Clubs and the Black Belt in 1919

Dan Bryan, May 20 2012



The Neighborhoods of the South Side in 1919

The Chicago Riots of 1919 were one of the biggest instances of unrest in that city's history. They did not appear from thin air. Behind the surface of that violence was a rabbit hole of resentment and recrimination between the city's Irish and black communities, stretching back for years.

The two groups had fought for jobs, neighborhoods, and political power in a within a narrow section of the city's streets. In the months before things finally exploded, there was an ample string of incidents that made the atmosphere intolerably tense. These included layoffs, the enforcement of a "color line" at Wentworth Avenue, home bombings, and simple electoral politics.

Ragen's Colts -- The Irish South Side and the athletic clubs

The Irish community in Chicago was centered in the South Side, to the north and east of the stockyards. Their neighborhoods were Bridgeport and Canaryville. The Irish had lived in these neighborhoods for decades, since the great waves of immigration started in the 1800s.

In Chicago the Irish were a powerful group with a substantial amount of political influence. The police department was stacked with their ranks, and many worked in the packing yards as well. For many years, they had tried and failed to monopolize the packing house work to their own group, and they lived on uneasy terms with the Poles, Lithuanians, and other immigrants who competed with them for work.

One feature of the Irish neighborhoods was the ubiquitous presence of athletic clubs. For young boys on the make, these places were the first step in gaining respect. These groups of teenagers and young men drank, threw parties, chased girls, fought each other, assaulted any outsiders who wandered into their neighborhoods, and between all of that, they played a little baseball.

Many of the clubs were informally tied to prominent Irish politicians. One of the more infamous groups, Ragen's Colts worked under the auspices of Frank Ragen, who served at varying times as an Alderman and Police Commissioner. During election season they raised funds, mobilized the vote, and intimidated election officials into giving favorable counts.

Boys who proved themselves in these clubs were marked for political advancement as adults. For instance, Richard J. Daley was elected president of the Hamburg Athletic Club when he was twenty-two, and he used that as a springboard to his other political offices.

Due to their young age, violent nature, and self-perceived status as defenders of the Irish hood, these athletic clubs came to play a central role in the rioting.

The Black Belt and the Great Migration

The black community was a new thing in the Chicago of 1919. While a few had always lived in the area, the first wave of the Great Migration only happened during the Great War. Between 1916 and 1918, about 50,000 blacks escaped from the South in search of employment and human dignity. In many cases the word "escape" can be taken literally. Most were heavily indebted sharecroppers who were forced to sneak away in the middle of the night to avoid arrest or worse. They arrived in Chicago with nothing.

They lived in a narrow stretch of real estate down the center of the South Side, in what was known as the Black Belt. As they grew in numbers, their housing situation became increasingly overcrowded. To the west, Irish gangs enforced Wentworth Avenue as Chicago's "color line", while to the east they were hemmed in by Lake Michigan. Rent was expensive for the quality of the housing.

At times, the new arrivals mixed uneasily with the established black community. The established Chicago community was more prosperous, middle-class, and educated. The new arrivals from the South shared none of those traits. Some of the older residents complained that the new migrants "brought discrimination with them" as their visibility increased, and as they came to be perceived by whites as competitors in the cutthroat job markets.

Competition for jobs in the Chicago stockyards was intense

A primary means of employment were the stockyards on the southwest side. Others worked in the numerous steel and machinery shops. They were far more likely to be non-union, and many worked for lower wages than the other employees. As such they were despised by the union members. Historically they had been hired as strikebreakers -- in 1904 at the stockyards, and in 1905 as teamsters for instance, and more recently in myriad smaller industries. Through these incidents, the words "Negro" and "scab" became synonymous in many Chicago neighborhoods.

Black workers didn't want to unionize in large part because their jobs were the most tenuous. When layoffs came in 1919, they fell disproportionately on the black community. By the end of the spring about 20% of them were unemployed in Chicago, and the rest feared that number would be higher if they expressed sympathy for the labor unions.

At the same time, companies like Armour, Swift, and Sears treated their black workers better than they had been treated by the unions or by any other group of white men in their life. These companies also financed black organizations and charities, which influenced the prominent citizens of that community to form a favorable impression. In the meantime, the unions vacillated between half-hearted overtures and racial exclusion and violence.

Incidents of 1919 before the riots

1919 was not a good year for the overall social health of America or Chicago. With the end of the Great War and its demobilization, 2.5 million veterans were discharged within a six month period. Unemployment, labor strife, and fears of radicalism became part of the landscape.

In Chicago, the economic issues played out in the stockyards. To get to their jobs, thousands of blacks had to commute across the Irish neighborhoods, and were subject to assault and intimidation in transit. Where there had been a labor shortage just a couple years previously, there were now layoffs and this made the different groups of Chicago very uneasy with each other. A huge strike was being planned behind the scenes at the stockyards, and most other groups feared that the blacks would undermine it by refusing to participate.

Additionally, the mayoral election of 1919 had returned a narrow victory for the Republican -- William Hale Thompson. The margin of 21,000 votes was dwarfed by the number of new arrivals from the South. To the Irish Democrats, this was yet another source of their resentments.

A vandalized home in 1919. A number of black-owned homes were bombed in the months before the riot.

For their part, the black community had been victim to numerous home bombings. Starting in 1917, any home occupied by blacks that was near the edge of the neighborhood, or across the "color line", was at high risk of being firebombed. Twenty-five homes were bombed in the year preceding the riot, and a six year old girl was killed early in 1919. The police were not helpful in prosecuting these cases.

Then on June 21, an incident occurred that drove home to the black community how little protection they had from the police. Two unarmed black men were attacked and killed by Irish hoods (likely from Ragen's Colts) on no pretext whatsoever, with witnesses, and the police refused to make any arrests whatsoever. Rumors and outrage spread almost instantly.

By now the Black Belt contained thousands of World War I veterans who had expected better upon their return than unemployment and racial violence. The "New Negro", as he was called, was appalled by the negligence of the system. More importantly, he was prepared to do something about it. *The Chicago Defender* and *The Whip* had given up on the police, and began to advocate militant self-defense by the summer of 1919.

"The Whip informs you, the whites, that the compromising peace-at-any-price Negro is rapidly

passing into the scrap heap of yesterday and being supplanted by a fearless, intelligent Negro who recognizes no compromise but who demands absolute justice and fair play."

In the weeks after this incident, there was talk on both sides of confrontations and trouble, and a general edge to the ambience. The peril of rioting was ready to strike at any moment. Only the ultimate catalyst was in doubt.

Recommendations/Sources

- William M. Tuttle, Jr. - Race Riot: Chicago in the Red Summer of 1919
- The 1922 Report by the Chicago Commission on Race Relations

Dan Bryan

Bishop's resurrection re-enactment goes on with casket instead of cot

SHREVEPORT, LA (KSLA) -

ksla.com

Bishop's resurrection re-enactment goes on with casket instead o - KSLA News 12 Shreveport, Louisiana News Weather & Sports

Bishop goes to the 'extreme' in re-creating the resurrection

Bishop Rickey Moore say his church is going "extreme in 2016" and they are taking the typical Easter program to the next level. (Source: Eric Pointer/ KSLA News 12)

Sunrise Baptist Church located at 3220 Lakeshore Dr, Shreveport. (Source: Eric Pointer/ KSLA News 12)

Bishop Rickey Moore say his church is going "extreme in 2016" and they are taking the typical Easter program to the next level. (Source: Eric Pointer/ KSLA News 12)

Sunrise Baptist Church located at 3220 Lakeshore Dr, Shreveport. (Source: Eric Pointer/ KSLA News 12)

The Shreveport bishop who said he planned to seal himself in a casket as part of four-part drama representing the resurrection of Jesus Christ now says there will be no casket.

Instead, Sunrise Baptist Church Bishop Rickey Moore is spending the next the next 36 hours on a cot inside a makeshift "tomb" on the front lawn of the church on Lakeshore Ave.

The bishop's plan stirred up a passionate response on social media since it was announced earlier in the week on a Twitter account managed by his son.

Some reacted with disbelief and skepticism, while others suggested it was sacrilegious.

"I would like to get this straight, I'm not Jesus, no where near him," said Bishop Moore. "I've made many, many mistakes. I'm not perfect."

Bishop described the event as a new twist on the typical Easter program.

"It's in 3D. It's going to be just like you're there," he explained. "I had a vision about how I could get this city's attention. The Lord gave me a vision and because of the vision he gave me I stepped out on faith."

The Bishop said anyone driving by Lakeshore Dr. would welcome to stop in and get a special message.

"It is our aim to get people to come here and when they come here we want to witness to them."

The Bishop said he hopes to save souls and get people to accept Jesus.

"If it takes people talking about me and criticizing me for trying to remind them of what Jesus did, I don't mind wearing my crown," he explained.

Asked how he would pull off staying inside a casket for more than 2 days, the bishop would only say, "You'll have to come here and you'll have to see."

That changed on Friday morning, when it was decided that the bishop would simply be "sealed" inside the tomb fashioned from a tent, with a simple cot inside. He said the change in plans was due to a change in weather, explaining that a casket would no longer be needed because rain was not in the forecast after all for Easter weekend.

The drama played out on Friday afternoon, from Jesus' trial to the garden of Gethsemane, and on through the crucifixion and entombment. Bishop Moore was taken down from the

symbolic cross and placed inside the tomb just before 3 p.m. He will remain there, under guard, until 3 a.m. Sunday.

While he's inside, he said, he has said that he will be praying and fasting.

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EEO Report Closed Captioning

9:24PM GMT 15 Mar 2016 telegraph.co.uk

The Telegraph Telegraph.co.uk

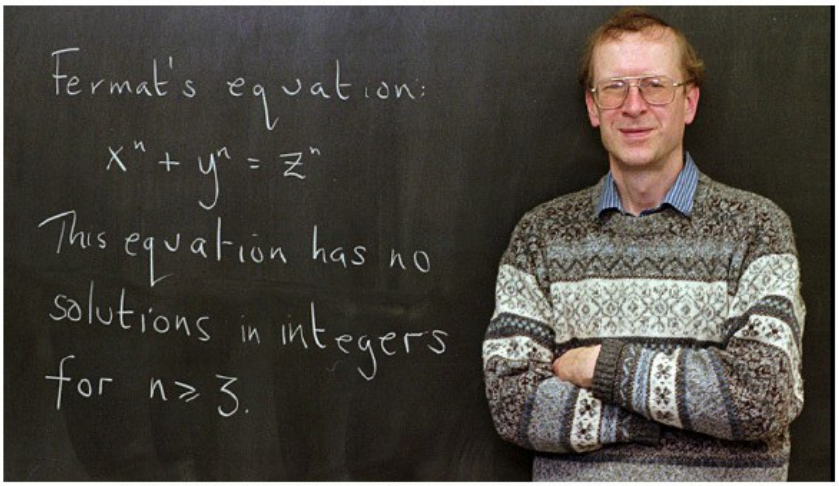
Friday 18 March 2016

Sir Andrew Wiles Sir Andrew Wiles Photo: PA Photo: PA Professor Andrew John Wiles poses next to "Fermat's Last Theorem" Photo: AP Sir Andrew is currently a professor at Oxford University's Mathematical Institute Photo: Alamy Fermat's Last Theorem

Oxford professor wins £500,000 for solving 300-year-old mathematical mystery

Sir Andrew Wiles' proof of Fermat's Last Theorem has been described as 'an epochal moment for mathematics'

Sir Andrew Wiles Sir Andrew Wiles Photo: PA Photo: PA



professor Andrew John Wiles poses next to "Fermat's Last Theorem"

An Oxford University professor has won a £500,000 prize for solving a three-century-old mathematical mystery that was described as an “epochal moment” for academics.

Sir Andrew Wiles, 62, has been awarded the Abel Prize by the Norwegian Academy of Science and Letters - and almost half a million pounds - for his proof of Fermat's Last Theorem, which he published in 1994.

He will pick up the award and a cheque for six million Norwegian Krone (£495,000) from Crown Prince Haakon of Norway in Oslo in May, for an achievement that academy described as "an epochal moment for mathematics".

Sir Andrew, currently a professor at Oxford University's Mathematical Institute, said: "It is a tremendous honour to receive the Abel Prize and to join the previous laureates who have made such outstanding contributions to the field.

"Fermat's equation was my passion from an early age, and solving it gave me an overwhelming sense of fulfilment"
Sir Andrew Wiles

"Fermat's equation was my passion from an early age, and solving it gave me an overwhelming sense of fulfilment.

"It has always been my hope that my solution of this age-old problem would inspire many young people to take up mathematics and to work on the many challenges of this beautiful and fascinating subject."

The academy said Sir Andrew was awarded the prize "for his stunning proof of Fermat's Last Theorem by way of the modularity conjecture for semistable elliptic curves, opening a new era in number theory."

Cambridge-born Sir Andrew made his breakthrough in 1994, while working at Princeton. First formulated by the French mathematician Pierre de Fermat in 1637, the theorem states: There are no whole number solutions to the equation xn + yn = zn when n is greater than 2.

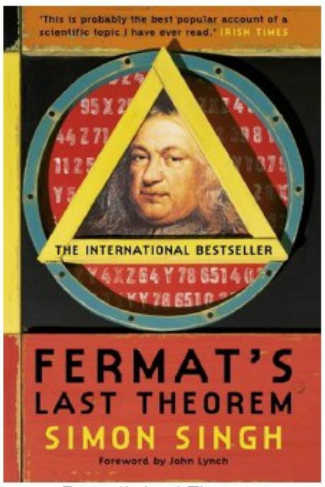
Sir Andrew is currently a professor at Oxford University's Mathematical Institute

His previous accolades include the Rolf Schock Prize, the Ostrowski Prize, the Wolf Prize, the Royal Medal of the Royal Society, the US National Academy of Science's Award in Mathematics, and the Shaw Prize. He was knighted in 2000.

• University professor whose double life as a porn star was exposed has quit his teaching post

In its announcement of the award the the Norwegian Academy of Science and Letters said: "Andrew J Wiles is one of very few mathematicians - if not the only one - whose proof of a theorem has made international headline news.

"In 1994 he cracked Fermat's Last Theorem which, at the time, was the most famous and long-running unsolved problem in the subject's history.



Fermat's Last Theorem

"Wiles' proof was not only the high point of his career - and an epochal moment for mathematics - but also the culmination of a remarkable personal journey that began three decades earlier."

The Abel Prize was created in 2002 and is named after Norwegian mathematician Niels Henrik Abel, who died in 1829.

Awarded annually, it was jointly won last year by John F Nash Jr, the US mathematician and economist who was the subject of the 2001 movie A Beautiful Mind, and Canadian-born mathematician Louis Nirenberg.

Park Officials In Zimbabwe Dispute Story Of Christian 'Prophet' Attacked By Lion (UPDATE)

huffingtonpost.com

"The Kruger National Park is not aware of any such incident taking place anywhere in the park."

03/11/2016 05:06 am ET | **Updated** 5 days ago

- Ed Mazza Overnight Editor

UPDATE: March 11 -- Park officials in South Africa are disputing media reports that a self-styled Christian prophet charged at lions in Kruger National Park.

The Daily Post reported on Sunday that the prophet, identified as Alec Ndiwane, believed that God would intervene if he challenged the animals to a fight. The Post suggested that Ndiwane escaped the encounter with an injury to his rear end.

But according to Africa Check, a website that fact-checks claims made in African media, the incident may have never taken place. Kruger National Park spokesman William Mabasa called the story a hoax.

"The Kruger National Park is not aware of any such incident taking place anywhere in the park. It would have been reported to us if any of our rangers had taken part in this incident as reported," Mabasa told Africa Check.

Previously:

A self-styled Christian prophet reportedly tried to prove himself by charging lions at Kruger National Park in South Africa, under the belief that God would intervene.

Instead of being prevented from attacking Alec Ndiwane, one of the lions tore a piece out of his rear end.

Ndiwane is expected to recover.

According to South Africa's Daily Post newspaper, Ndiwane and members of his church were recently driving by a pack of lions eating an impala. Ndiwane went into a trance, began speaking in tongues, jumped out of the vehicle and ran towards the pack.

The lions charged.

Ndiwane quickly high-tailed it back to the vehicle, but before he could reach safety, one of the lions swatted at him with a clawed paw and slashed his butt.

"I do not know what came over me," Ndiwane told the Daily Post. "I thought the Lord wanted to use me to show his power over animals. Is it not we were given dominion over all creatures of the earth."

The newspaper reported that Ndiwane feared he would lose his left buttock, but emergency surgery saved his rear end.

The event was reminiscent of a 1991 incident in which a self-styled prophet in Nigeria jumped into a lion enclosure at the Ibadan Zoo, where he chanted and spoke in tongues and was eaten by the animals.

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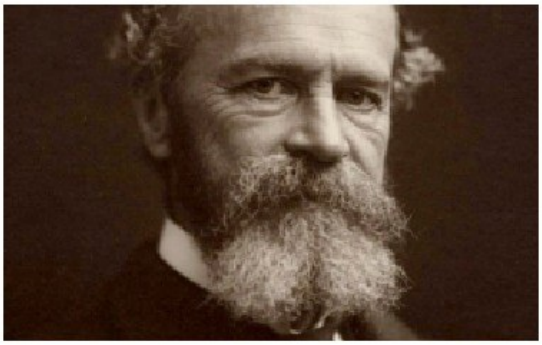
Psychology's Ongoing Credibility Crisis

scientificamerican.com

http://blogs.scientificamerican.com/cross-check/psychology-s-ongoing-credibility-crisis/
Retrieved March 10th 2016 9:57pm PST USA

New studies have intensified the debate over psychology's "reproducibility" problems.

- By John Horgan on March 7, 2016



It's a tough time to be a young psychologist. This thought keeps occurring to me as we search for a new psychology professor at my school, Stevens Institute of Technology. When I meet candidates, I have to ask about their field's replication—and credibility—crisis.

I feel as though I'm pressing them on some sordid personal matter, like whether alcoholism runs in their families, but the topic is unavoidable. Last summer, a group called the "Open Science Collaboration" reported in *Science* that it had replicated fewer than half of 100 studies published in major psychology journals.

The New York Times declared in a front-page story that the report "confirmed the worst fears of scientists who have long worried that [psychology] needed a strong correction. The vetted studies were considered part of the core knowledge by which scientists understand the dynamics of personality, relationships, learning and memory. Therapists and educators rely on such findings to help guide decisions, and the fact that so many of the studies were called into question could sow doubt in the scientific underpinnings of their work."

The crisis keeps generating headlines. On Friday, a group of four prominent psychologists led by Daniel Gilbert of Harvard claimed in *Science* that last year's Open Collaboration study was statistically flawed and did not prove its claim that "the reproducibility of psychological science is low." "Indeed," Gilbert and his co-authors state, "the data are consistent with the opposite conclusion, namely, that the reproducibility of psychological science is quite high."

In a rebuttal, 44 authors involved in the Open Science Collaboration countered that the "very optimistic assessment" of Gilbert's group "is limited by statistical misconceptions and by causal inferences from selectively interpreted, correlational data."

The exchange, Benedict Carey notes in the *Times*, "is likely to feed an already lively debate about how best to conduct and evaluate so-called replication projects of studies." That's too cheery an assessment. The exchange reveals that psychologists cannot even agree on basic methods for arriving at "truth," whatever that is.

It gets worse. Over at *Slate*, Daniel Engber reports that the influential theory of "ego depletion"—which holds that willpower is a finite resource that diminishes with use--might have been "debunked."

Roy Baumeister and three other psychologists presented experimental evidence for the theory in a 1998 paper that has been cited more than 3,000 times. The theory has supposedly been corroborated by hundreds of other studies, and it underpins the 2011 bestseller *Willpower: Rediscovering the Greatest Human Strength*, by Baumeister and journalist John Tierney.

But a study of ego depletion involving "more than 2,000 subjects tested at two-dozen different labs on several continents," Engber reports, found "exactly nothing. A zero-effect for ego depletion: No sign that

the human will works as it's been described, or that these hundreds of studies amount to very much at all." The new study is scheduled for publication next month in *Perspectives on Psychological Science*.

Spelling out the disturbing implications, Engber notes that the ego-depletion effect "has been recreated in hundreds of different ways, and the underlying concept has been verified via meta-analysis. It's not some crazy new idea, wobbling on a pile of flimsy data; it's a sturdy edifice of knowledge, built over many years from solid bricks. And yet, it now appears that ego depletion could be completely bogus, that its foundation might be made of rotted-out materials. That means an entire field of study—and significant portions of certain scientists' careers—could be resting on a false premise. If something this well-established could fall apart, then what's next?"

Good question, over which all young psychologists are no doubt agonizing. To cheer themselves, they might consider the following four points:

First, there's nothing new about psychology's credibility crisis. More than a century ago, William James worried that the field he helped create might never transcend its "confused and imperfect state."

Second, all scientific fields struggle with replication issues. Behavioral genetics and psychiatry are arguably much less credible than psychology, and string and multiverse theorists don't even have empirical results to replicate!

Third, psychologists are still doing important, empirically sound work. Two who recently spoke at my school are Sheldon Solomon, co-creator of terror-management theory, which predicts how fear of death affects us; and Philip Tetlock, leader of a study on "superforecasters," ordinary people who do a better job than many so-called experts at predicting social phenomena.

Fourth, psychology is arguably healthier than many other fields precisely because psychologists are energetically exposing its weaknesses and seeking ways to overcome them.

I look forward to discussing these issues with the young psychologists visiting my school.

Further Reading:

Meta-Post: Horgan Posts on Brain and Mind Science.

Meta-Post: Horgan Posts on Antidepressants, Brain Implants, Psychedelics, Meditation and Other Therapies for Mental Illness.

A Dig Through Old Files Reminds Me Why I'm So Critical of Science.

Do prehistoric Pueblo populist revolutions presage American politics today?

20160406

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The Conversation

April 6, 2016 5.46am EDT

The extreme architectural investment in Chaco Canyon typifies periods of peak building.
Nathan Crabtree

G65nm7wt 1459872006

Do prehistoric Pueblo populist revolutions presage American politics today?

April 6, 2016 5.46am EDT
Kyle Bocinsky and Tim Kohler

Disclosure statement

Kyle Bocinsky has received funding from the National Science Foundation. He is a member of the AAAS and Society for American Archaeology. He is registered in the Democratic Party in Colorado.

Tim Kohler receives funding from the US National Science Foundation. He is a member of the AAAS, the American Anthropological Association, the Society for American Archaeology and the Register of Professional Archaeologists, which lobby for scientific, anthropological, and archaeological research or for maintaining professional standards in the discipline.

Republish this article

The extreme architectural investment in Chaco Canyon typifies periods of peak building. Nathan Crabtree

Inequality. Economic recession. Wage stagnation. These are the buzzwords of the populist uprisings on both the left and the right during this 2016 election season. Although they're running strikingly different campaigns, Bernie Sanders and Donald Trump are both capitalizing on anger with the so-called "elites" in the United States – and promising revolutions should they get elected (and predicting riots should Trump be denied).

Obviously this form of populist uprising isn't new, but could it be something common to all societies at one point or another, or even predictable?

Recently, we've been looking at revolutions in the prehistory of the southwestern U.S. – in particular, the history of the Pueblo people. In our recently published *Science Advances* paper, along with our colleagues Keith Kintigh and Jonathan Rush, we identified four points in Pueblo history between A.D. 500 and 1400 when such revolutions likely occurred.

What we discovered is that in each case, the revolution was instigated by drought that severely affected the primary subsistence base: maize agriculture. Although this may seem remote from today, the idea of an economy collapsing and leading to social upheaval shouldn't be too hard to imagine. And actually, as of 2013, maize is the world's most produced grain by weight. All societies are at risk when their subsistence bases hit very tough times.

PROMicolo J, CC BY

A tree's rings give information about when it lived and the climate it encountered.

Turning to the trees

To untangle the relationship between climate and social revolution, we analyzed two large databases built from information about trees.

Most trees add a "ring" of growth for every year they're alive, and the widths of these rings are related to the changing climate a tree experienced over its lifespan. Tree-ring scientists – dendrochronologists – can compare a sample with a regional "master chronology" and establish the year each tree died (with varying levels of precision).

Started by fellow archaeologist Mike Berry in the 1970s, the first data set we used contains nearly 30,000 tree-ring dates collected from archaeological sites throughout the American Southwest. These are samples (roof beams, posts and so on) from structures built by Pueblo people. So if we have a cluster of dates at A.D. 800 from timbers from a pithouse, we can be quite sure building was going on at that location in that very year.

The second tree-based data set we used collects ring-width chronologies from many trees in the same locale. Because trees put on growth rings of varying thickness in response to particular climate conditions, and these can be dated, we can piece together sequences from many trees in a local area to recreate its annual climate over centuries.

For example, pinyon and juniper trees from low elevations in the Southwest may be sensitive to annual variation in rain, while spruce and pines from higher elevations may be more sensitive to temperature variability. In an especially dry year a valley juniper might barely grow; in a wetter year it will put on a wide ring. Depending on the species and elevation of the

tree, the width of its rings tells us about the rain or temperature in specific years.

Balcony House in Mesa Verde National Park in southwest Colorado. Timbers incorporated into the structure are visible.

Tim Kohler, CC BY-ND

Trees as thermometers and rain gauges

For this study, we drew on 532 of these ring-width chronologies from across the western U.S. We wanted to use these ring-width chronologies to predict – or *retrodict*, since we are predicting into the past – temperature and precipitation at each of over 2 million spots across the landscape, for A.D. 500–1400.

For each location, we know the spatial and temporal climate patterns from the 20th century based on weather station measurements that were then estimated at other points on the landscape. From that, we borrow a sophisticated algorithm from quantitative genomics to mine the ring-width data and reconstruct prehistoric conditions for each spot.

Combining these annual precipitation and temperature reconstructions for each location, we wound up with a map for each year showing where the maize the Pueblo people depended on for survival could be grown without irrigation.

We then compared these two tree-ring-based data sets – construction dates and climate. It's no surprise that we find that people tended to live *where* they could farm, and that they built more *when* they could farm. People were building – and societies were flourishing – where and when the climate allowed them to make a good living growing maize.

Alternating between exploration and exploitation

What's more important is what we don't see in the data.

In 1982, Mike Berry noted a pronounced pattern. Based on the number of dated timbers through time, there seemed to be a peak in building every 200 years or so. He suggested that the pattern of highs and lows over the centuries represented long periods of relatively good farming conditions during the peaks, and relatively poor growing conditions for maize during the intervening troughs.

But that's not what we find in our climate reconstruction, which represents the first attempt to figure out growing conditions for maize throughout the Southwest for the Common Era. Instead, we saw that while the peaks did *end* during somewhat unusual droughts, in general, the troughs weren't worse times for agriculture than the peaks.

So what explains the pattern of peaks and valleys in the number of dated timbers through time?

We argue that Pueblo societies went through alternating phases of *exploration* and *exploitation* of niches that are simultaneously ecological, cultural and organizational. During exploration phases – the valleys of the date distribution – people experimented with farming in new areas of the Southwest, trying out new architectural and ceramic forms, social organizations and ritual practices. When droughts occurred during these periods, they don't seem to have caused major social upheavals.

John Fowler, CC BY

The extensive settlements at Chaco Canyon in New Mexico exemplify a hierarchical social system that eventually proved unsustainable.

Eventually people converged on combinations of successful places for growing, along with behaviors (ceremonial, social and political) that allowed their societies to take off. During these exploitation phases – the peaks in building activity – conformity became the norm. More people began living in villages and clusters of these successful villages grew in size.

In the process, though, they became inflexible and eventually unable to cope with climate shifts. In some periods (especially during the Chaco era, by around A.D. 1100) inequality rose, as measured by variability in household size and access to prestige items such as ceramics from far-off places, or even high-quality meat like deer.

And at the end of each peak, these societies underwent revolutionary change, spurred by drought. Villages were abandoned – sometimes violently – and people again began exploring new ways of living. During the first building peak, people stored their maize in underground cists outside their homes; after the revolution they switched to storing corn in aboveground rooms connected with other living spaces. We think attitudes towards food sharing became more restrictive after the first revolution. At the end of the third peak in the mid-1100s, people stopped constructing the large "Great Houses," an apparent connection to Mesoamerican culture that had come to dominate regional architecture. And in the most dramatic revolution on record, people at the end of the 1200s completely left the northern Southwest and moved to points south.

Ingredients for revolutionary change

While social consensus – agreement on how to live together and be part of a community – might take decades to develop, it can disintegrate in a surprisingly short amount of time. We argue this cycle of slow development of social consensus and rapid breakdown happened at least four times in the Pueblo past between A.D. 500 and 1400.

Inequality can have a pernicious effect on the stability of societies, making them less resilient in the face of environmental or economic challenges. In the Pueblo Southwest, these two were one and the same: the "market" was agricultural production, and "market forces" –

which leaders were charged with controlling – were climate.

When ceremonies weren't working to bring the rains anymore, political and spiritual leaders lost their legitimacy. In at least the last two peaks, inequality in responsibilities and access to resources rose to such a degree that, when things did turn bad, those at the bottom rejected prior ways in what could be considered a "populist" uprising. These were often violent – the inhabitants of entire villages were massacred, and there is evidence for ritually linked cannibalism. In other research, we've found that at times there was also substantial environmental inequality in these societies. Some people lived in places where maize agriculture was very consistent, and others lived in much more marginal areas.

Lucas Jackson/Reuters

Is our society gearing up for revolution now?

Both of these conclusions have echoes today.

We are living in a period of dramatic economic inequality, aggravated by the recession eight years ago. Officially we "recovered" from the Great Recession in 2010, but large numbers of Americans haven't felt that recovery – many are even asking whether the American dream is dead.

The result is populist unrest – many voters have effectively cast a vote of no confidence in our current leadership and governmental systems. We may now be experiencing what Pueblo society experienced many times, many years ago. Inequality made Pueblo society less resilient in the face of challenges – it remains to be seen how these populist sentiments play out this time around.

Comments

1. **Gary T Johnson**

Koyaanisqatsi (life out of balance), Poyaanisqatsi (life in transition), Naqoyqatsi (life as war). I found these three movies that basically says it all. All civilizations regardless of their ideology go thru a series of changes from beginning to end. And all have these 3 things in common. A civilization that resist change or unable too adapt to man-made or environmental changes will disintegrate into 'corruption and anarchy. Humans because of their ego and emotions seem prone to fighting amonst themselves which often leads to dissatisfaction and conflicts. A struggle for power and wealth always lead to corruption and downfall. End the end how we manage the environment to maintain a healthy and productive system for all living things will go a long way towards surviving the future. In my opinion….

1. **Terrence Treft**

In reply to Gary T Johnson

well, maybe. but the films are art, godfrey reggio's mind set.

“Humans because of their ego and emotions seem prone to fighting amonst themselves …”, but emotions and egos are learned behaviors fashioned by culture and society. we are what society makes us to be.

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Scientists defrosting 12,400-year-old puppy find something unexpected

11:30, 16 Mar 2016 Updated 12:55, 16 Mar 2016 By Will Stewart

mirror.co.uk

Watch puppy frozen in time for 12,400 years thawed out in lab

Scientists have 'thawed' an extinct species of dog - which is thought to have been frozen in Siberian permafrost ice for 12,400 years.

The ancient puppy still has its own teeth, and its brain is also thought to be intact.

Experts are examining whether the young animal was a "pet", while controversial South Korean cloning guru Hwang Woo-suk - present at a remarkable autopsy of the extinct Pleistocene canid - has taken samples in a bid to bring the extinct species back to life.

A video shows how mud and dirt from a dozen millennia was washed off the frozen puppy ahead of a post mortem on the animal in Yakutsk, capital of Russia's Sakha Republic, where the mummified remains were found on a steep bank of River Syalakh.

The puppy was found to be well preserved, including the brain, reported The Siberian Times, which revealed the pictures and video from the procedure.

Russian expert Dr Pavel Nikolsky, research fellow of the Geological Institute, Moscow, said: "The carcass is preserved really very well.

Will Stewart

The puppy has been defrosted by scientists

"And one of the most important things is that the brain is preserved.

"The degree of preservation is about 70 to 80 per cent. We will be able to say more precisely after it is extracted.

"For now we can see it on MRI scans.

"Of course, it has dried out somewhat, but the both parencephalon, cerebellum and pituitary

gland are visible.

"We can say that this is the first time we have obtained the brain of a Pleistocene canid."

It is the first intact brain of a predator from this era, he said.

A suspected sibling of this puppy was pulled from the same location near the village of Tumat four years earlier - in 2011.

Sergey Fedorov, research fellow from Russia's North-Eastern Federal University, said: "This puppy is better preserved than the previous one, so we hope to get more new information."

Cloning specialist Professor Hwang Woo-suk was "satisfied with the degree of preservation. He was very excited," he said.

"He took the samples from the skin, muscles and ear cartilage."

The South Korean is also working on bringing the extinct woolly mammoth back to life.

Will Stewart

The dog is almost perfectly intact according to scientists

Dr Artemiy Goncharov, head of the research laboratory of the Department of Epidemiology, Parasitology and Desinfectology at the North-Western State Medical University in St Petersburg, said: 'We took the samples of the ground which surrounded the carcass to find out the bacteria there.

'Later we will compare them with the bacteria from the puppy's intestines. We hope to find ancient bacteria among them. "

A search is underway for "parasites - ticks, fleas" on the prehistoric dog.

Examination of the earlier puppy found at the site suggests it was a dog rather than a wolf.

Likely human remains were also found at the site indicating that the puppies were pets or would-be working dogs of early man.

Comments
(54)
(edited)6 hours ago
Matthew
Are they sure it wasn't 11,900 years or 12,100 years? I mean this dating game is silly really!
(edited)5 hours ago

DT1
Maybe it's "silly" if you don't understand carbon dating. Taking samples from bone and flesh materials gets carbon molecules. Due to the carbon cycle, organisms have the same proportion of carbon-14 in them as the atmosphere does. At death, this carbon-14 decays into carbon-12 at a steady and known rate. Therefore, looking at the proportion of carbon-14 to carbon-12 in an organism lets you know how long it has been decaying (or in other words, how long the organism has been dead). The 12,400 years figure has a confidence of roughly 68% (i.e. they are 68% certain the true death happened 12,400 years ago) because these are the principles of statistics. Dates are usually given in a range, more specifically a range of one standard deviation. The confidence the true value lies within this range is now up to 95%. This 12,400 year figure has >50% confidence regardless, but it could very well be 11,900 years old, hence the "thought to" in the article.
(edited)6 hours ago
derbydannyk
SEYMOUR :(
(edited)5 hours ago
SunnyDaylight
That is exactly what I was thinking too!!!
I can never forget that episode, which made me, a gown man, cry like a baby.
(edited)5 hours ago
tambon
Which programme are you talking about? I want to cry like a baby, too!
(edited)7 hours ago
stevewithans
A real pupsicle.
(edited)7 hours ago
Manndingo
awwww... shake it off, little fella.
(edited)8 hours ago
LynnJ
I love this kind of stuff. So, how much are the precious little darlings going to cost? I am interested in what goes on with the Woolly Mammoth... I just hope they're ready to protect them from poachers.
(edited)8 hours ago
Dave
A Siberian Perma-Frost Hound?
(edited)12 hours ago
JamesBraginton
Clone me one! :-)
(edited)12 hours ago
CharlenePeters
"South Korean cloning guru Hwang Woo-suk - present at a remarkable autopsy of the extinct Pleistocene canid - has taken samples in a bid to bring the extinct species back to life."
What could possibly go wrong with that....
(edited)10 hours ago

UnkleZim
Nothing...as long as they migrate North... ;)
(edited)12 hours ago
yahoosa
Pretty impressive since the world is only 6,000 years old and was completely covered in water 4,000 years ago.
(edited)12 hours ago
tadchem
Either you are sarcastic, or a biblical fundamentalist. It's hard to tell...
(edited)11 hours ago
akjim99
Or simply an anti-religious ass who can't help trolling newsfeeds.
(edited)10 hours ago
TonyGore
He doesn't beleive**like me** in rubbish and contradiction of facts that we have been told.
(edited)3 hours ago
flashcraft
yahoosa, I really hope you're just joking. It's frightening that an English speaking person could be so stupid.
(edited)13 hours ago
JeddMcHead
What do you call a 12,400 year old frozen dog?

It doesn't matter -- he won't come when you call him, anyway.
(edited)9 hours ago
SimonT
Badda Bing. Badda Boom. Woof Woof.
(edited)7 hours ago
Manndingo
a pupsicle ;)

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Ragen's Colts

blogspot.com

The Chicago Crime Scenes Project

Saturday, February 7, 2009

Frank M. Ragen, neighborhood leader and future City Commissioner, founded the Morgan Athletic Club in the Stockyards neighborhood in 1900. By 1912, the group had taken on the honorary name "Ragen's Colts," and numbered in membership nearly 3,000. The Colts were partly a baseball team and partly a violent gang during their existence, and their original headquarters were here, at 5528 S. Halsted (later they moved to a new clubhouse at 52nd and Halsted). Both locations are now empty lots.

The Colts were one of a number of Southside athletic clubs, with membership drawn primarily from the Irish Catholic families who once populated the Bridgeport and Stockyards neighborhoods along Halsted St. Members played in recreational amateur leagues against other, similar, baseball teams across the city. Football was also popular, and a group of Ragen's Colts formed the original nucleus of the professional Chicago Cardinals, who later became the NFL's St. Louis Cardinals, and even later, the Arizona Cardinals.

The Colts' parties were legendary for their lasciviousness. At the 1918 New Years' bash, the Juvenile Protective Association attended, and was astonished at what they saw. The Tribune reported:

> "The vilest dance ever attended by our officers," is one expression in the report, with the information that "startling indecencies, gross misconduct, wholesale intoxication, and general violation of city ordinances were found on a greatly enlarged scale." "About 2 o'clock a young girl of 19, helplessly drunk, was carried by her intoxicated companions to the center of the hall, where the burden became too great, and she was unceremoniously dumped on the floor, in view of the crowd. When men and women from the Juvenile Protective association carried her to a corner and placed her on chairs where she would be comfortable and inconspicuous, they were brutally assaulted by two plain clothes men.

Similarly, of a 1915 dance party, the Association declared:

> "No Roman saturnalia could have been wilder than that dance," said one of the club women. "We thought we had improved conditions a little, but a glimpse at the revel of the 'Ragen Colts' showed how mistaken we were."

Ragen's Colts were also self-styled vigilante protectors of their neighborhood. Their slogan, "Hit me, and you hit 3,000," encapsulated their purpose. As an example, in 1922, an outsider was spotted ogling a 16 year-old girl in the neighborhood. When her mother left the house to run an errand, she came across two Colts and told them about the creep. They promptly found him and killed him on the street.

This kind of justice also extended to their Irish heritage. When Eli Erickson, an anti-Papist activist, came to Rogers' Park to give a speech denouncing the Knights of Columbus, a group of Colts made the trek across town to attend and disrupt his speech by throwing chairs at Erickson as soon as he took the stage. In another instance, an effigy of a Klu Klux Klansman was publicly burned at Colts' headquarters, again because of the Klan's anti-Catholic stance.

Despite their opposition to the Klan, Ragen's Colts were also central to the worst race riots Chicago has ever seen. Before 1910, most African-Americans in Chicago lived in the "Black Belt," a de facto segregated strip of blocks on either side of State St., beginning south of 22nd. The "Great Migration" of southern blacks fleeing Jim Crow (and the boll weevil) into the industrial cities of the north, including Chicago, began in the years following 1910, and created pressure to extend the Black Belt west toward the Stockyards -- Colts' territory. The Colts, along with other Irish gangs, engaged in years of petty terrorism against blacks intended to maintain the racial integrity of their neighborhood.

The worst conflagration occurred during the Summer of 1919. The trouble started on the afternoon of July 27, 1919, when a 17 year-old African-American boy playing on a raft in Lake Michigan near 26th St. accidentally floated into a white-only beach area. Toughs on the beach began throwing rocks at the boy, who consequently drowned. Onlookers ran to find police, but Officer Daniel Callahan refused to take action against the killers, a fact that enraged the black community, who massed for a protest at 29th and Cottage Grove Ave.

The incident was just what the Colts and other white gangs had been waiting for: an opportunity to start an all-out race riot. At the Stockyards, the Colts waited for black workers to leave their jobs in the slaughterhouses, then beat them with wooden clubs, iron pipes, and hammers, killing several. Other group of rioters stormed streetcars carrying blacks through white neighborhoods, dragging riders off and pummeling them to death on the street. In retaliation, a black mob at 36th and State stoned a white peddler, pulling him off his cart and stabbing him in full view of hundreds of onlookers. Black gangs began attacking any whites they came across throughout the city.

For the next several days, teams of marauding white teenagers drove through the Black Belt, firing weapons at anyone they saw on the street, and attempting to avoid return sniper fire. In another incident, a group of Chicago police, attacked by a black man armed with a brick, fired into a crowd of nearly 1,500 blacks gathered at 35th and Wabash, killing several.

The violence began to creep northward, nearly to the Loop, and the threat of citywide destruction was very real. Racially motivated murders on the North and West sides of the city took place on the 29th. Finally, on July 30, Mayor "Big Bill" Thompson requested the Illinois state militia step in, and simultaneously ordered the (temporary) closure of the Colts' headquarters. 6,200 guardsmen entered the Black Belt and finally restored order. By this

time, 23 blacks and 15 whites were dead, with hundreds more injured. None of the Colts (or any other white gang members) were arrested for their role in the riot.

The Colts continued terrorizing Chicago's African-American population on a smaller scale for another eight years. In 1926, a group of Colts lured a black man behind their headquarters with an offer of free drinks, then stabbed and shot him dead. The following day's Tribune headline is surely a classic: "Four Morons Kill Negro at Ragen Colts' Hangout"

Ragen's Colts were disbanded in 1927. By that time, the "athletic" aspect of the club had shriveled, and the criminal element dominated. A number of members were heavily involved in the underground liquor trade, and had associated themselves with the Torrio/Capone syndicate. They served primarily as street-level enforcers for beer-running operations, a position that lead to frequent conflicts with competing liquor operations. In 1925, two Colts and gangsters, Edward Harmening and "Dynamite Joe" Brooks, were killed by the rival McErlane-Saltis gang, shot dead in their car at 71st and Marquette.

The area where the Colts' headquarters once stood is now a predominantly African-American neighborhood.


The Chicago Daily Tribune. FINAL EDITION

RIOTS SPREAD, THEN WANE

UNION CAR CHIEFS PLAN REFERENDUM

ONE DEATH IN 14 HOURS PUTS TOTAL AT 26

COOL HEADED MEN ASK NEW STRIKE VOTE

DOWNSTATE TROOPS CALLED TO AID CHICAGO

Illinois Soldiers on the Jobs—Marching to Armory

Negroes Storm Own Hospital After Battle.

Posted by Kendall at 2:54 PM

Australian family baffled as it 'rained fish' amid drought

upi.com

By Daniel Uria | March 11, 2016 at 11:24 AM

Tiny fish accompanied three inches of rain in a drought-plagued section of Australia on Thursday. Tahnee Oakhill shared video of her family picking up spangled perch after it seemingly began "raining fish" near her home. Screen capture Tahnee Oakhill/Facebook

WINTON, Australia, March 11 (UPI) -- A family in Australia were excited to see the end of a drought in the area, but got more than they bargained for when fish began falling from the sky.

Tahnee Oakhill shared video of the phenomenon to her Facebook page as her daughter excitedly placed the tiny fish into a nearby puddle.

"The kids got a good little catch today - 5 or so," Oakhill wrote in a comment. "It was pretty surreal watching them walk around on a once droughted property in the guts of the [Queensland] bush and scoop living fish out of mud puddles on the dirt road."

The Oakhill's Winton property had received about three inches of rain prior to the appearance of the fish.

"It's pretty crazy, getting that much rain was pretty shocking and then that happening after that...it's been a weird week," Oakhill told ABC News.

As for the fish, Ecologist Dr. Peter Unmack said the spangled perch which are "pretty much everywhere" in central Australia likely did not fall from the sky.

He explained that the tiny fish can quickly travel long distances in small amounts of water, but added that this tendency did allow a small possibility for them to get caught in rainclouds.

"The other key point is if you did get massive updrafts of water and fish that got carried up into the clouds, everything up there is frozen because it's too cold," he said. "So it is theoretically possible, but it's difficult to see many situations where fish get picked up by strong winds and can survive."

Ramtha - JZ Knight - The Skeptic's Dictionary - Skepdic.com

The Skeptic's Dictionary

by Robert Todd Carroll * est. 1994

A Collection of Strange Beliefs, Amusing Deceptions, and Dangerous Delusions

A Collection of Strange Beliefs, Amusing Deceptions, and Dangerous Delusions

"I don't care what their personal philosophy is. The fact is, their dollar is green." -- John Reeves, manager of Dick's Food Center in Yelm, Washington*

"If I waited on nobody but Ramtha people all day, my life would be a lot happier." -- Rita, a waitress at Jennee's in Yelm*

jz.jpg (17809 bytes)

Ramtha is a 35,000 year-old spirit-warrior who appeared in JZ Knight's kitchen in Tacoma, Washington, in 1977. Knight claims that she is Ramtha's channel. She also owns the copyright to Ramtha and conducts sessions in which she pretends to go into a trance and speaks Hollywood's version of Elizabethan English in a guttural, husky voice. According to Wikipedia, the "Z" stands for Zebra, and Knight was born Judith Darlene Hampton on March 16, 1946, in Roswell, New Mexico.

She has thousands of followers and has made millions of dollars performing as Ramtha at seminars ($1,000 a crack) and at her Ramtha School of Enlightenment, and from the sales of tapes, books, and accessories (Clark and Gallo 1993). She must have hypnotic powers. Searching for self-fulfillment, otherwise normal people obey her command to spend hours blindfolded in a cold, muddy, doorless maze. In the dark, they seek what Ramtha calls the 'void at the center.'

Knight says she used to be "spiritually restless," but not any more. Ramtha from Atlantis via Lemuria has enlightened her. He first appeared to her, she says, while she was in business school having extraordinary experiences with UFOs. She must have a great rapport with her spirit companion, since he shows up whenever she needs him to put on a performance. It is not clear why Ramtha would choose Knight, but it is very clear why Knight would choose Ramtha: fame and fortune, or simple delusion.

Knight claims to believe that she's lived many lives. If so, one wonders what she needs Ramtha for: she's been there, done that, herself, in past lives. She ought to be able to speak for herself after so many reincarnations.

Knight claims that spirit or consciousness can "design thoughts" which can be "absorbed" by the brain and constructed "holographically". These thoughts can affect your life. If this means what I think it means, then Knight has taken the notion of proving the obvious to new heights: she has discovered that one's thoughts can affect one's life.

Knight has rewritten not only the book on neurology, she has also rewritten the book on archaeology and history. The world was not at all like the scholars of the world say it was

But What the Bleep ... bears all the hallmarks of the new pseudo-sciences. One typical tactic is to take a gap in scientific evidence and fill it with faith-based claims. For example, geologists have discovered a gap in the fossil record which makes it hard to explain how evolution worked at certain periods. The neo-creationists seize on this and claim it as 'proof' that evolution didn't happen at all. (Incredibly, over 40 per cent of Americans believe them). The New Agers do the same with the gaps in quantum physics.

The Independent, May 25, 2005

Last updated 27-Oct-2015

35,000 years ago. We were not primitive hunters and gatherers who liked to paint in caves. No, there were very advanced civilizations around then. It doesn't matter that there is no evidence for this, because Knight has rewritten the book of evidence as well. Evidence is what appears to you, even in visions and hallucinations and delusions. Evidence is anything you feel like making up. So, when you are told that Ramtha came first from Lemuria in the Pacific Ocean, do not seek out scholars to help you understand that ancient civilization because the scholars of the world do not believe Lemuria existed except as a fantasy. When you are told that Ramtha led an army of 2,500,000 warriors into battle even though that number exceeds the number of adult males 35,000 years ago, do not seek out scholars to help you understand this fantasy. When you are told that the Lemurians were a great civilization from the time of the dinosaurs, do not expect to be burdened with evidence. There isn't any evidence. The only mammals around at the time of the dinosaurs were primitive and non-hominid, very much like lemurs. Maybe the Lemurians were really lemurs. No, the Lemurians came from "beyond the North star," according to Knight, which may explain why all humans ever since have looked to the sky with longing.

But as cool as Lemuria was, it could not compare with its counterpart in the Atlantic Ocean. Knight's story of Ramtha in Atlantis is too bizarre to retell. Let's just say that Ramtha was a warrior who appeared to Edgar Cayce and leave it at that. Her story is appealing to those who are not comfortable in today's world. The past *must* have been better. It must have been *safer* then, and people must have been *nobler*. This message is especially appealing to people who feel like misfits.

Ramtha, like Jesus, is said to have ascended into heaven, after his many conquests, including the conquest of himself. He said he'd be back and he kept his promise by coming to Knight in 1977 while she was in her pyramidiot phase. She put a toy pyramid on her head and lo and behold if that wasn't a signal for Ramtha to return to the land of the living dead:

> And he looked at me and he said: "Beloved woman, I am Ramtha the Enlightened One, and I have come to help you over the ditch" And, well, what would you do? I didn't understand because I am a simple person so I looked to see if the floor was still underneath the chair. And he said: "It is called the ditch of limitation", and he said: "And I am here, and we are going to do a grand work together."*

Apparently, the first rule of the wise is: *beware the ditch of limitation.* Knight's husband-to-be must have fallen into the ditch. He was there at the time Ramtha first invaded his girlfriend's body, but he was so busy lining up pyramids with a compass that he didn't see Ramtha. He did feel The Enlightened One's magnetic charm, however; for, according to Knight (and who wouldn't believe her?), the compass needle was spinning around madly and they saw "ionization" in the kitchen air.

Ramtha then became Knight's personal tutor for two years, teaching her everything from theology to quantum mechanics. He taught her how to have out-of-body experiences. The experience was so extraordinary she had to dig very deep for a metaphor to try to convey the bliss she felt: *"I felt like....like a fish in the ocean."*

Her big break came when her son, Brandy, developed "an allergic reaction to life." He had to

have a few shots but he was allergic to the allergy shots. Fortunately, "the Ram" (as Knight calls her spirit invader) came to the rescue and taught her therapeutic touch. She healed Brandy with prayer and her touch "in less than a minute," greatly reducing her medical bills. She had performed a miracle and now nothing would stop her from entering the public arena.

Ramtha the feminist

Perhaps the reason JZ Knight is so successful in getting followers and students is that Ramtha is a feminist. He recognized that if he appeared in his own masculine body, he would perpetuate the myth that gods are male and further contribute to the eternal abuse of women.

> That's what he said. So women have been abused by men, and herded by men through religion to perform according to those religious doctrines, and in fact, women were despised by Jehovah. So, he said: "It is important that when the teachings come through, they come through the body of a woman."*

This feminization of gods must be pleasing to people who are tired of masculine divinities. According to Knight, Ramtha will help people master their humanity and "open our minds to new frontiers of potential."

JZ gets her last name from the first man she married, Jeff Knight, who did not leave this planet with much good to say about his ex-bride, as evidenced by this 1992 interview. Jeff and Judy started out as horse breeders. Jeff Knight died of AIDS in 1994. Since that time JZ has been married five more times.

Knight's compound outside the town of Yelm has been built over the former horse-breeding grounds:

> The estate consists of JZ's present home, a white 12,800 square foot French chateau styled 4-bedroom house, her original home (a 1,600 sq. ft. house now used as offices), the Great Hall (a converted 15,375 sq. ft. indoor riding arena once used for horse training which was refurbished and floored with Astroturf and seats 1,000 people), and the adjoining barn (now used almost entirely for offices), a former stallion pen (now housing an on-location bookstore used during events) as well as several other outbuildings. In recent years, Ms. Knight also bought the two adjoining parcels in order to ensure safety and privacy for attendees of the events.*

The Ranch, as her estate is called, is located east of Olympia on State Route 510. Knight has a store in town called JZ Rose and an online store as well. The stores sell many items not related to Ramtha. Although Knight is clearly good for many business in Yelm, not all the locals are happy with the Ramsters, as her followers are called:

> ....to counter the surge in Ramster followers, churches of more traditional faiths are springing up all over the area, so a virtual spiritual war is taking place in the little, formerly sleepy town of Yelm. You can see this played out everywhere. In the town's only movie theater there are ads before the films for Christian schools and

church programs that follow ads about hair stylists who have the Ramster symbol on their ad, subtly in the corner but a clear signal to fellow Ramsters to get their hair cut at the Ramster salon rather than other salons.

the teachings

According to Knight, the four cornerstones of Ramtha's philosophy are:

1. the statement, 'You are god';
2. the mandate to make known the unknown;
3. the concept that consciousness and energy creates [sic] the nature of reality;
4. the challenge to conquer yourself.

The first statement is ubiquitous in the New Age literature and owes its origin to the mystical notion that all is one. The second and fourth are banal commonplaces, and the third is the basis of the New Thought movement of the 19th century that has been resurrected many times in various positive-thinking movements such as The Secret.

Despite the fact that there's nothing new or profound in Ramtha's teaching, there are many people for whom these ideas are new and exciting or at least obscure enough to awaken them from their suicidal or world-weary doldrums. One of Knight's former bodyguards, Glen Cunningham, has explained how his ex-wife was diverted from suicidal thoughts by listening to Ramtha audio tapes. Cunningham also described how he used Ramtha's teachings to lift the spirits of his son's teenage friends when they were going through hard times. Cunningham knew that the teachings were lifted from other sources, but the messages were useful even if they didn't originate from a 35,000-year-old Cro-Magnon warrior. Cunningham also claims to have lifted the spirts of several of Knight's followers by telling them that Knight had said something positive about them even though she probably didn't even know who they were.

The Cunningham interviews are available from Wide Eye Cinema.

Knight has sued several people, but so far she has only sued those who have tried to copy her shtick. When Judith Ravell of Berlin started chanelling Ramtha, Knight sued and won. Ravell was ordered to stop claiming she was in contact with Ramtha and to pay Knight $800.*

Knight seems to ignore critics, probably realizing that followers will come to her no matter what her critics say. However banal or platitudinous her messages, they resonate with many people who are unhappy or bored with their lives. And many of these seekers have cash in hand.

Like Richard Bandler, Knight has a fondness for trademarking words or expressions. Knight, however, trademarks many items that are not unique to her teaching. Ramtha®, C&E®, Consciousness & Energy®, Fieldwork®, The Tank®, Blue Body®, Twilight®, Torsion ProcessSM, Neighborhood Walk,SM, The GridSM, Create Your DaySM, Become a Remarkable Life®, Mind As MatterSM, Analogical ArcherySM, and GladysSM are trademarks and service marks of JZ Knight. And don't you forget it.

books and articles

Alcock, James E. "Channeling," in *The Encyclopedia of the Paranormal* edited by Gordon Stein (Buffalo, N.Y.: Prometheus Books, 1996), pp.759-766.

Chandler, Russell. 1993. *Understanding the New Age*.

Clark, Nancy, and Nick Gallo. "Do You Believe in Magic - New Light on the New Age," *Family Circle,* Feb. 23, 1993, p. 99. According to Clark and Gallo, an estimated 3,000 people are enrolled in Knight's school, with as many as 1,500 living in the Tacoma area. Five years later she is still going strong.

Gardner, Martin. *The New Age: Notes of a Fringe Watcher* (Buffalo, NY: Prometheus Books, 1988).

"Voices from Beyond: The Age-Old Mystery of Channeling," in *The Fringes of Reason* (New York: Harmony Books, 1989).

websites

Enlighten Me Free - support for those who feel abused by Ramtha's School of Enlightenment

Ramtha's School of Enlightenment (Rick Ross)

Ramtha, J-Z Knight, and Yelm's Only Local Cult

J. Z. Knight - Wikipedia

Ramtha's School of Enlightenment

JZ Knight

Into The Mystic: Ramtha Meets the Scholars by Steve Diamond (these are some scholars!)

New Age Is Fast Becoming Old Hat In Yelm -- Small Town Learns To Live With `Ramtha'

Far Out, Man. But Is It Quantum Physics? By DENNIS OVERBYE

What the BLEEP!? Down the Rabbit Hole: review by ANNIE WAGNER

Read John Olmstead's review of "What the Bleep Do We Know?"

Read Michael Shermer's *Scientific American* column on "What the Bleep Do We Know?" and the response of Stuart Hameroff M.D., who appeared in the film defending what Shermer calls "quantum quackery."

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Ramtha's School of Quantum Flapdoodle

A review of *What the #$*! Do We Know?* A film by William Arntz, Betsy Chasse, Mark Vicente, starring Marlee Matlin.

By John Olmsted

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What do you get when you combine bits of quantum physics, brain science and the channeled prophecies of a 35,000 year old god/warrior named Ramtha? The film, What the #$*! Do We Know?, is a fantasy docudrama cult hit that has found national distribution and is playing to full houses across the country.

The film is the latest effort by religious, mystical, and New Age gurus such as Deepak Chopra [Deepak Chopra is investigated in Vol 6 #2 of SKEPTIC magazine.] to cloak their views in the mantle of science. Physicist Victor Stenger coined the term “Quantum metaphysics” where “today’s cosmic mind has been repackaged by an appeal to twentieth century science for its authority.” The cosmic mind in this case is that of JZ Knight, who claims to channel a 35,000-year old god/warrior named Ramtha. Because Ramtha instructed her to demand a packet of gold from all who seek his wisdom, she has reaped millions over the past quarter century. The films’ producers, writers, directors, and a number of the stars are members of her Ramtha School of Enlightenment in Washington.

Quantum physics and neuroscience are complex and controversial topics. The film discusses them in twenty-second sound bites mixed with cutting edge graphics. The effect is a blend of riveted attention and confusion that puts the critical mind to sleep, softening up the viewer to ideas that begin with human potential and end with walking on water.

The film opens with writer Fred Alan Wolfe imploring us to “Get into the mystery!” We just have to decide “How far down the rabbit hole do we want to go?” The central premise of the film is that there is no objective reality. The world is nothing more than observer effects. Amit Goswami, an emeritus professor of physics from the University of Oregon, states: “The material world around us is nothing but possible movements of consciousness. I am choosing moment by moment my experience. Heisenberg said atoms are not things, only tendencies.” Other speakers describe matter as “like a thought, concentrated bits of information.”

With a bit of candor Wolfe states that quantum physics is “subject to a range of debatable hypotheses.” At the center of the debate is how to interpret the fact that at the subatomic level the act of observing electrons has an effect on their properties. Some forms of measurement pick up wave-like effects while others pick up particle effects. If the form of observation has such an effect on reality can we say there is an objective reality at all? In the famous debates between Einstein and Niels Bohr over the Copenhagen interpretation of quantum effects, Einstein was never won over to the notion of the absence of objective reality, stating: “I think that a particle must have a separate reality independent of the measurement. That is, an

electron has spin, location and so forth even when it is not being measured. I like to think the moon is still there even if I am not looking at it looking at it."

The idea that consciousness creates reality is at the core of most religions. Objective reality is the unfolding of the spiritual world on the plane of physical existence. In the past it was consciousness of god or gods doing their work on earth in a rich variety of religious mythology. In New Age interpretations you are the god of your own individual world.

Additional bits and pieces of quantum theory are presented in the film, including: superposition theories, direction of time, Boehm's implicate order, information theory, and others. Most viewers have no time, let alone the science background knowledge, to evaluate the validity of such claims. Quantum theory is used to punctuate religious and political sound bites, such as this one from psychologist Jeffrey Satinover: "Materialism strips people of responsibility, quantum physics puts it squarely in your lap."

Along with talking heads and computer graphics is a loose drama of a woman in the midst of depression played by actress Marlee Matlin. She's a photographer who hates herself, gains no pleasure from the world, and seems to be having trouble with her medications.

A chiropractor named Joe Dispenza diagnoses her problems with Ramtha's version of neuroscience. Dispenza notes that in brain imaging parts of the visual cortex light up during both mental imagery tasks and visual perception. From this he draws the absurd conclusion that we don't know the difference between what is real and what we imagine. Many different mental functions share cortical areas to carry out the complexity of their tasks. Thought and speech both utilize language areas of the brain. Visions during dreaming that use the visual cortex get reality tested upon waking. There are people who have great difficulty seeing the difference between the real and the imagined. They are suffering from psychotic disorders, such as schizophrenia, or they have ingested large amounts of drugs or alcohol. If Dispenza is right that we live in an imagined world not grounded in reality, testing his theory on your drive home would lead to a carnage of competing versions of where the road begins and ends.

Matlin's depression raises problems with the New Age myth that the mind is a like a big department store where we are free to choose any thought or feeling we want. Why would we choose to be depressed? Why don't we just snap out of it and think happier thoughts?

A major finding of neuroscience is that the conscious "free" mind arises out of powerful unconscious processes. Joseph Ledoux at New York University has shown that the limbic system produces a fear response before we are even aware of seeing the frightful image, like a snake in the grass. Patterns of emotional and cognitive responses to the world are laid down in a complex dialectic of inherited biology, early childhood experiences, and current functioning in the world. How this all produces consciousness is one of the most challenging questions facing brain scientists. The late Francis Crick spent thirty years on the question.

Dispenza tells us that the answer is quite simple. Since we can't stop feeling and thinking, and an addiction is "something we cannot stop," then bad thoughts are just a problem of addiction. All we need is Ramtha's recovery program.

Noted cellular researcher Candice Pert appears for a valuable discussion of hormones, peptides, and neurotransmitters in the brain. Since discovering opiate receptors she has since drifted into New Age nonsense. If cells are over stimulated by neurotransmitters they adjust though a process called down regulation. Dispenza tells us that this is the cause of lifelong problems, since the down regulation is passed on in cell division. In a forum on the film this past spring, I had to point out to him that brain cells, unlike other cells in the body, do not divide. [Note: John Renish has pointed out that Olmstead is wrong about brain cells not dividing. Since 1997 there has been evidence that brain cells do divide.* "The discovery of life-long neurogenesis in humans has redefined our understanding of the brain and spinal cord."*]

Addictive processes and habits of thought and feeling are both carried out by chemical signaling between neurons. The major difference is that in addiction reward circuits in the brain are hijacked and distorted by rapid elevation of chemicals such as dopamine and endorphins due to drugs injected into the body. There is growing evidence that genes play a role in determining a person's vulnerability to addiction.

Matlin lifts out of her depression after many drinks and a romantic encounter at a Polish wedding-perhaps the mind really is influenced by the body and the power of interpersonal relations. During her hangover the next morning she is lifted into a state of bliss when reminded of the power of thought as shown by the work of Masaru Emoto.

Emoto claims to have proven that thoughts are so powerful they can change the structure of water. His "experiments" consist of taping written words to glasses of water. The next day beautiful crystals appear on jars with words like "love." We are not told that these are actually ice crystals. In his book, Messages from Water, Emoto claims that water can understand every language in the world, and all their emotional and metaphoric nuances, by picking up on the linguistic vibrations. Water tells us that classical music is good and heavy metal is bad. Water can educate us as to whether religious and political figures are good or bad people. Water is so perceptive that, when played a recording of Elvis singing "Heartbreak Hotel," the water crystal split into two crystals in sympathy.

Another "proof" of the power of thought presented in the film is the so-called "Maharishi Effect." In 1993, 4,000 meditators gathered in Washington, D.C. under the direction of physicist John Hagelin. Hagelin predicted in advance that the meditations would drive down the violent crime rate in the city by 25 percent that summer. Despite the fact that the murder rate actually rose, Hagelin announced a year later that his analysis proved that the violent crime rate fell just as he had predicted. In his recent book he states that the meditators "function essentially as a 'washing machine' for the entire society."

As with Emoto's work, there has been no replication by other scientists, no control groups, and no publications in reputable peer reviewed scientific journals to confirm the Maharishi Effect.

The end of the film meanders into speculation about god. Knight tells us that Ramtha has arrived to free you from the gods who determine good and evil and punish you in the process. You can have it anyway you want. You are god. You can return to those wonderful days of

childhood when the world really seemed centered around you and was created by your fantasies.

In April of this year I invited one of the film's directors, William Arntz, along with one of his science consultants, Joe Dispenza, to Portland State University. To put the question of free will and responsibility to the test I put up a photo of a child with Downs Syndrome. I asked if this child was free to create any reality he wanted. Was this child responsible for his condition, I queried? Arnzt responded that in fact he is to blame for his disorder--he is paying for transgressions in a previous life. This is the same doctrine of reincarnation and karma that justified the caste system in India. The same logic blames the patient for their cancer.

What begins as promises of freedom of thought soon evolves into demands for correct thought and behavior. As Satinover says in the film: "People ought to be instructed to make different choices." The source of the correct ideas is the prophet. The promised payoff for adherence to the dogma is freedom from the fears of death, disease, and misery. The fact that these are deep fears that we are all vulnerable to, sets the stage for rampant exploitation and abuse by charlatans and cults. As JZ Knight asks, "Have you ever stopped for a moment to look at yourself through the eyes of the ultimate observer?"

About the reviewer: John Olmsted MA, Med. is an adjunct instructor in psychology at Portland State University in Portland Oregon where he teaches a course in paranormal psychology. He is mental health therapist specializing in issues of learning, attention and the brain. ctandjo@hotmail.com

Another reviewer, Johann Hari, had this to say about *What the Bleep Do We Know?*:

The global understanding of science is being slowly contaminated.

If you want an example of this new pseudo-science, check out the dismal, brain-rotting new movie What the Bleep Do We Know? which arrives fresh from sleeper-success in the States. Marlee Matlin plays a woman who is having a strange day; she meets a boy who is capable of bizarre physical tricks, and he asks her, 'How far down the rabbit-hole do you want to go?'

The film claims to be a serious study of the philosophical implications of quantum physics, and Matlin's story is intercut with interviews from people who seem to be scientists. At first, they simply point out some of the extraordinary things that have emerged from the study of matter at a quantum (sub-molecular) level. But gradually the film begins to stir in unscientific (and absurd) extrapolations from quantum physics. The movie's 'scientists' begin to claim that discoveries in quantum physics provide proof for a whole range of fantastical New Age claims. They say you can walk on water if only 'you believe it with every fibre of your being'.

The real scientist Richard Dawkins summarises the film's assumptions: 'Quantum physics is deeply mysterious and incomprehensible. Eastern spirituality is deeply mysterious and incomprehensible. Therefore they must be saying the same thing.' Sadly, Dawkins' reaction is an exception; many newspapers have lauded the film as a 'brilliant scientific study'.

Okay, so it's a dumb movie, you might think, but what harm does it do? On its own, very little.

Stan Gordon: Many Strange Encounters with UFOs and Mysterious Creatures in Pennsylvania During 2015

phantomsandmonsters.com

Wednesday, March 09, 2016

Ronald Reagan's Astrologers & Occultists

U.S. President Ronald Reagan had a keen interest in numerology and horoscopes. Less known is that a certain scholar of occult philosophy had a lifelong influence on the 40th president of the United States. In 2010, *Mitch Horowitz*, then the editor-in-chief of Tarcher/Penguin published Occult America: The Secret History of How Mysticism Shaped Our Nation which reveals the details:

In spring of 1988, White House spokesman Marlin Fitzwater acknowledged publicly what journalists had whispered for years: Ronald and Nancy Reagan were devotees of astrology. A tell-all memoir had definitively linked the first lady to a San Francisco stargazer, confirming speculation that started decades earlier when Reagan, as California's governor-elect, scheduled his first oath of office at the eyebrow-raising hour of 12:10 a.m. Many detected an effort to align the inaugural with promising heavenly signs. Fitzwater also confirmed the president's penchant for "lucky numbers," or what is sometimes called numerology.

There was more to the story than the White House let on. In a speech and essay produced decades apart, Reagan revealed the unmistakable mark of a little-known but widely influential scholar of occult philosophy, Manly P. Hall. Judging from a tale that Reagan borrowed from Hall, the president's reading tastes ran to some of the outer reaches of esoteric spiritual lore.

Hall, who worked in the Reagans' hometown of Los Angeles until his death in

1990, attained underground fame in the late 1920s when, at the age of 27, he published a massive codex to the mystical and esoteric philosophies of antiquity: The Secret Teachings for All Ages

Exploring subjects from Native American mythology to Pythagorean mathematics to the geometry of Ancient Egypt, this encyclopedia esoterica won the admiration of readers ranging from General John Pershing to Elvis Presley. Novelist Dan Brown cites it as a key source.

After publishing his great work, Hall spent the rest of his life lecturing and writing within the walls of his Egypto-art deco campus in L.A.'s Griffith Park neighborhood. He called the place a "mystery school" in the mold of Pythagoras's ancient academy. It was there in 1944 that the occult thinker produced a short work, one little known beyond his immediate circle. This book, The Secret Destiny of America

caught the eye of the future president, then a middling Hollywood actor gravitating toward politics.

Hall's concise volume described how America was the product of a "Great Plan" for religious liberty and self-governance, launched by a hidden order of ancient philosophers and secret societies. In one chapter, Hall described a rousing speech delivered by a mysterious "unknown speaker" before the signing of the Declaration of Independence. The "strange man," wrote Hall, invisibly entered and exited the locked doors of the Philadelphia statehouse on July 4th, 1776, delivering an oration that bolstered the wavering spirits of the delegates. "God has given America to be free!" commanded the mysterious speaker, urging the men to overcome their fears of the noose, axe, or gibbet, and to seal destiny by signing the great document. Newly emboldened, the delegates rushed forward to add their names. They looked to thank the stranger only to discover that he had vanished from the locked room. Was this, Hall wondered, "one of the agents of the secret Order, guarding and directing the destiny of America?"

At a 1957 commencement address at his alma mater Eureka College, Reagan, then a corporate spokesman for GE, sought to inspire students with this leaf from occult history. "This is a land of destiny," Reagan said, "and our forefathers found their way here by some Divine system of selective service gathered here to fulfill a mission to advance man a further step in his climb from the swamps."

Reagan then retold (without naming a source) the tale of Hall's unknown speaker. "When they turned to thank the speaker for his timely words," Reagan concluded, "he couldn't be found and to this day no one knows who he was or how he entered or left the guarded room."

Reagan revived the story in 1981, when Parade magazine asked the president for a personal essay on what July 4th meant to him. Presidential aide Michael Deaver delivered the piece with a note saying, "This Fourth of July message is the president's own words and written initially in the president's hand," on a yellow pad at Camp David. Reagan retold the legend of the unknown speaker – this time using language very close to Hall's own: "When they turned to thank him for his timely oratory, he was not to be found, nor could any be found who knew who he was or how had come in or gone out through the locked and guarded doors."

Where did Hall uncover the tale that inspired a president? The episode originated as "The Speech of the Unknown" in a collection of folkloric stories about America's founding, published in 1847 under the title Washington and his Generals, or Legends of the Revolution by American social reformer and muckraker George Lippard. Lippard, a friend of Edgar Allan Poe, had a strong taste for the gothic – he cloaked his mystery man in a "dark robe." He also tacitly acknowledged inventing the story: "The name of the Orator…is not definitely known. In this speech, it is my wish to compress some portion of the fiery eloquence of the time."

Regardless, the story took on its own life and came to occupy the same shadow land between fact and fiction as the parables of George Washington chopping down a cherry tree, or young Abe Lincoln walking miles to return a bit of a change to a country-store customer. As with most myths, the story assumed different attributes over time. By 1911, the speech resurfaced in a collection of American political oratory, with the robed speaker fancifully identified as Patrick Henry.

For his part, Hall seemed to know almost nothing about the story's point of origin. He had been given a copy of the "Speech of the Unknown" by a since-deceased secretary of the occult Theosophical Society, but with no bibliographical information other than it being from a "rare old volume of early American political speeches." The speech appeared in 1938 in the Society's journal, The Theosophist, with the sole note that it was "published in a rare volume of addresses, and known probably to only one in a million, even of American citizens."

It is Hall's language that unmistakably marks the Reagan telling.

Biographer Edmund Morris noted Reagan's fondness for apocryphal tales and his "Dalíesque ability to bend reality to his own purposes." Yet he added that the president's stories "should be taken seriously because they represent core philosophy." This influential (and sometimes inscrutable) president of the late-twentieth century found an illustration of his core belief in America's purpose within the pages of an occult work little known beyond its genre. Lucky numbers

and newspaper horoscopes were not Reagan's only interest in the arcane. - Washington Post - By Mitch Horowitz

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From People magazine - May 23, 1988

The President's Astrologers

Cover

THE PRESIDENT'S ASTROLOGERS

The Reagans have been sneaking peeks at the stars for a long, long time

The year was 1980, the mood in the nation restless. American hostages languished in Iran; American athletes were sitting out the Olympics. In the White House, a dithering peanut farmer President looked to be wreaking havoc on the economy. At least, that's how it appeared to one conservative society lioness out West—whose husband had spent some time in politics but was now between jobs. She felt she had a better man for the office.

Just to be certain, however, she called up a friend, a wellborn San Francisco Republican, from whom she had been taking counsel for several years. The woman, one Joan Quigley, quickly did an astrological chart on Jimmy Carter. Then she got back to Nancy Reagan with good news about her husband's presidential bid: "I was certain Ronald Reagan wouldn't have any trouble with him," says Quigley, who volunteered her services to the campaign and later provided them, on a regular basis, to the Reagan White House.

Throughout this association, the Vassar-educated astrologer with country club manners was—as befits a lady—terribly discreet. By the end of the first term, her fellow astrologers had begun to notice the impeccable celestial timing of many Reagan moves, like the bombing of Libya and his announcement for a second term. "I had astrologer friends calling me saying, 'Reagan must have had his chart done,' "Quigley recently confided during an interview in a suite at San Francisco's Fairmont Hotel. "I just said, 'Yes. He must have been consulting someone.' "

Last week the soignée soothsayer's cover was blown by former White House aide Donald Regan. In his book, For the Record: From Wall Street to Washington

Regan spilled what he insisted was "the most closely guarded domestic secret of the Reagan White House." To wit: "Virtually every major move and decision the Reagans made during my time as White House Chief of Staff was cleared in advance with a woman in San Francisco who drew up horoscopes to make certain that the planets were in a favorable alignment for the enterprise." Within hours, an

avid press had zeroed in on Quigley as the mystery adviser.

If astrology was the Reagans' little secret, however, it was not very well kept. "I have known since before Reagan was elected that they went to astrologers," says former Washington Post style reporter Sally Quinn, "and that's why I'm surprised at all of the surprise and shock." In fact the Reagans' interest in astrology goes back to the early '50s—and amounts to far more than the scanning of newspaper horoscopes that the President once jovially confessed to a reporter. Quigley was only the most recent of several stargazers to enter the Reagans' domestic orbit and exert the pull of the heavens on decisions great and small.

When Ronald Reagan and Nancy Davis were first making their way in Hollywood, it was quite in fashion to see an astrologer. And no astrologer was more fashionable than Carroll Righter, the self-styled "gregarious Aquarius" who counted Marlene Dietrich, Cary Grant and Princess Grace among his clients. Storefront gypsy he was not. A Philadelphia lawyer, Righter had moved to Hollywood in 1937 on the advice of a horoscope, and soon became a true believer. He was introduced to star society at the home of Charlie Chaplin. By the time of his self-predicted death this year on April 30 (he had told an associate, "I will not make it out of this Taurean period"), at the age of 88, Righter was one of the deans of American astrology, his columns syndicated in 166 newspapers.

A dapper, lifelong bachelor, Righter was, in a way, the society "walker" of his day, confidante of the rich and famous, who saw him less as a backdoor soothsayer than as social equal. He attended Tyrone Power's wedding in Rome. He lunched at the Brown Derby. His "zodiac parties" in the '50s were the highlights of every season.

"All the stars were there—Rhonda Fleming, Marlene Dietrich, Lana Turner, Hedy Lamarr, Betty Grable," says former Righter pal Arlene Dahl. "Fish were swimming around in his pool for the Pisces party, and he rented a live lion for my Leo party." No matter that Leo was once so doped he fell into the pool and had to be hauled out by guests: The parties were adored and so was Righter.

As an astrologist, Righter was a stickler for exact timing. He once informed Susan Hayward that the most auspicious time to sign a movie contract was 2:47 a.m., so she obediently arranged for a 2:45 a.m. wake-up call. Righter himself took calls at all hours, keeping the charts of most-favored clients in a file by his bed for late-night consultations. "They need me here," he said. "Just like they need a doctor."

It's not clear when or how Nancy Davis—who arrived in Hollywood in the late '40s and signed her first contract with MGM in 1949—first came under the seer's care. By November 1950, however, she ranked high enough on Righter's roster to merit a mention in his celebrity column for *Horoscope* magazine. "With her progressed moon passing through her 10th house...Nancy Davis' movie career moves steadily forward," wrote Righter between items on Judy Garland, Alan Ladd and Ingrid Bergman. Ronald Reagan, whom Nancy married in 1952, was also getting career

advice from Righter in this period. According to his autobiography, Ron read his Righter horoscope while trying to decide whether he should launch a Vegas act. (For better or worse, he did not.)

By the '60s, Reagan's interest had turned to politics, and his stable of advisers had widened to include Jeane Dixon. "She was always gung ho for me to be President," goes one story he has told on himself. But at the time, she said, "I don't see you as President. I see you here at an official desk in California." When Reagan did gain the Governor's mansion, however, it was likely the time-conscious Righter, not Dixon, who prevailed upon him to schedule the inauguration for the ungodly hour of 12:10 a.m.—which caused much merriment among the astrologically hip in California.

Eight years later, after Governor Reagan had completed his second term, he was considering a run for the Presidency. During this period, reports a former associate of Carroll Righter, Nancy was a regular customer at the seer's sprawling Hollywood Hills mansion. Making her appointments under the name Nancy Davis, she would arrive in sunglasses with a bandanna over her head, in a red Datsun driven by a liveried chauffeur. "Carroll told Nancy that this was simply not the time to try," the associate recalls. "She was very, very angry. When she didn't like what she was hearing, she became really whiny. She really wanted him to explain why it wasn't a good time."

At some point in the early '70s, talk show host Merv Griffin introduced Nancy to Joan Quigley, who was a frequent guest on his show. The daughter of prominent hotelier John Quigley, she'd been raised in the penthouse apartment of the family's Drake-Wilshire Hotel. Joan and her sister, Ruth, were famous San Francisco beauties, driven to parties in the family Rolls and regularly mentioned in the society columns. Neither ever married, and to this day they share a luxury address on Nob Hill. After studying art history at Vassar, Joan developed an interest in astrology and was soon writing on the subject for Seventeen magazine.

She wrote her first book under the nom de plume Angel Star because, she says, "my father disapproved of it terribly. He thought it was bunk." But he changed his mind, Joan recalls, when she read the chart of one of her father's friends and guessed the date of his first marriage (along with his penchant for philandering). "When I did my second book, under my real name," she says, "Daddy gave me a piece of jewelry and was really very sweet." He need hardly have worried about her falling in with a low-life crowd. Quigley is very snobbish about her clientele. "People who are very successful or very famous always have easier charts to read than

the average Joe Blow," she says. "They've lived up to everything in their charts. I just take people of great depth whose lives are interesting."

From the first, Reagan fit the bill. "When I first saw his chart, I said, 'Wow!' I knew he was going to do fantastic things," says Quigley. Nevertheless, his electoral prospects for 1976 looked dim, and though "I did a little bit on his 76 campaign," she says. "I knew it wouldn't work out." In 1980, however, the charts improved. "I felt that Reagan had a very good chance of winning, so I did donate my expertise to the campaign.... If he had been a Democrat, I probably wouldn't have offered to help."

Quigley's help during the campaign, however, didn't prevent Reagan from catching some heat for stargazing. In July 1980 he told a reporter about the Jeane Dixon episode and added that he read his daily horoscope. Immediately, a delegation from the Federation of American Scientists—including five Nobel laureates—wrote the President to say they were "gravely disturbed" by the item. "In our opinion, no person whose decisions are based, even in part, on such evident fantasies can be trusted to make the many serious—and even life-and-death—decisions required of American Presidents," they wrote. To which Reagan cordially responded, "Let me assure you that while Nancy and I enjoy glancing at the daily astrology charts in our morning paper, we do not plan our daily activities or our lives around them."

But it seems that all that changed in March 1981, after John Hinckley attempted to assassinate the President. "I could have predicted it—it was very obvious," says Quigley, adding ruefully, "I was doing other things." But Nancy, who according to friends and family was deeply traumatized by the shooting, soon got back in touch. "She called," Quigley remembers, "and said she was very concerned for the President's safety and [asked] could I get together with her on a professional basis. Which we did."

Since then, the First Lady has been a regular, paying client, though Quigley will not say how often they consult. She stresses that she has met the President only once, in the receiving line of a 1985 State dinner for the President of Algeria. "I know his horoscope upside down," she has said. "But I don't know him." (Ronald Reagan's precise birth moment, which is essential for accurate charting, is a carefully guarded secret, known only to a few.)

In fact, Donald Regan claims that by 1985 Quigley's reading of the President's charts had a hammerlock on the business of the White House. Taking cues from her "Friend," Nancy changed the time and date of scheduled events, canceled trips and severely restricted activities outside the White House. Regan was forced to keep a color-coded calendar on his desk to track the President's "good", "bad" and "iffy" days, and on at least one occasion Nancy gave Regan a list in which large chunks of time were marked "stay home," or "be careful" or "no public exposure." For the 1985 Geneva summit, Regan claims, it was left to the San

Francisco seer to choose the most auspicious moment for our lame-duck Aquarian and the Russians' newly elevated Pisces to meet.

Quigley vehemently denies ever playing such a key policy role. "The summits were arranged by the State Department and Reagan and Shultz. I had absolutely nothing to do with it," she says. "I think people are overemphasizing my role."

Still, she's always considered secrecy the best policy in her dealings with Nancy and other clients. "I said to Nancy, 'I hope this doesn't get out,' " Quigley says. "I wanted secrecy more than Nancy." Now that it is out, Quigley claims she has sworn off presidential clients. "After the end of this year...I will never do anything connected with any U.S. President...again," she declared. Yet Quigley admits that she and Nancy have spoken since their relationship became public knowledge last week.

For her part, the First Lady says she has never stopped her perfectly harmless pastime of seeking guidance in the stars and has no plans to. So perhaps she directed her husband's attention to his horoscope in old friend Carroll Righter's *Los Angeles Times* column the day news of Reagan's secret scheduling adviser broke over the heads of his stunned minions in the executive branch. The horoscope for Aquarius that day read: "Several good friends may have the feeling you've been ignoring them."

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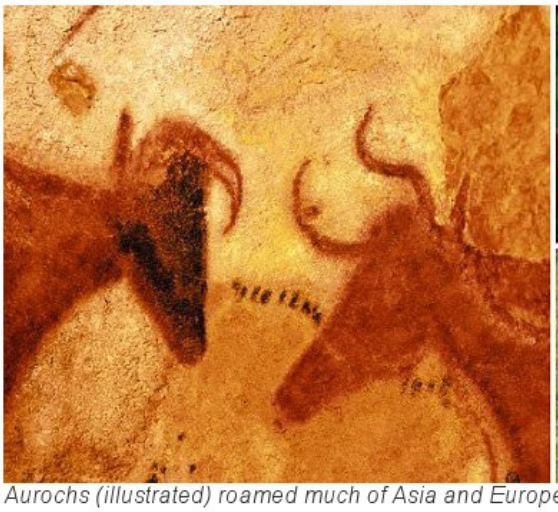
Resurrecting auroch: Breeding program's bringing ancient cattle back

04:45 EST, 5 April 2016 | dailymail.co.uk



Aurochs (illustrated) roamed much of Asia and Europe for 250,000 years The extinct heavy cattle could graze European plains again, as scientists are trying to 'resurrect' them from genes found in modern cattle. Aurochs were recorded by cave men in striking paintings at Lascaux, France, 17,000 years ago. An example of one of the paintings is shown above Scientists began the back breeding programme using seven varieties of cattle in 2009 and progress is being made, with cattle more closely resembling aurochs. An image of a Maremmana x Pajuna cross bull is pictured - two of the breeds being used in the TaurOs Programme The project will also compare the genome of extinct and modern aurochs, called Taurus cattle. This image shows part of an auroch skeleton, but no ancient DNA is being used to reconstruct the modern cows The project is working in tandem with the 'rewilding' conservation movement that seeks to restore parts of the planet to their natural environment before humans arrived. A cave painting of deer from Lascaux is shown The auroch's complete genome was sequenced in 2014 from a 6,700-year-old bone found in an English cave. Scientists will compare it to the new DNA they're creating by cross breeding cattle. A photo of the famous 'Great Hall of Bulls' at Lascaux is shown above A 39,000 year old female baby mammoth nicknamed Yuka (pictured) is one of the best preserved woolly mammoths to have been found in the Siberian permafrost. A new laboratory based in the Siberian city of Yakutsk aims to use finds like this in an attempt to clone the extinct ice age giants Woolly mammoths survived for nearly 350,000 years before dying out. Attempts to clone them will involve combining their genetic information with eggs from Asian elephants. However such attempts are controversial as the conditions they lived in have largely disappeared today

Resurrecting the auroch: Scientists are breeding cattle that resemble the extinct beasts seen in ancient cave paintings

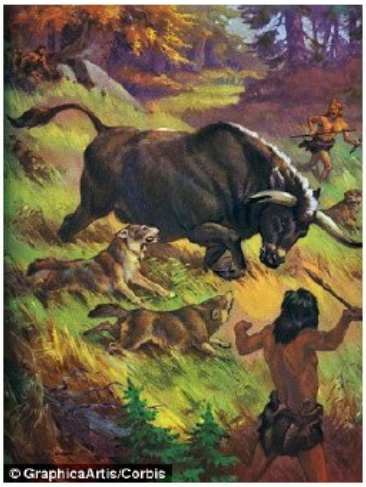
- **Dutch team is 'back breeding' modern cattle to resemble ancient aurochs**
- **Ancient cattle roamed Europe until 1627 and inspired cave paintings**
- **'Taurus cattle' have longer legs and markings like their ancient ancestors**
- **Could be released into specially made parks once completely developed**

Aurochs roamed much of Asia and Europe for 250,000 years and were recorded by cave men in striking paintings at Lascaux, France, 17,000 years ago.

But the extinct heavy cattle could soon graze European plains again, as scientists are trying to 'resurrect' them from genes found in modern cattle.

The move is part of a wider trend in which experts are striving to bring back ancient animals including woolly mammoths and cave lions, as if breathing life back into the drawings of prehistoric man.

Ecologists, historians and geneticists from the TaurOs Programme hope to recreate the auroch by crossbreeding, or 'back breeding' modern cattle.

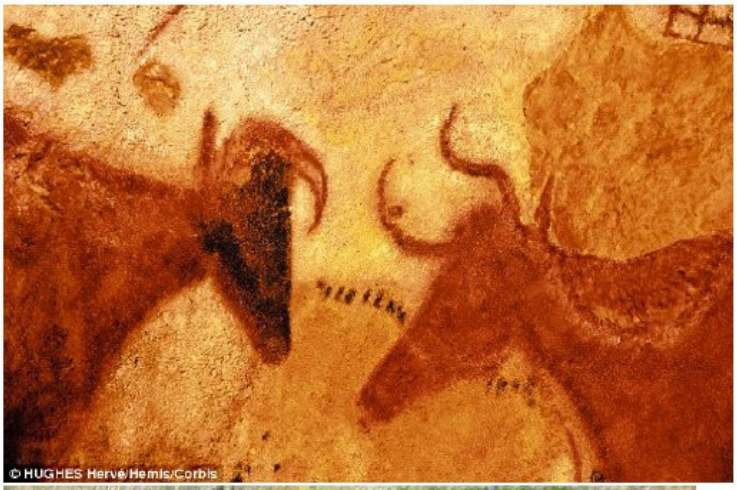


Unlike in the work to resurrect the woolly mammoth, there is no need to use ancient DNA from well-preserved remains.

Instead, the scientists identified 'primitive' breeds of cattle that share characteristics with their auroch ancestors, such as a tall and athletic build, long legs and forward curling horns to recapture the animal's original purpose- to graze large areas of wilderness.

They began the back breeding programme using seven varieties of cattle in 2009 and progress is being made.

Ronald Goderie, director of the TaurOs Programme and co-author of the book, The Aurochs: Born to be Wild told The Washington Post: 'What you see already in the second generation is that the coloration of the animal is very aurochs-like.'



WHEN DID AUROCHS DIE OUT?

Aurochs lived for more than 250,000 years across Europe.

They were an impressive animal and an icon of ancient Europe, being recorded in the cave paintings of ancient man in Lascaux, France, for example.

Later, in an ancient Greek myth, the god Zeus seduced the virgin Europa in the form of an auroch.

But they died out in 1627 because of habitat loss and overhunting.

Humans converted vast swathes of wild grassland to farmland and the last population was forced into a Polish forest.

The herd was protected by the royal family until the last one died and for more than a century, they tried to save the species, by paying locals to feed them, for example.

However, this wildlife conservation effort was thwarted by political instability and cattle diseases.

The second-generation bulls have a stripe along their spine and longer legs to give them an appearance more like the auroch, although there is still work to be done on how their horns look.

Mr Goderie continued: 'I would say that in some cases you can see an individual animal is 75 percent of where we need to get at.

'We think in six, seven generations we will get a stabilised group of Taurus cattle.

'That will take us another seven to 10 years.'

The project will also compare the genome of extinct and modern aurochs, called Taurus cattle.

The extinct animal's complete genome was sequenced in 2014 from a 6,700-year-old bone found in an English cave.

Richard Crooijmans, a molecular geneticist at Wageningen University in the Netherlands who is leading DNA analysis for the project examined that when the Taurus cattle's DNA starts to closely resemble the auroch's they can call the project a success.

However, the Taurus breed will never be true aurochs and even if they were, the ancient beasts may have changed dramatically in temperament from the Pleistocene to the Middle Ages.

THE NAZIS WANTED TO HUNT AUROCHS, HISTORIAN CLAIMS

The Nazis planned to bring back wild auroch cows to hunt, a historian said in 2014,after examining fossilised bones of Aurochs and a war diary kept by a Nazi unit.

The plan was part of the Nazi obsession with creating a connection to the primeval Germanic tribes of history, which they believed would give them added credibility with the German people.

And it was overseen by Herman Goring - Hitler's second in command and chief huntsman of the Third Reich - who sought a larger and more challenging beast to hunt.

Goring studied ancient documents and cave paintings about Aurochs, which once roamed across Europe in earlier times.

And he planned to breed the animals in zoos before reinstating them in the primeval Białowieża forest in Poland, which was rapidly cleared of its Jewish inhabitants.

Dr Toby Thacker, senior lecturer in modern European history Cardiff University, said: 'For Goring, hunting was one of the greatest human activities and he believed there would be a special quality to these particularly wild and ferocious animals.

'He imagined repopulating large areas of Eastern Europe with these animals.

'They were bigger and more atrocious and more vicious and that was one of the attractions, because Goring knew hunting those animals would be much more of a challenge than hunting say a fox or a hare. It was the ultimate hunting challenge.'

The project is working in tandem with the 'rewilding' conservation movement that seeks to restore parts of the planet to their natural environment before humans arrived.

This means when Taurus cattle have been bred, they will have a suitable habitat in which to live in.

The lack of a natural habitat is one of the arguments used against the 'resurrection' of ancient animals, such as woolly mammoths, for example, which would not have much icy tundra to live in.

So the creation of seven rewilded parks would give the aurochs a suitable place to live, as well as other species of birds and small predatory mammals, which have struggled to thrive on farmland.

Scientists in South Korea are trying to clone extinct cave lions after the 12-000-year old, perfectly preserved remains of two cubs was discovered in Siberia.

Cave lions lived during Middle and Late Pleistocene times on the Eurasian continent, from Britain to the extreme east of Russia.

Last month, controversial cloning expert Hwang Woo-Suk visited Yakutsk in Siberea where the lions named Uyan and Dina are being kept, to to watch over scientists as they removed samples of skin and muscle tissue from a young cave lion.

The Korean experts will use it in an effort to clone the ancient creatures, much as they are trying to do with the woolly mammoth.

The controversial procedure could see scientists at the Sooam Biotech Research Foundation in Seoul, cloning a mammoth - as living eggs do not exist in the species - and instead insert the genetic material into the egg cells of Asian elephant.

To clone a mammoth, the scientists said they will need the 'perfect carcass' – a mammoth that has fallen into thawed permafrost and then been preserved there.

Last year, a huge step towards recreating the woolly mammoth has been taken by scientists who inserted more than a dozen of its genes into the live DNA of an elephant.

Researchers studied the structure of DNA from mammoths preserved in the Arctic to reproduce exact copies of 14 of the extinct animal's genes.

These were then integrated by experts at Harvard University in Massachusetts into the elephant genome - and functioned as normal DNA.

A new method known as 'Crispr' - helping scientists make accurate changes to DNA - was used by genetics professor George Church, who replaced parts of elephant DNA with the mammoth genes.

In May 2015 scientists at the University of Chicago announced results after comparing the genomes of two woolly mammoths with those of Asian elephants.

Their work is seen as an important step towards resurrecting the extinct ice age animals.

They claim the study could act as a guide to show how modern elephants could be 're-engineered' to survive in Siberia and even bring the resurrection of woolly mammoths closer.

The team also inserted two woolly mammoth genes into human cells to better understand what their role was.

Comments (38)

DonaldJones, Sydney, Australia, 2 days ago

I sincerely hope they were much better painters than I am

Steve de Britt, Houma, 2 days ago

Heck Cattle were bred in the 1920s for Auroch appearance.

James, Van Buren Arkansas USA, 2 days ago

Can't wait for a T-bone from one!

Miss Floribunda Rose, The Twilight Zone, United Kingdom, 2 days ago

What a load of old aurochs....

Majestic 12, Nevada., United Kingdom, 2 days ago

Aurochs we ate them all

Mac, Glasgow, 2 days ago

So long as they don't bring back my Mother-in Law!

xHoesAllSpiteMe, Little Britain, United States, 2 days ago

W h i t e people are responsible for the majority of animals made extinct by man. FACT

Tuna Sandwich, Unfriendly to dolphins, United Kingdom, 1 day ago

Obvious poe is obvious.

HarvestMoonPerson, Save the UK by Voting Out, United Kingdom, 2 days ago

Auroch became extinct due to human action. We destroyed so much of their land that they had little food and they interfered which our cattle.

xHoesAllSpiteMe, Little Britain, United States, 2 days ago

Due to w h i t e people*

stargate, N VA, United States, 2 days ago

OK but I wish we would spend efforts to insure awsome animals tipping toward extinction from disappearing.

Denis Barre, Lisieux, France, 2 days ago

No such thing as an Auroch! It's an AUROCHS, as in "ox".

Evan Highlander, Scotlandshire, United Kingdom, 2 days ago

like Avoch ! you're right enough

Anthony Morretti, Baltimore MD, United States, 2 days ago

don't have a cow man!

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Rites of Desecration: Suicide, Sacrilege and Profane Burial at the Crossroads -

cvltnation.com

by

Rites of Desecration: Suicide, Sacrilege and Profane Burial at the Crossroads

Mark LaskeySeptember 8, 20142 comments

Although suicide has always been considered to be the most personal of acts, it has a complex social and cultural history in the Western world – one that has been shaped by three-thousand years of shifting moralities, public opinions, popular superstitions, religious beliefs, medical interpretations and philosophical debates.

In ancient Greek and Roman societies, "self-death" was generally treated with a sense of ambivalence. Philosophers pondered the subject with an open mind, balancing notions of morality and free will, and ultimately believing it better to depart in peace rather than live a life of misery. Elite soldiers were expected to follow a hero's code, where death by one's own hand was embraced over surrender and battlefield disgrace. Medical practitioners routinely assisted in mercy killings, providing poisons to patients who wished to end prolonged sickness or suffering. Even members of the nobility, when faced with criminal charges and public shame, considered suicide to be dignified means for salvaging one's personal legacy from total disgrace.

This relatively tolerant attitude would change dramatically with the rise of Christianity. The early Christian sects themselves gave little value to life in this world. Following the example of their executed messiah, they celebrated the acts of martyrs who embraced death rather than renounce their faith. But as the religion became institutionalized by the fifth-century this outlook would change. Suicide was unequivocally declared a moral abomination, a sinful act of violence against God directed by the Devil himself, "which shall not be forgiven… neither in this world, neither in the world to come."1

Initially the punishment was spiritual in nature; those who committed self-inflicted death would be posthumously excommunicated, their corpse denied a proper Christian burial (an ecclesiastical sentence that doomed the soul to an eternal state of purgatory, or worse). However, by the later medieval period, the suicidal act not only ran afoul of the church. Self-death, if proven to be committed with a sound mind,

who are said to reside there. Emotionally tortured in life, defiled in death and disgraced in memory, the "self-murderers" of the past will continue to haunt the popular mind, reminding us of the archaic beliefs and macabre rituals of the not-so-distant past.

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FOOTNOTES

1. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 190
2. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 15
3. City of God, Book I (413CE), Augustine of Hippo; Chapters 16-27
4. Funeral Customs: Their Origin and Development (1926), Bertram S. Puckle; Chapter VIII
5. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 265
6. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 19
7. From Sin to Insanity: Suicide in Early Modern Europe, Jeffrey Watt; pg. 10
8. Summa Theologica, Thomas Aquinas; pg. 204
9. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 83-84
10. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 22
11. The Greek Way of Death, Robert Garland; pg. 96
12. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 20
13. The Protestant Devil: The Experience of Temptation in Early Modern England, Nathan Johnstone; Journal of British Studies (2004); pg. 176
14. Talk of the Devil: Crime and Satanic Inspiration in Eighteenth-Century England, Owen Davies; pg. 4
15. Lifes Preservative Against Self-Killing, John Sym; pg. 246
16. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 191
17. Anatomy of Melancholy, Volume 3, Robert Burton; pg. 478
18. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 51
19. The true relation of the bloody attempt by James Salowayes to cut his own throat in the compter, upon Sunday the 21 of June, 1663, R.F.
20. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 52
21. Suicide and Attempted Suicide: Understanding the Cry of Pain, Mark Williams; pg. 6
22. Inventing the Devil and Experiencing Emotion in Seventeenth Century England, Jo Seto; pg. 9
23. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 53
24. Witchcraft and Demonianism, Cecil Ewen; pg. 112
25. The Protestant Devil: The Experience of Temptation in Early Modern England, Nathan Johnstone; Journal of British Studies (2004); pg. 175
26. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 304
27. Crossroads, S.I. Johnson; Zeitschrift für Papyrologie und Epigraphik, vol. 88, (1991); pg. 222
28. Funeral Customs: Their Origin and Development (1926), Bertram S. Puckle; Chapter VIII
29. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 47
30. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 46-47
31. Criminal Graves and Rural Crossroads, Robert Halliday; British Archeology, no. 25, June 1997
32. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 18
33. Suicide in the Middle Ages: The Curse of Self-Murder (Volume II); Alexander Murray; pg. 46-47
34. Ancient Funerall Monuments (1631), John Weever; pg. 22
35. The Whole Business of Sindercome (1657); pg. 16
36. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 31
37. Ibid; pg. 16
38. From Sin to Insanity: Suicide in Early Modern Europe, Jeffrey Watt; pg. 26
39. Anglo-Saxon Deviant Burial Customs, Andrew Reynolds; pg. 217
40. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 133
41. Ibid; pg. 213
42. Ibid; pg. 137-38
43. Necropolis: London and It's Dead, Catharine Arnold; pg. 187

44. Victorian Suicide: Mad Crimes and Sad Histories, Barbara Gates; pg. 6
45. Sleepless Souls: Suicide in Early Modern England, Michael MacDonald & Terence Murphy; pg. 348-49
46. Suicide and Attempted Suicide: Understanding the Cry of Pain, Mark Williams; pg. 15
47. Necropolis: London and It's Dead, Catharine Arnold; pg. 187

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More by Mark Laskey

crossroads4

was declared “self-murder” under the common law, a felony crime subject to harsh punishments and grisly burial customs.2

Criminalized suicide, and the bizarre rituals associated with it, became most pronounced in England during the Early Modern Era. Throughout this period it was customary for the corpse of a self-slayer to be dragged through the streets in mockery and defilement, staked through the heart, and then buried at a crossroads by the light of the moon – a practice that continued up until the 1820s.

A CRIME AGAINST GOD, NATURE AND THE CROWN

> *“We are God’s possessions, and his servants, and should obey his commands like servants. Like prisoners, we should remain in our bonds. Like faithful followers, we should guard the treasure, and not reject the divine gift of life.”*
>
> – John of Wales, *Communiloquium* (1270)

As with most important theological questions during the Middle Ages, Saint Augustine was considered the leading Christian authority on the subject of suicide and the eternal damnation of souls. The suicidal act was condemned as a “detestable crime and a damnable outrage” by Augustine, who argued that “having given life, God alone had the power to determine when people were to leave this world.”3 By the sixth-century Church councils throughout Western Europe would adopt Augustine’s absolute position, refusing funeral rites and masses for those who committed self-inflicted death on themselves.

In England, the first church legislation concerning suicide was written by the Archbishop of York in 740, which instructed priests to deny proper Christian burial customs to those “who laid violent hands upon themselves” if they were proven to be of sound mind at the time of death.4 Writing a century later, Halitgar, the Bishop of Cambrai, declared that “if a man slay himself of his own will with a weapon or with any means the devil offers, it is not allowed that the Mass be sung for such a man, or that psalms be chanted when the corpse is committed to the earth, or that it should lie in an unpolluted tomb.”5 This position was reiterated in a canon attributed to King Edgar (the first ruler of a consolidated England) in the tenth century, who proclaimed it “neither lawful to celebrate mass for one who, by any diabolical instigation hath voluntarily committed murder on himself, nor to commit his body to the ground with hymns and psalmody or any rites of honorable sepulture.”6

Although Christian teaching by this time considered suicide to be a sin, it was a position that remained vague until the thirteenth century. Even in the Bible, where a half dozen suicides are mentioned, there is no explicit opposition to self-inflicted death.7

Thomas Aquinas, the influential Dominican priest and philosopher, would be the first to advance a more comprehensive theological argument condemning the suicidal act. Setting the standard for religious

crossroads2

condemnation, he argued that the sinful nature of suicide rested on three principles: divine ownership, harm against the social good and natural law.

"Whoever takes his own life," according to Aquinas, "sins against God, even as he who kills another's slave, sins against that slave's master, and as he who usurps to himself judgment of a matter not entrusted to him. For it belongs to God alone to pronounce sentence of death and life." In addition to undermining the divine order, the act was also considered a crime against society, "since every man is part of a community, what happens to him must affect the community, with the consequence that to kill oneself is to do injury to that community." And lastly, the act of suicide violated natural law, as "everything naturally loves itself, the result being that everything naturally keeps itself in being, and resists corruptions so far as it can."8

Throughout the Middle Ages, suicide was considered an act of religious transgression and subject to canon law and communal folk customs. However, following Norman conquest it also came to be considered a criminal offense – referred to as *felonia de seipso*, or in its shortened version, *felo de se* (Latin for "felon of himself") – and under the jurisdiction of the Crown. Under feudal law, landless peasants were forced to swear allegiance to the king. Among other things, this oath bound them as the property of a lord who's lands they were expected to work. As self-murder deprived the lord of a serf's labor it was considered a form of theft from which compensation was required.9

In the thirteenth-century legal treatise *De Legibus et Consuetudinibus Angliae* ("On the Laws and Customs of England"), Henry de Bracton outlined the concept of *felo de se*, which was punished by the forfeiture of wealth (including unclaimed debts), tools and goods, livestock and family-held lands – thereby reducing surviving family members to a state of abject poverty. Although rarely enforced up to this point, a handful of individuals were successfully prosecuted for the crime of self-murder during this period and punished accordingly.10

THE DEVIL MADE ME DO IT

> "*The Devil rangeth abroad like a roaring lion, seeking whom he may devour.*"
>
> – 1 Peter 5:8

The Devil was widely believed to be the guiding influence behind nearly every self-destructive act throughout the medieval and early modern periods. The Christian Church formally branded suicide as being 'diabolically-inspired' at the Council of Arles in 452.11 This belief would continue through the Middle Ages and reach its irrational apex following the Protestant Reformation – when "the Devil" ceased to be thought of in terms of metaphor or an afterlife concern, and began to be viewed as a real force in the world capable of manipulating the actions of humans and causing physical harm to those who fell under his influence.

Religious authorities initially treated suicide deaths with a sense of leniency, sympathetic to the plight of those who were unwittingly vexed by demonic forces and driven to desperate acts. Theodore of Tarsus, the seventh century Archbishop of Canterbury, exempted cases where the individual had acted out of fear or desperation, arguing that final judgment should "remain in the hands of God". However, by the later medieval period, there was a growing insistence on the sinful nature of the act ("the gravest

temptation the Devil inflicted on Christian souls") and need for worldly punishment.12

Ajax-Suicide-Exekias960

Temptation has been a central concept associated with the Devil throughout Christian history. But it wasn't until after Reformation that the role of tempter became the single most important aspect of his agency.13 This belief was exemplified in the teachings of the Puritans, who considered Satan to be a "largely unseen but [...] constant and ubiquitous presence, the provoker of sinful thoughts, ever manipulating the flesh and minds of every Englishman and woman, pushing them to commit sin and crime and thereby capture their souls."14 The Puritan minister John Sym wrote a lengthy tract on the subject of suicide in the 1630s (*Lifes Preservative Against Self-Killing*) in which he argued that the impulse towards taking one's own life was the work of the Devil, "who himself is a murderer, and moves man to practice it."15

The fact that suicide was considered a diabolical act is what set it apart from most other crimes (with the exception of witchcraft) from this period. The majority of unlawful acts could be blamed on worldly impulses such as greed, dishonesty or violence. Self-murder, on the other hand, was considered to be a crime with supernatural distinction, driven by *Diabolo impellente* ("the impulse of the Devil") to undermine Christian values and moral order.16

Depression was believed to be the primary means used by the Devil to instigate suicidal thoughts among the spiritually weak. In fact, a diagnosis of melancholy would often be described during this period as *balneum diaboli* ("the devil's bath"), a state from which Satan "compelled such crazed souls to think such damned thoughts against their wills, [...] opposite to nature, opposite to God and his word."17 From 1597 to 1634, an English physician named Richard Napier kept records of over a hundred people in his care who claimed to be tempted by the Devil to self-inflict harm or death on themselves.18

In a surviving transcript of a 1663 sermon concerning suicide and diabolical influence, the case of James Salowayes is highlighted. Imprisoned after failing to pay a gambling debt, Salowayes fell to despair and attempted to cut his own throat. He claimed that the disembodied voice of the Devil had spoken to him, declaring, "Thou shalt be burned in this prison, therefore it is better for thee to make away thy self than be burnt".19 In a similar case, a London man named Anthony Joyce was unsuccessful in an attempt to take his own life in 1677. Questioned by authorities, he confessed that he had been "led by the Devil" into the act after he "forgot to serve God as he ought."20

Similarly, Nehemiah Wallington, a young seventeenth-century Puritan,

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claimed in his diary to have made eleven attempts at ending his life under diabolic influence. The Devil "showed himself" in various manifestations, including a crow, his sister, a minister and a disembodied voice. "Satan tempted me," recalls Wallington, "and I yielded to him and pulled out my knife and put it neere my throat. Then God of his goodness caused me to consider what would follow If I should do so. With that I felle out a weeping and I flong away the knife."21 In 1684, a Baptist [illegible] named John Childs hung himself underneath the cellar stairs of his house. In a suicide note left behind he claimed to have been forsaken by God and influenced by "The Ministry of Darkness" to murder himself.22

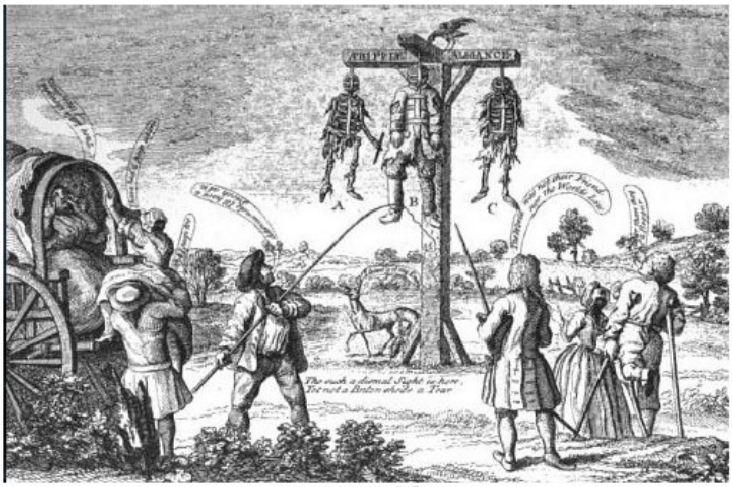
As the Devil's servants in the community, witches would also be accused of introducing suicidal thoughts into vulnerable minds. Agnes Buttress, a young woman treated by the above-mentioned Richard Napier in 1618, blamed her attempted suicide of a witch's "bad tongue". In 1620, Christopher Monke, of Leicestershire, told authorities that a local minister had bewitched his wife and son, causing the boy to cut his own throat. A Somerset man named Richard Bovet reported a local teenager who had been influenced by a suspected witch into repeated suicide attempts in 1684.23 And in 1712, Jane Wenham, the last woman to be convicted of witchcraft in England, was accused of influencing two young girls to try and drown themselves.24

Throughout the Early Modern era, the public's fear of suicide and diabolic intervention could also be found in written culture, "in tracts, sermons, devotional and conduct literature, plays and ballads, as well as in diaries and common-place books."25 One seventeenth century almanac would annually report on the suicides of otherwise unknown individuals. The purpose, according the publisher, was to warn readers "against the evil suggestions of the Prince of Darkness, that implacable Enemy of Mankind."26

WHERE THE FOUR PATHS MEET

> "…when the ghost of body issues forth from the grave and finds that there are four paths stretching in as many directions he will be puzzled to know which way to take and will stand debating until dawn compels him to return to the earth, but woe betide the unhappy being who happens to pass by when he is lingering there perplexed and confused."
>
> – Montague Summer, English clergyman (1928)

The crime of self-inflicted death would be tried posthumously by a coroner's jury. If found guilty of "self-murder" one would be punished according to both common and canon law. The Crown would confiscate the self-murderer's worldly possessions as restitution; religious authorities would deny the requisites for a heavenly afterlife (prayers, funerary services and a Christian burial). But punishment didn't end there. It was also customary – particularly during the Tudor and Stuart periods – for the corpse



crossroads3

of a *felo de se* suicide to undergo a form of ritual desecration: defilement of one's body and living memory, followed by "profane burial" at a crossroads.

The significance of a crossroads burial has a unique history of its own, one that traces back to pagan times. Crossroads have long been considered an uneasy place, transitional gaps between bounded areas that were unclaimed and vulnerable to supernatural forces. The people of antiquity would leave "polluted materials" expelled from society – be it household garbage or executed criminals – at these converging pathways. In ancient Greece, the customary treatment of those convicted of parricide (murder of a blood relative) was execution, followed by ritual desecration at a crossroads. The body would be "carried, naked, to an appointed crossroads lying outside the city" and "each official [would] throw a stone at the corpse's head" as an act of purification. The body was then left unburied.27

Among the Germanic people, criminals would be ritually executed and left hanging from gallows located at highway crossings as a blood offering to the gods. The early Christians continued to associate crossroads with these heathen practices, and considered them to be spoiled and haunted grounds. Like the ancient Greeks, Romans and Germanics before them, highway crossings were customarily designated as areas where the corpses of criminals who were guilty of particularly heinous acts should be discarded.28 They were also believed to be the meeting place of witches, who used these liminal points as a portal to commune with malevolent forces from the supernatural realm.

Since crossroads were considered dissociated places, they provided symbolically suitable grave sites for the outcasted – and potentially restless – dead. As an act of suicide cut a life prematurely short it was thought of as having broken from the divine order, and as a result, the soul was condemned to a state of eternal purgatory. The ghosts of suicide deaths were believed to be particularly hostile and susceptible to demonic control. According to some folklorists and historians, the significance of burying the body at a crossroads was to confuse the restless spirit left behind so they could not easily return to the community from which they took up residence in life.29

In Germany, there is a medieval reference to suicide and crossroads burial in the 13th century Landrecht laws of Silesia, which states that "when someone kills himself in a house or field he shall be buried at a road junction." This custom was further defined by the Rügen laws of 1530, which suggested that the body be dragged to the nearest crossroads, "where two or three field boundaries are marked, and there bury it in the ground and soil of the lordship in which he killed himself, putting his head where Christian dead have their feet."30

Archeological evidence from England

crossroad1

points to various outcast burial customs, including crossroads burials, going back to Anglo-Saxon times. The first documented instance of this practice being used specifically for a suicide death dates to 1510, when Robert Browner, the superior of Butley Priory in Suffolk, hung himself after mismanaging church finances and his corpse was ordered staked and buried at a highway crossing.31 In the decades that followed, Protestant reformers attempted to rid the church of archaic rituals that embodied medieval Catholic or pagan elements. But when it came to burial practices – particularly in the case of suicides and other postmortem outcasts – the folk customs of the past continued to be followed.

Incorporating both inverted Christian and pagan rituals, the Rites of Desecration was a burial custom used to symbolically cast out suicides from the Christian community (both living and dead) in England during this period.32

The corpse of a suicide death was considered "polluted" and unworthy of proper Christian funerary and burial customs. Instead, it was to be interred at night, placed naked and face down in unhallowed ground (most often at a crossroads, or some other unclaimed stretch along a highway). It was important that the body be buried facing north to south, as opposed to the Christian custom of west to east. It would then be staked to the ground, generally through the heart, as a means to anchor the spirit to the grave (or else prevent the body from rising to face God at the final day of judgment). In some instances, this would be accompanied by postmortem decapitation, with the head placed between the legs. The ritual was completed by piling stones on top of the desecrated corpse.33

Beyond religious purpose, this strange custom also served as a deterrent for others contemplating self-murder. John Weever, a seventeenth century English antiquarian, explained that the purpose of burying corpses of suicidals at public crossings "with a stake thrust through their bodies, [was] to terrifie all passengers, by that so infamous and reproachfull a buriall, [so as to] not to make such their finall passage out of this world."34

The remains of other "unclean" deaths – suspected witches, murderers, thieves, gypsies and traitors – could be treated in the same manner. A version of this grim practice is described in a 1657 coroner's report for Miles Sindercombe, a rebel leader who was publicly executed for his part in a conspiracy to assassinate Oliver Cromwell. Inverting the Christian practice of respectfully carrying the body aloft, Sindercombe's naked corpse was dragged from the gallows 'head forward' behind a horse to his roadside grave. A long stake was then driven through the body and into the earth, with the "part of the Stake [that] remained above ground plated with Iron, which may stand as an example of terror to all Traytors for time to come."35

SELF-MURDER IN THE EARLY MODERN ERA

> *"O death destroye my memorie which is my Tormentor; my thoughts and my life cannot dwell in one body."*
>
> – Sir Walter Raleigh, in a letter sent to his wife prior to attempted suicide

The English Reformation touched off a series of social, political and

Execution_of_Sir_Walter_Raleigh

religious changes throughout the country. Having broken with papal authority in 1534, the Church of England came under monarchist rule. This was followed by a series of new legal structures that extended the administrative control of the church and state into the countryside far more pervasively than ever before. Simultaneously, the animosity between Protestants and Catholics, and inter-Protestant factionalism between Anglicans and Puritans, led to a period of doctrinal insecurity and persecution. It wouldn't be long before sacred truths came under assault, old superstitions were given new life, and spiritual enemies were found at every turn.

It was during this era that public condemnation of suicide became even more pronounced, and the role of the Devil more conspicuous. Underscoring the Church of England's stance for the next century, George Abbot, the seventeenth century Archbishop of Canterbury, declared the taking of one's own life to be "a sin so grieuous that scant any is more hainous unto the Lord."36 Penalties also increased in severity, and were rigorously enforced. Between 1485 and 1660 over 95% of those who killed themselves were convicted of *felo de se* (with only 2% excused as *non compos mentis* – "not of sound mind") and punished accordingly.37

The custom of ritual desecration also continued unabated. A typical example from this period can be found in the 1595 case of Elizabeth Wickham, a widowed woman parishioner from St. Botolph's Algate, "who hanged herself upon a garden pale by her apron strings". Upon discovering she had previously attempted to take her own life, a verdict of felo de se was passed. She was buried "in the alley where she hanged herself, [...] having a stake through her in remembrance of her wickedness."38 Another example comes from a 1665 coroner's report, documenting the the treatment of the suicide of a young Wiltshire man named Henry Apes. After hanging himself in a barn, Apes' body was ordered "buryed between the two parishes of Staunton and Alton Barnes, with two stakes thrust through him."39

In the wake of the English Civil Wars of 1642-51 and the Revolution of 1688, and with the growing influence of Enlightenment philosophies, the country underwent further social and systematic changes. Royalist authority was challenged, the Church of England's theocratic monopoly was broken, radical and ultra-traditionalist religious sects were increasingly marginalized, and, among other legal reforms, the laws concerning self-murder were being tempered. The 'age of reason' had given rise to religious moderation, humanitarian perspectives and scientific rationalism – all of which contributed to a marked shift in public opinion around the subject of suicide.

During the reign of Charles III, this trend towards secularization was reflected in the rulings of coroner's juries and selective enforcement of suicide laws. In fact, by the last three decades of the eighteenth century, *felo de se* verdicts became as rare as *non compos mentis* ones had been during the Tudor period. Over 97% of the recorded suicides of this period were declared mentally unstable, with the rare instances of a *felo de se* verdict reserved for violent criminals or other persons of ill-repute as a means of posthumous punishment and disgrace.40

There were, however, still evangelical sects (Methodists, Nonconformists) who clung to the archaic beliefs of the past that considered the Devil to be a co-conspirator involved with every act of self-murder – a belief shared by many common folk, regardless of denomination. And for those who were convicted of self-murder, punishment remained as severe (and the burial practices as grisly) as ever.

In 1722, a London bank robber who ended his life by a pistol shot to the head was convicted posthumously, "wrapp'd in an old Blanket, and buried upon Blackheath, with a Stake drove through him".

initial_d_demons_detail

A Shropshire shoemaker who hung himself and was declared fel de se in 1731. His family buried the corpse clandestinely in his back garden, hoping to avoid public shame. However public officials dug him up and relocated the corpse to a public highway, re-interring him following the traditional custom.41 A woman accused of poisoning sixteen people at a workhouse in Epworth and then ingesting arsenic to end her life was found guilty of self-murder by a coroner's jury in 1790. Her body was buried along a highway with two stakes driven through the corpse. And a few years later, in 1793, a thief named Jones had robbed a bank's clerk and hung himself in his jail cell to avoid trial. His body was paraded through the streets on an open cart with a white cloth covering his face, and deposited in a pit with a stake driven through it.42

One of the most infamously documented profane burials took place in December 1811, when John Williams committed suicide after he was accused of being "The London Monster" (a notorious highwayman and serial killer). Williams' corpse was drawn through the street on a cart with his murder weapons – a bloodied maul and chisel – by his side, followed by a massive procession of up to a thousand people. When they reached the junction of Cannon Street and Cable Street, "the body was crammed into the ground, and a stake driven through the heart with the same maul Williams used to kill his victims" (his staked remains were discovered by a gas company digging in the area in 1866).43

CONCLUSION

crossroads5

The Rites of Desecration continued to be performed for exceptional criminal suicides into the 1820s. The last known documented instance of this practice took place in June 1823 when Abel Griffiths, a 22-year old law student who took his own life after murdering his father, received a profane burial at the crossroads where London's Victoria Station now stands. Reflecting the shift in public opinion, the *Annual Register* criticized the macabre spectacle, noting that "the disgusting part of the ceremony of throwing lime over the body and driving a stake through it was dispensed" prior to interment.44 The old burial custom – described at this time by moralists and parliamentarians as "an odious and disgusting ceremony" and "an act of malignant and brutal folly,"45 – would be suppressed by the 1823 'Burial of Suicide Act'.

However, suicidal deaths still carried a heavy stigma and continued to be punished and outcasted post-death (placed on the north side of churchyards, alongside unbaptized infants, excommunicates and executed criminals).46 The penalty of property forfeiture wouldn't be repealed until 1870, and religious penalties continued on for another decade.47 "Self-murder" itself would remain a criminal act on the statute books right up until the passage of 'The Suicide Act' of 1961.

Although suicide has since been secularized, decriminalized and largely demystified in the public mind, there still remains a folkloric belief centered around England's old crossroads – and the restless ghosts

U. S. AIR FORCE

PROJECT RAND

RESEARCH MEMORANDUM

THE EXPLOITATION OF SUPERSTITIONS FOR PURPOSES OF PSYCHOLOGICAL WARFARE (U)

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Goebbels too was superstitious. Semmler recounts an incident which illustrates the Propaganda Minister's non-rational fears:[1]

> "Goebbels is very superstitious. The more obscure the situation and the gloomier the future, the more this is noticeable ....
> "At the usual time to-day I went into his room to show him some press telegrams. Among them was an American radio announcement that Hitler was ill beyond recovery and that the General Staff had decided to force him to retire. Goebbels passed me the sheet of paper with a remark, and as I stretched out my hand to take it I brushed my sleeve against the silver-framed picture of Hitler which stood on the desk. It swayed, slipped and fell to the floor, the glass flying in all directions. For an instant there was a painful silence. Goebbels' face had gone pale. I was horrified. Then with a furious expression he shouted: 'No bad omens from you, please.' .... The whole evening Goebbels remained upset by this occurrence and looked thoroughly nervous."

British doctors reported Rudolf Hess' interest in the occult and his great confidence in horoscopes; Hess himself said that one factor in his decision to fly to England was that his old friend and professor Haushofer had seen him in three dreams piloting an airplane across the ocean.[2]

There is no way of measuring accurately how widely held superstitious beliefs were in wartime Germany nor to what extent they served to depress morale, produce defeatism, impair working efficiency, or otherwise lessen the war effort. But as the attached report on chain letters by the Security Service indicates, (See Appendix A) Nazi authorities regarded chain letters as a nuisance problem, were aware that they might weaken morale, and were sufficiently concerned to take steps to combat them. Similarly, they took measures against fortune-tellers. Count Ciano reports in his diary that

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1 Semmler, op. cit., pp. 166-168.

2 The Case of Rudolf Hess, edited by John R. Rees, p. 13.

"since the Hess affair, all fortune-tellers and astrologers in Germany have been arrested."[1] Penalties for fortune-telling first involved payment of a fine, and when this proved an unsuccessful deterrent, fortune-tellers were imprisoned. Press and radio publicity of such punishment was given as a warning to others. Provincial and later national press articles and domestic radio broadcasts sought to dispel superstitious notions either through ridicule or rational arguments. One such article appeared in the October 25, 1943 issue of Der Mittag:[2]

> "German victory must come before German peace. This is our unshakeable determination. But the day of victory can not be discovered from tea leaves, stars, through horoscopes, slide rules, or tricks with numbers. Yet, there are people who have been doing so recently. They juggle the chronology of the Middle Ages or take at random various dates regarding the ages of army leaders, politicians of past centuries, and our Fuehrer's age. The main thing for them is that the result points to peace in the near or distant future. Another sort of clairvoyant deals with nature. Some municipal zoo has a female elephant which gave birth to a baby in 1871 and again in 1918, it is therefore called the 'Peace Elephant.' It is quite natural that this elephant will soon have a baby again. To complete the story it is said that this elephant basks in the sun under a 'peace palm tree' which always blooms in the year before a peace. Others spread copies of some documents which have even 'been released by the Fuehrer' and were written in the 17th century by monk who predicted the great struggle between East and West...He said that the decision of the war would fall between four towns or four ruins; the victor would kneel between two limetrees, announcing the victory to his people. This and similar stuff, if it is copied seven times and sent out to others who do the same thing, is supposed to bring luck to the writer."

B. OTHER COUNTRIES

Similar examples of superstition have been reported in other countries at war, both democratic and totalitarian.

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1 The Ciano Diaries, edited by Hugh Gibson, p. 370.

2 FBIS, FCC, Central European Analysis, November 5, 1943, B-10-11.

In London, although newspapers were sharply reduced in size, the number of astrological advertisements increased.[1] It was reported that fortune-telling and astrology enjoyed new popularity in the United States.[2] Foreign correspondents stationed in the Soviet Union report occasional instances of superstition among peasants and the more ignorant groups in the Russian population. Robert Magidoff, for example, describes a conversation he had with an uneducated cook whom he had promised to employ when the war was over. She came to him in September, 1944 to ask him to hire her because, she said, the war was almost over. When Magidoff asked her what made her think so, she pointed out that there were no mushrooms that year and that almost all the newborn babies were girls.[3] In Moscow, in the summer of 1941, an acquaintance of Alexander Werth told him that the peasants were predicting that Hitler would die on August 5 and that the war would end August 12.[4]

It has been widely observed that in combat soldiers tend to adopt superstitious practices and fetishes which they believe will protect them from harm. Japanese troops, for example, wore good-luck sennin-bari, or belts-with-a-thousand-stitches; these were belts which Japanese women had passed from hand to hand, each woman in turn adding a stitch.[5]

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1 Kris, Ernst and Speier, Hans, German Radio Propaganda, p. 103.

2 Zolotow, Maurice, "The Soothsayer Comes Back," Saturday Evening Post, April 17, 1943.

3 Magidoff, Robert, In Anger and Pity, pp. 114-115.

4 Werth, Alexander, Moscow War Diary, p. 129.

5 "Good Luck Belts," New York Times Magazine, January 11, 1942.

A foreign correspondent describes superstitions among Russian troops:[1]

> "In some (troops), war strengthened their belief in the Church. Others acquired curious fetishes and superstitions. They believed they would not die -- if such-and-such did not happen. They would be safe if they did not look backward in battle. They would be safe if they did not think of death. They would be safe if their wives or sweethearts did not lose faith in them. This last belief was widespread in the Red Army. In letter after letter Red Army boys wrote back to their sweethearts and wives: 'So long as you are faithful to me, I will not be killed.'"

U.S. air combat crews considered it unlucky to make their beds before going on a mission but lucky to shave.[2] Among the top brass, General Eisenhower carried a 5-guinea gold piece for good luck, and General Kenney carried a pair of dice which had been blessed by a priest in World War I;[3] Admiral Halsey's superstitions have been noted above. The American Soldier[4] observes that many U.S. soldiers carried protective amulets or cherished articles of clothing which they had worn in previous dangerous battles, or made pre-battle preparations in a ritualistic fashion. Others fatalistically assumed that they would not be killed until their number was up or that they would only be killed when a shell had their number on it. There is no statistical evidence to show how many soldiers accepted magical and fatalistic practices, but there are indications that even those men who did not really think that these superstitious practices had any efficacy adopted them and felt that they derived some measure of confidence from them.

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1 Salisbury, Harrison, Russia On the Way, p. 286.

2 "Soldiers' Superstitions," New York Times Magazines, April 2, 1944.

3 Ibid.

4 The American Soldier, edited by Samuel A. Stouffer et al, Vol. II, pp. 188-191.

Magic and fatalism apparently fulfilled much the same function as prayer and to some extent represented alternative techniques for dealing with the problem of anxiety. Sometimes, however, soldiers adopted all three techniques concurrently on the theory that it did no harm to try anything.

III. Postwar reports of superstition in the Soviet Union and Eastern Europe

From occasional references in the Soviet press and in the comments of foreign visitors recently returned from the Soviet Union it is apparent that thirty years' struggle against the "vestiges of decadent bourgeois culture" has not been entirely successful in stamping out "reactionary" superstitions, especially among peasants and unskilled laborers. One correspondent reports that when he threw a bread crust in the wastebasket, his maid reproved him, saying that not only was it sinful but that it would bring down dark spirits upon him.[1] Another recent visitor reports that among the few topics which it is still "safe" for foreigners to discuss with Russians are fortune-telling and superstitions, and she reports:[2]

> "(In Moscow) you can get your fortune told by cards, by tea leaves, by water reflection, by black rats, by birds, by psychic manifestations. Within two kilometers of Moscow there is a woman who guarantees to influence your lover -- by means of his photograph -- so that he will never look at another woman but you...
>
> "People understand that if you drop a fork a woman is coming to call, but if you drop a knife it will be a man. You have only to tell a sympathetic listener what you dreamed last night to have the dream interpreted for good or ill. If you break a mirror -- well, you know what. Russians love ghost stories and grisly supernatural tales and have a good store of them which they will relate with relish and enthusiasm."

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1 Moorad, George, Behind the Iron Curtain, p. 149.

2 Atkinson, Oriana, Over At Uncle Joe's, p. 310.

Superstitious practices are widely enough accepted and indulged in to call forth an occasional article of reproof in the Soviet press. Early in 1945, for example, Komsomolskaya Pravda, a newspaper for Soviet young people, published an article entitled "The Strange Case of Motia-Madeleine" which satirized a Soviet girl for aping Western ways in her dress and conduct. Among the foolish attitudes for which she was ridiculed were her acceptance of Western superstitions -- in particular, the belief that she could talk to the dead.[1] Late in 1949 another Soviet periodical remarked:[2]

> "It is still possible, sometimes, to find children in Soviet schools who suppose that the way to pass an exam is not by diligence and systematic work, or conscientious and profound knowledge of a subject, but by all sorts of magic actions like putting on 'a lucky suit,' tying knots in one's handkerchief, and other similar acts..."

Despite official discouragement of "fringe" religious groups, the disruptive behavior of one such sect was serious enough to provoke a recent article in Literaturnaya Gazeta.[3] According to this account, a religious fanatic in a rural district persuaded a group of collective farmers that on a certain day they would be able to leave the earth and ascend to heaven. At the appointed hour the farmers and their families left their work and gathered together to await the ascension, but the ascension did not materialize although the group waited patiently for two weeks. Meanwhile the crops were not sowed and the children did not attend school. The article concludes by berating local agitators and propagandists for not countering "this raving propaganda" with "educational scientific-political propaganda."

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1 Moorad, George, op. cit., pp. 54-58.

2 Oleshchuk, F. "Religion -- A Reactionary Ideology," Uchitelskaya Gazeta, November 26, 1949, in Current Digest of the Soviet Press, December 27, 1949.

3 Yegorov, Ivan, "Kitayevskoye Fakirs," Literaturnaya Gazeta, September 3, 1949, in Current Digest of the Soviet Press, November 8, 1949.

Similarly, there are occasional references to superstition in the Peoples' Democracies. About a year ago a curious rumor was reported from Rumania.[1] A woman was reported to have said to a mysterious old man, "Don't be an ass." He replied, "Who says so, is" and vanished. Since then, the story runs, the woman has had a donkey's head.

A few days ago, according to a New Yorker item:[2]

> "the government of Czechoslovakia decreed, the Associated Press says, that all palmists, fortune-tellers, and 'other specialists in the occult' must suspend operations in that country at once, on the ground that they are 'medieval remains of the capitalist era.'"

Recently a series of religious "miracles" has been reported from Czechoslovakian villages.[3] In one instance the cross on the alter of a parish church was reported to have bowed right and left and finally, symbolically, to the West; the "miracle" so impressed the Czechs that pilgrims began to converge on the village from miles around until Communist officials closed the church and turned the pilgrims away from approaching roads. In another instance, the Virgin Mary was said to have appeared in a vision and to have struck unconscious a local Communist. Finally, a report from Western Bohemia even stated that the Virgin Mary had been seen waving an American flag and followed by American tanks and troops.

The number of broadcasts from Moscow and Czech radios which have appeared since the reported "miracles" would indicate that the Communists

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1 Washington News, January 24, 1949.

2 "Talk of the Town," The New Yorker, February 4, 1950.

3 New York Times, February 9, 1950.

were considerably annoyed at the interest they provoked. According to the Foreign Broadcast Information Service's daily reports of Soviet and Eastern European radio broadcasts, there were nine broadcasts concerning the "miracles" between February 28 and March 19, seven from Czech transmitters and two from Moscow (including a review of a New Times article on the subject). The "miracle of the cross" has been denounced as "an outrageous swindle" engineered by the parish priest "with the aid of a steel wire, a coil spring, and rubber bands"; the "fraud" was inspired by the Vatican as part of its plot to undermine the new regime. It was explained to newspapermen at a press conference, and on March 10 all Czech motion picture houses were instructed to show a newsreel of it. A Prague Sunday newspaper featured a story with pictures to show how the trick was performed.

As for the report of the Virgin Mary's appearance waving the American flag, a Prague broadcast to Europe says:[1]

> "It is obvious at first sight that this apparition bears the mark 'made in the United States.' These despicable machinations only help to unmask the high clergy as executers of the plans of the imperialist warmongers communicated to them by the Vatican through its agents."

IV. Deliberate manipulation of superstitious attitudes for purposes of psychological warfare

From the days of Xerxes, who told the Greeks that when the Persians shot off their arrows they shut out the light of the sun,[2] military strategists and propagandists have tried to capitalize on the superstitious foibles of the enemy. In an ancient Chinese military campaign one

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1 FBIS, March 14, 1950, GG9.

2 Margolin, Leo J., Paper Bullets, p. 20.

commander tried to destroy his opponent's forces with an army that included large detachments of sorcerers.[1] In more recent times the British, by exploiting local superstitions, achieved some military successes during the 1920's: when British plane-mounted loud speakers told tribesmen along the Northwest Frontier that God was angry with them for breaking the peace, the tribes scattered; the Russians who were attacking religion in their propaganda were reportedly considerably irritated at what struck them as an improper form of warfare.[2]

During World War II both sides made occasional attempts to exploit the natural wartime interest in the supernatural. In the course of the 1940 campaign on the Western front, the Germans sent persons who masqueraded as astrologers into France ahead of the advancing armies with instructions to try to depress French morale by spreading dire predictions among French women about the fate of their husbands.[3] They also used magic lanterns to project images on the face of drifting clouds.[4] In the United States, the FBI was said to have kept a file of wartime astrologers and fortune-tellers suspected of being Axis agents, and a few fifth columnists of this nature were arrested.[5]

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1 Linebarger, Paul M.A., Psychological Warfare, pp. 6-7.

2 Ibid., p. 37.

3 Braden, Charles S., "Why Are the Cults Growing," Christian Century, January 12, 1944.

4 German Psychological Warfare, edited by Ladislas Farago, p. 41.

5 Zolotow, Maurice, op. cit.

As the following 1942 entries in his diary indicate, Goebbels was well aware that there were propaganda potentialities inherent in the popular wartime interest in astrology and fortune-telling:[1]

> "March 16: The enemy is now making use of horoscopes in the form of handbills dropped from planes, in which a terrible future is prophesied for the German people. But we know something about this ourselves: I am having counter-horoscopes worked up which we are going to distribute, especially in the occupied areas."
>
> "April 28: In the United States astrologists are at work to prophesy an early end for the Fuehrer. We know that type of work as we have often done it ourselves. We shall take up our astrological propaganda again as soon as possible. I expect quite a little of it, especially in the United States and England."
>
> "May 19: Berndt handed in a plan for occultist propaganda to be carried on by us. We are really getting somewhere. The Americans and English fall easily for that type of propaganda. We are therefore pressing into our service all star witnesses for occult prophecy. Nostradamus must once again submit to being quoted."

But Goebbels' astrological propaganda was not designed exclusively for the enemy; he also saw the possibilities of spreading occult prophecies domestically to bolster the morale of the German people. Semmler describes a device used by Goebbels in the spring of 1944:[2]

> "A new propaganda trick has been thought of by Goebbels. He has noticed that in times of danger and distress people become much more prone to superstition or occult practices -- he is so himself -- and will seek the advice of card-readers or other fortune-tellers.
>
> "A month ago there appeared in a Norwegian paper, at Goebbels' instigation: 'The Revelations of the Swedish fortune-teller, Gruenberg.' These give a forecast of the future course of the war. They are fantastic and crazy but he foretells, after a

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1 The Goebbels Diaries, 1942-1943, edited by Louis P. Lochner, pp. 126, 193, 220.

2 Semmler, Rudolf, op. cit., pp. 123-124.

> period of much bitterness and disappointment, a victory for Germany. After many defeats, 1948 will be Hitler's greatest year. All this is embroidered with details, as these things always are. The final conclusion is that Germany and the Western Powers will fight together against Bolshevism, with Hitler hailed as the saviour of Europe.
>
> "Soon after the Norwegian paper had published these sensational forecasts, a typewritten leaflet began to turn up in a number of German cities, giving extracts from the article. It was passed from hand to hand and one can imagine even sober, serious men, talking worriedly about the war, pulling out of their breast-pockets the comforting prophecies of Gruenberg, showing it to one another, and persuading one another once again that everything will turn out all right."

The Allies too put out propaganda designed to produce defeatism among superstitious peoples. According to the passages from Goebbels' diaries quoted above, they dropped leaflet horoscopes in occupied countries predicting a German defeat. In the Far East a black radio program, known as Operation Hermit and beamed by OSS to Nanking, used astrology, phrenology, fortune-telling, etc. to analyze puppet rulers in East Asia to predict their downfall and the collapse of the Japanese Co-Prosperity Sphere. With what looked like real clairvoyance, the program even predicted a great disaster for the first week in August, 1945.[1] During the Italian campaign British Army magicians used their talents to conjure up devices to scare Italian peasants; one such device is described by Captain Maskelyne in Magic Top Secret:[2]

> "Our men...were able to use illusions of an amusing nature in the Italian mountains, especially when operating in small groups as advance patrols scouting out the way for our general moves forward. In one area, in particular, they used a device which was little more than a gigantic scarecrow, about twelve feet high, and able to stagger forward under its own power and emit frightful flashes and bangs. This thing scared several Italian Sicilian villages appearing in the dawn thumping its deafening

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1 MacDonald, Elizabeth, Undercover Girl, pp. 200-201.

2 Maskelyne, Jasper, Magic Top Secret, p. 129.

way down their streets with great electric blue sparks jumping from it; and the inhabitants, who were mostly illiterate peasants, simply took to their heels for the next village, swearing that the Devil was marching ahead of the invading English.

"Like all tales spread among uneducated folk (and helped, no doubt, by our agents), this story assumed almost unmanageable proportions. Villages on the route of our advance began to refuse sullenly to help the retreating Germans, and to take sabotage against them; and then, instead of waiting for our troops to arrive with food and congratulations of their help, the poor people fled, thus congesting the roads along which German motorized transport was struggling to retire. The German tankmen sometimes cut through the refugees and this inflamed feeling still more, and what began almost as a joke was soon a sharp weapon in our hands which punished the Germans severely, if indirectly, for several critical weeks."

V. A few factors to be considered in exploiting superstitions

On the basis of war and postwar evidence it seems evident that in both the Soviet Union and the Peoples' Democracies superstitions exist which could be exploited in the event of a possible future conflict with these countries. How widespread these tendencies are is unknown and is a moot question; it would undoubtedly be possible to find some evidences of superstition in any country in the world, and the mere fact that there are occasional references to this type of behavior in the books of Western observers of the Soviet scene should not be taken to mean that superstition is necessarily widespread. But the fact that the Soviet press, one of whose principal functions is to point out the shortcomings of Soviet society, has commented in national newspapers and periodicals on the phenomenon can be taken to mean that Soviet leaders are aware that the problem does exist.

Since it is doubtful that the "Soviet man" is motivated by psychological mechanisms that are fundamentally different from those which animate his Western counterpart, it can be reasoned -- although conclusive evidence to

support this point has not been found in the material examined -- that wartime will aggravate superstitious tendencies. It seems likely that superstitions flourish in an atmosphere of tension and insecurity and that when daily experiences fail to provide sufficient reassurance and freedom from anxiety, when in fact factors making for anxiety and insecurity are multiplied, as they are in time of war, an atmosphere exists which is conducive to the acceptance of superstitions.

In wartime, the average person feels himself at the mercy of fate; whether he and those he loves are killed or wounded seems a matter of chance. Yet perhaps these forces are not entirely blind or beyond control; perhaps they can be placated if only he carries a good-luck charm or makes six copies of a chain letter and passes it on. At any rate it can do no harm to try.

Furthermore, in wartime the individual's insecurity is increased because, since military security imposes at least a partial blackout of news, he feels he does not know what is going on at a time when what happens outside his immediate locality is of vital importance to him. This is probably especially true in a totalitarian country where individuals have long been accustomed to a government-controlled press and radio which give out only as much information as they choose and which choose to leave out a great deal and to treat the news which is presented with something less than complete frankness and objectivity. Most of all, the individual -- whether he lives in a democratic or in a totalitarian state -- wants to know not only what is happening today but what will happen tomorrow. So he turns to the crystal-gazers and the fortune-tellers and the astrologers

who claim they can lift the veil from the future.

Finally, many a superstitious belief is the product of wishful thinking and is accepted because it represents something the individual would like to believe. Since most people hate war and long not only for victory but for peace, prophecies of an early armistice or of new measures to end the war speedily, even if based on nothing but rumor and superstition, find a receptive audience. On the other hand, the anxious individual is not necessarily receptive only to those prophecies which are in accord with his wishes; he may also accept those which confirm his worst fears. Thus dire prophecies of serious reverses or of cataclysmic destruction of the world also are accepted, often by the same individual who accepts optimistic prophecies.

Presumably the better-educated and more intelligent groups in the U.S.S.R. and Eastern Europe will be less susceptible to superstition than the more ignorant groups. Undoubtedly there is some correlation between the type and amount of education a man has received and his readiness to accept such a non-rational idea as that passing on a chain letter can save him from harm, but the correlation may not be as close as is popularly assumed. The fact that superstition was as prevalent as it was in World War II in the supposedly more enlightened and scientific era of the twentieth century is evidence that the rejection of superstition does not necessarily follow enlightenment. Even men who under normal circumstances would scoff at the idea that there was any magical potency in a chain letter may in wartime rationalize to the extent of saying: "I don't really believe in this, but at least it does no harm to try it."

On the other hand, the more intelligent and better educated groups in the population will probably be less likely to fall prey to the more obvious and blatant forms of superstition. Given the same degree of insecurity, the better-educated man may be more likely to seek relief from his anxieties in other ways. Or he may be willing to accept a harmless superstition like carrying a gold coin for good luck while he draws the line at going so far as to consult and accept the prophecies of a ouija board manipulator. In view of the emphasis which Soviet leaders have placed on materialistic explanations of the laws of the universe, it is unlikely that the Soviet elite are as addicted to superstition as the Nazi elite were, but the sub-elites may not have been equally successful in ridding themselves of such bourgeois notions. Attempts to manipulate popular beliefs in superstition will probably be most successful, however, if directed against peasants, old people, and the more ignorant workers in Russia and her satellites.

There would seem to be two major directions which attempts to exploit popular superstitious ideas might take. The first would involve using fortune-telling, astrology, and any of the occult techniques for guessing the future to predict dire events likely to befall the enemy. It should be relatively easy to devise general prophecies of eventual disaster, but although vague prophecies might produce a general state of depression among those who accepted them, more decisive results might be obtained by somewhat more specific predictions coupled with instructions of what to do to avoid the predicted disaster.

The second common type of superstition which might be exploited is the popular acceptance of devices and practices calculated to ward off harm.

Chain letters instructing the recipient to make several copies of the letter and pass them on to friends would fall into this category. Such letters may pose nuisance problems for the enemy governments in that they consume time that could more profitably be spent on war tasks. If widely disseminated, they may overburden the postal system. Instructions on what to do to appease fortune should be devised with emphasis on acts which will cause greatest annoyance to the enemy government.

If an attempt is made to exploit superstitions for purposes of psychological warfare, it will be necessary to explore a number of problems not investigated in this paper. The questions listed below are merely suggestive of the various types of problems which should be considered. Answers to some of them may be found in the literature regarding World War II "black" propaganda operations.

1. What types of superstious appeals will be best adapted to the various audiences to be propagandized? What superstitions are peculiar to Eastern Europeans, to Russians, to the various nationalities of the Soviet Union? What superstitions are most prevalent among peasants, among combat troops or airmen, among civilians? What evidence is there that given members of the enemy elite are addicted to certain types of superstitions? In addition to biographical and other material regarding groups and individuals in the enemy country, a study of local superstitions as reflected in popular folk lore might be profitable in providing answers to these questions.

2. What timing factors should be considered in attempts to exploit superstitions? Will superstitions find greater acceptance after the enemy

has suffered reverses or deprivations -- e.g. after an air raid or after a reduction in rations or an increase in the length of the prescribed working week? What types of superstition are likely to be acceptable in the early part of a war as contrasted to later years? As war progresses, is there an increase in fatalistic attitudes and a corresponding decrease in the belief in the efficacy of magical devices? What evidence is there that some types of superstitions lose their credibility after enjoying a brief vogue?

3. What results have previous psychological warfare operations in this field obtained, and what specific effects should this type of non-rational appeal attempt to achieve? What types of nuisance behavior would be most annoying to the enemy government or most likely to impair the war effort? What types of nuisance behavior are possible for the individual in a totalitarian country in wartime?

4. What are the best methods for communicating non-rational appeals to the intended audience? What audiences can be reached by leaflets or radio broadcasts? What are the relative advantages of disseminating this type of appeal through word-of-mouth rumors introduced by agents? What are the potentialities for word-of-mouth communication within the enemy country?

5. What special limitations are attempts to exploit superstition subject to? To what extent can enemy counter-propaganda offset the effect of our propaganda, e.g. by offering the domestic population reassuring prophecies to combat the effect of dire predictions? What may be the boomerang effects

of attempts to exploit popular folk lore?[1] Finally, to what extent will the police controls in a totalitarian country make it difficult or impossible for the individual to engage in the nuisance behavior suggested by our propaganda even if he should wish to do so?

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1 One illustration of the fact that such attempts can boomerang is afforded in the recent exchange of Russian folk tales by Messrs. McNeil and Vyshinsky. At a UN meeting, McNeil recounted a Russian folk tale about a serpent to whom he compared Vyshinsky. Vyshinsky neatly parried with another tale entitled "The Serpent and the Slanderer." According to this story, when the slanderer and the serpent were vying for first place as the most loathsome creature in Hell, top honors went to the slanderer.

APPENDIX A

CHAIN LETTERS IN WARTIME GERMANY

Under the Nazi regime in Germany, Section III of the Office of the Chief of the Security Police and the Security Service issued periodic reports describing for the benefit of higher authorities what the German people were thinking and doing in the course of their daily life. These documents deal, for example, with the reaction of the population to various radio broadcasts and articles in the press, with rumors, with difficulties which the man in the street had in dealing with his food ration office, and with the prevalence of various types of crimes and misdemeanors. Entitled "Meldungen aus dem Reich" (the title was later changed to "Berichte zu Inlandsfragen"), the reports were classified "Secret". How the material was gathered is not specified in the issues which have been examined, but it is clear that lower echelons of the police and security service had informants sprinkled throughout the population and in addition made use of various types of police files. Periodic summaries from these lower echelons were sent to Berlin and an over-all report was prepared there in the Prinz Albrecht Strasse police headquarters.

The issue of Meldungen aus dem Reich for May 21, 1942, contains a rather full treatment of the problem of chain letters which, since information on this subject is comparatively scarce, has been translated in full below.

Resurgence of the Chain Letter Problem

A few months after the start of the war, strange letters appeared in various parts of the Reich proper. These had a partially religious, partially religious-political content and were widely distributed -- especially in the country districts -- because of their prophesies about the progress and outcome of the war or because they were regarded as good-luck letters which would preserve the safety of their possessors.

These letters soon came to the attention of thousands of persons, both because of the prescribed method of transmission (each recipient was told to make three to four copies), and because people were told that anyone who breaks this "lucky chain" will be pursued by misfortune and will not find "salvation."

In the months from April to June, 1940, the transmission of these messages reached such an extent that the press, film, and radio had to expressly point out the foolishness of the chain letter nuisance. As a result, the number of such letters visibly decreased, and almost disappeared in the year 1941. In February of this year (1942), however, a new wave of

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chain letters began, which - as can be ascertained from the available reports - threatens to assume far larger proportions in all parts of the Reich, and in fact has already surpassed the levels of the previous years. (Ed. note: there follows a list of 22 cities from which reports were received by police headquarters.)

In the most cases these letters consist of the so-called "Greeting from Lourdes", which has achieved the greatest circulation not only because of its brevity, but also because of the "plea for an armistice" which it contains.

This letter, which allegedly started its rounds on November 1, 1942, in Lourdes, begins with the words: "A mother passes it on, so that an armistice will come". Then the usual demand follows that the letter be copied and sent on to four persons "to whom one wishes good luck." The letter ends with the words: "But you may not stop the letter, for if you do you will have no more happiness. These words will be fulfilled. Pray three Ave Marias, and within 177 hours you will experience unexpected good fortune."

A similar chain letter, perhaps started as the "Greeting from Lourdes" and was altered as a joke, is circulated especially by young women and girls, because it allegedly originated with young soldiers! An extract from it is as follows:

> Somebody sent it to me and I am sending it to you. Copy it three times and send the text to four people to whom you wish good fortune. The lucky chain began with two young soldiers. The lucky chain must make its way around the world. Persons who break the chain will never be happy.... The lucky chain began on November 3, 1939. A group of young soldiers, who deserve good fortune! You keep nothing!

Again and again the so-called "Testament of a fleeing monk from the 17th Century" appears, and in spite of its long-winded expressions is frequently copied off, probably because of the prophesies in the text about the progress and outcome of the war. Its circulation continues, in spite of the fact that the Archive of the City of Wismar, which according to the "Testament" possesses the original document, has attempted to point out the false statements in the letter. Because of the numerous questions which it has received, Wismar has already made arrangements to provide the requested information on printed postcards, which read as follows:

> The so-called testament of a fleeing clergyman is in all respects a complete invention. A document with such contents has neither been found here nor is it preserved in the City Hall. We request you to assist us in suppressing this falsehood.

The same motives may have contributed toward assisting in the distribution of another forgery for the superstitious, the alleged "Vision of the Countess Pillante, Princess of Savoy". This one ends with the words:

> But the peoples who have raised themselves against Christ will perish in flames. Starvation will destroy those who remain, so that Europe will become empty. Then the sons of the holy Francis and Dominick will go through the world and lead those who remain to Christ. But the bent cross will be branded on the foreheads of the criminals.

A "Letter from Heaven" is also very widely distributed, and has achieved as great circulation among the Volk Germans and the transferred German populations as in the Old Reich. It owes its popularity primarily to its use as a "lucky piece". After being told to cease working on Sunday and to go regularly to church, the recipient is also threatened - as in all other cases - with eternal damnation:

> Whosoever does not believe this letter shall not achieve eternal salvation. But whosoever carries it with him and gives it to others to read or to copy, his sins shall be forgiven even though they are as numerous as the stars in the heavens and the sands of the sea. But he who does not heed this letter and does not pass it on to be read or copied, he shall be damned.

The letter promises further all kinds of miraculous effects. Whoever carries it with him will "suffer no harm from a gun loaded by anyone", and will be protected from all other bodily harm. As proof it is stated that a "Count Felix of Flanders, who wanted to behead a knight for his misdeeds was able neither to wound nor to behead the knight". It developed that the latter carried with him the Letter from Heaven with the mysterious characters, and the Count then immediately copied it for himself. The letter is supposed to have been found in Jesus' grave and was also at one time in the possession of the Kaiser Karl. The latter had the letters emblazoned on his shield in gold.

Another "protective letter", which a housewife in Hamburg circulated and also gave to an Italian citizen when he left the country, differs very little from the so-called Letter from Heaven. It begins with the following words:

> <u>Holy Protective Letter</u>.
> In the Name of God the Father and of the Son...Just as Christ stood still in the garden, so all guns shall be silent. Whoever carries this with him will not be harmed. The guns, swords and pistols of the enemy shall not strike him...This letter was sent from heaven and was found in 1724 in Holstein. It was written with golden letters and hovered over the holy baptismal font."...

The letter ends with a row of capital letters in an arbitrary arrangement.

Another "protective letter", which is sent especially frequently to the front, begins in the following manner:

> The words in this verse will bring help when it is asked for:
> In the name of the Father and of the Son and of the Holy Ghost.
> Heavenly Father, I always carry Thee with me,
> According to Thy will, which is bound to my heart.
> Thou wilt also bring my enemies
> To me here in quietness!
> Protect and preserve me from all harm,
> With Thy mighty mercy..."

The strikingly large circulation of the chain letters, according to the reports, can be ascribed to several motives. First, the centuries-old, deep-rooted superstition that special devices can be used to influence ones own fate or the fate of relatives at the front, again and again leads the population to the use of these chain letters. At least it cannot do any harm to obey the admonition of the chain letters that they should be sent on. In by far the majority of the cases the letters were sent on by the recipients with a certain anxiety and fear that if they destroyed the document the misfortune threatened in the letter would strike them or their families. In many cases, however, the unquestioned reliability and power of these protective letters was believed in just as firmly as the power of certain holy objects, rosaries, medallions, crosses, etc., are believed in by Catholic circles. One report states:

> Since allegedly so many of the statements in these letters have been fulfilled, believing citizens are influenced by them to such a degree that, for example, the date predicted for the end of the war in these letters (three years and five months) has already achieved the status of a fixed idea. (Bayreuth)

Also in Protestant circles people have become thoroughly convinced of the effectiveness of these protective letters and they are often sent to the soldiers at the front as a talisman. One report states:

> According to the belief of the woman who was questioned - a member of the Evangelical Church - the letter must at all times be carried by the soldier in his breast pocket, and above all, the soldier must believe in it. Then this letter would bring the help that was asked for, or would keep the soldier from harm. A soldier on leave, who carried the letter, confirmed this report, and alleged that without the letter he never would have come safely out of battle. A comrade, who also carried the letter but apparently didn't believe in it, had fallen. (Chemnitz)

As typical of the point of view of the rural population toward the chain letters, a report states:

> Questioning of a whole series of chain letter writers - only females from peasant circles were concerned - showed that the population was seized as if by a psychosis. One woman brought the chain letter to the others with the urgent admonition that they should copy it three or four times as soon as possible and send it on to acquaintances. Even children are sent from farm to farm in order to deliver these letters. The women all maintained that they had not dared to destroy the chain letter or to refrain from passing it on, since they feared that otherwise they would be visited by a major tragedy. It appears that this undesirable behavior cannot be checked without strong threats of punishment. (Innsbruck)

It is clear that worry about relatives at the front plays a large role in the present wide circulation of these letters:

> One can conclude from the available reports that the chain letter writers are motivated primarily by fear of further bloody battles. People want to do everything they can for the soldiers. For this reason, even chain letters are written for them, with belief in their miraculous quality. The letters certainly do not contribute to improving war morale. It is, after all, the purpose of the "Greeting from Lourdes" to seek an early armistice. (Bayreuth)

> The letters are written almost exclusively by women and they are sent on largely to women who have relatives in the army or at the front. In order to obtain these protective letters and to send them on to soldiers at the front, service wives are often even sought out in their homes and requested to provide the desired document. (Graz, Oppeln, etc.)

The clergy do not play a prominent part in spreading chain letters, but they indulgently overlook this "pious and harmless superstition". It rarely happens that the clergy, to whom the chain letter nuisance cannot be unknown, take a stand themselves against this pernicious behavior. For instance, the following information comes from Linz:

In the course of the month of April, 1942, a single office was able to seize from 20 to 30 chain letters almost daily. Since it was necessary to assume that the number of letters in circulation must have been several times this number, the appropriate church authorities were asked to take measures against the circulation of chain letters. Only after this demand, the Bishop's office in Linz sent the following instruction to the lower clergy of the diocese:

> "The chain letter nuisance has assumed such proportions during the past weeks that there is cause to make a general appeal to counteract it. In cases where the Pastor has not already done so on his own responsibility in the recent past, the next opportunity should be taken in a sermon or in an announcement from the pulpit to state expressly that these chain letters represent gross superstition, which no real Catholic can take part in or promote. The Faithful are to be exhorted to destroy such chain letters in the event that they come into their hands, and in any case not to circulate them further. For your information it is added that the secret police have brought this nuisance to our attention and have asked that we take measures from this quarter to help suppress it.

Not only in the Alp and Danube districts, but also in all parts of the Reich, even in the territories which have been newly won or retaken, there are complaints about a steadily increasing flood of chain letters.

> The chain letter "Greeting from Lourdes" is circulating to a continually increasing extent. In Hausach/Kinzigtal alone 20 copies of it could be seized in a single day. The letters are circulated by the entire Catholic population. Through letters which were apprehended in the Lörrach Kreis it was possible to ascertain that the Catholic priest in Haslach/Kinzigtal had also circulated the letters. In spite of all measures the constantly increasing flood of the chain letters cannot be stopped. (e.g. Karlsruhe)
>
> In Oberkrain the letter from Lourdes is circulating not only in German, but also in Slovene.
>
> In the past two months the circulation of this chain letter (Greeting from Lourdes) has grown to a veritable flood in the whole district. In nearly all towns, but especially in the country, this document - in which as is well known the wish for an early armistice is expressed - is continually being copied and sent on. The Reichspost has constantly seized and turned over to the police whole sheafs of letters which from their outer appearance alone can be identified as chain letters. It should be noted in this connection that only a very small percentage of the letters ever come to the attention of the authorities at all. (Innsbruck)

From Vienna, Dortumund and Düsseldorf it is reported almost uniformly:

> Various observations lead one to the conclusion that the chain letters are being circulated by the same people who recently circulated the Galen sermon and the other pastoral letters. The purpose may be on the one hand to preserve the belief of the people in their church through this superstitious nonsense, and on the other to encourage the desire for peace in order that the morale of these unreflective and primitive sectors of the population may be weakened.

Local attempts to suppress the chain letter nuisance have been unavailing up to the present time. For example, it has been reported from Graz:

> The well-known chain letters continue to be circulated, in spite of the fact that the local press has already denounced this malpractice which overburdens the post office in an irresponsible manner.

Party circles have therefore proposed that, just as in 1940, the press, radio and film be employed again to check this constantly increasing nuisance by pointing out the nonsensical nature of such activity.

WPD/sj

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Summary

The scattered and fragmentary material available in unclassified sources indicates that a number of people in nearly all major societies are susceptible to superstitious appeals. There is a frequent assumption that receptivity to such appeals increases during wartime, but no conclusive evidence to prove this assumption has been found. (Indeed, the fact that certain types of neuroses were found to decrease in incidence and severity during the past war casts a measure of doubt on this assumption.) It is clear, however, that susceptibility to such non-rational appeals causes considerable trouble for the secret police and for other authorities in totalitarian states. This is shown with particular clarity by the preoccupation of the German secret police with chain letters during the war, and by periodic denunciations of non-rational behavior in the Soviet press and radio.

The most common types of non-rational appeals which have been noted in the unclassified literature are as follows:

1. Prophesies concerning future events, either optimistic or pessimistic.
2. Belief in protective devices and acts.
3. "Fringe" or "radical" religions, particularly those maintaining that the end of the world is at hand.
4. Belief in magical phenomena, miracles, etc.
5. Fatalistic attitudes towards one's chances of escaping harm.

All of these appeals, in varying degrees, may produce behavior which runs contrary to the needs of a society at war:

1. Indifference to rational activity, caused by the belief that non-rational factors are more important, that "fate" has already decided, etc.

2. Preoccupation with non-rational acts which are not conducive to the war effort. In some cases, these non-rational acts will be of such a nature as to overburden the postal system, transportation system (e.g. pilgrimages), or other instrumentality of government. In addition, the energies of internal security forces may be taken up with investigating and suppressing non-rational behavior.
3. Weakening of power of approved symbols to hold allegiance.

I. Introduction

The purpose of this paper is to present a few examples of superstitions (observed both during World War II and, in the case of the Soviet Union and the Eastern European countries, in the postwar period), to show some of the techniques which have been used by wartime propagandists to exploit popular superstitions, and to suggest very briefly some of the factors which might be considered in any attempt to exploit superstitions for psychological warfare.

Although during the recent war sporadic attempts were made by propaganda specialists to make use of the enemy's non-rational beliefs, so far as we know no major or systematic attempt to exploit potentialities in this area was made.[1] The field is thus relatively unexplored, and scraps of material bearing on it must be gleaned from a mass of literature published during and after the war. No attempt has been made in this paper to examine all works of possible relevance. The observations presented here are based on a reading of the major works on psychological warfare and of a few of the many books which deal with wartime conditions in the principal countries involved in World War II. With the two exceptions of a file of captured Nazi Security Service documents and of the weekly FCC reports on Nazi propaganda for 1943 and early 1944, all material in this report is based on open, published sources.

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1 Several attempts were made by "black" propagandists on both sides to make use of non-rational appeals during the past war. Since the files of these "black" operators were not examined in the course of preparing this memorandum, the extent of their activities cannot be described here.

II. Superstition in World War II

A. GERMANY

Both the FCC summaries of domestic German radio broadcasts and the Nazi Security Service reports on German morale make reference to the prevalence of several types of superstitious beliefs and practices in wartime Germany. Anxiety about the future, coupled with ignorance about how the war was going, led to the patronage of soothsayers of all sorts who claimed to be able to guess the future -- astrologers, fortune-tellers, crystal-gazers, ouija board manipulators, tea leaf readers, numerologists, and the like. Early in the war several different types of chain letters began to circulate; some of these contained prophecies of an early armistice, while others purported to be good luck letters which if passed on would serve to placate unseen forces and preserve the welfare of the communicator. A description of several chain letters circulating in 1942 is contained in a Nazi Security Service report of May 21, 1942, a translation of which appears as an appendix to this paper. As the war progressed and its outcome grew more uncertain and foreboding, apocalyptic stories appeared. One such story recounted that in a certain observatory a new planet had been sighted which was moving rapidly towards collision with the earth.[1] Finally, in 1943, an increase in non-institutionalized forms of religion was reported. Apparently this took the form of brooding about death and of metaphysical speculations about the after life and had no connection with organized church groups or activities.[2]

1 FBIS, FCC, Central European Analysis, Jan. 7, 1944, A-4.

2 FBIS, FCC, Central European Analysis, Sept. 24, 1943, A-6.

In Nazi Germany several of the top Nazi elite were no less subject to superstitious beliefs than were the common people.[1] It is widely known that Hitler was a very superstitious man. During the period of his preparation for power in the twenties, he is said to have frequented spiritualistic circles and taken part in seances, and he claimed to have heard voices commanding him to save Germany.[2] Rudolf Semmler reports in Goebbels -- The Man Next to Hitler[3] that Hitler consulted and was greatly moved by a fortune-teller who told him in 1923 that he would come to power in 1933 with Hindenburg. It has even been reported[4] -- although no verification has been found for this -- that since he regarded "seven" as his lucky number, Hitler liked to launch large-scale attacks on Sundays (e.g. Austria, Poland, the Low Countries, Greece, Yugoslavia, and Russia.).

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1 It should be pointed out that democratic as well as totalitarian elites may be susceptible to superstition. Various American generals and admirals are noted for their stock of superstitious notions. Admiral Halsey is a particularly striking example: he carries innumerable talismans and good-luck charms, avoids traveling in the same plane with Admiral Nimitz (whom he feels has bad luck in the air), and regards the number thirteen as his jinx. In his memoirs he describes an incident which illustrates this last phobia:

> "When we received orders for our next operation, we were appalled to find that not only had we been designated Task Force 13, but our sortie had been set for February 13, a Friday! Miles Browning and my Intelligence Officer, Col. Julian P. Brown of the Marines, immediately went to CINCPAC's headquarters and asked his chief of staff, Capt. Charles H. McMorris, 'What goes on here? Have you got it in for us, or what?'
> "'Sock' Morris agreed that no sane sailorman would dare buck such a combination of ill auspices, and changed our designation to TF 16 and our sortie to the fourteenth." (Halsey, William F. and Bryan J., Admiral Halsey's Story, p. 97.)

2 Bychlowski, Gustav, Dictators and Disciples, pp. 152-154.

3 Semmler, Rudolf, Goebbels -- The Man Next to Hitler, pp. 166-168.

4 "Soldiers' Superstitions," New York Times Magazine, April 2, 1944.

Rollercoaster riders stuck after bird lands on safety sensor

standard.co.uk

http://www.standard.co.uk/news/world/rollercoaster-riders-left-hanging-upside-down-after-bird-lands-on-safety-sensor-a3207721.html
Retrieved March 20th 2016 10:02pm PST USA

- Laura Proto
- 17 hours ago

Rollercoaster: Thrill-seekers were stuck on Crystal Wing for almost 20 minutes Flickr/Martin Lewison

Thrill-seekers were left hanging upside down at a Beijing theme park after a bird stood on a ride's safety sensor.

A total of 26 riders of Crystal Wing at the Happy Valley amusement park were stuck for 18 minutes on Saturday before they were brought to safety.

The Chinese theme park said in a statement a bird had landed on a safety sensor, which activated an emergency procedure.

The bizarre mishap caused the rollercoaster to immediately stop as it travelled upwards.

The rollercoaster, which is described as giving "the feeling of flying like a bird" was temporarily halted after the incident but was brought back into operation later in the day.

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Roswell was not aliens – it was the Nazis, according to a German documentary

Jul 21, 2015

Nazi-UFO-522518

A GERMAN TV documentary claimed the mysterious UFO 'Roswell Incident' in the USA nearly 70 years ago was the result of experiments with ultra-secret Nazi rocket technology.

The Roswell Incident was reported on July 8 1947 in the town of the same name in New Mexico. Initially thought to be the crash landing of a flying saucer, military authorities later said it was a downed weather balloon, but conspiracy theorists down the years have always insisted that the military was covering up an alien visitation.

But the documentary entitled 'UFOs in the Third Reich' claims the incident was linked to testing of the 'Bell,' a copper coloured aircraft three metres in diameter, the core of which was a futuristic propulsion unit using electric particles.

The documentary screened on the N24 channel claims the craft was the forerunner of the Stealth fighter of today and was crafted by scores of V2 rocket experts who were spirited to America at the end of the war to give the USA the edge over the Soviet Union in rocket technology.

One of them was allegedly a mass Nazi killer, S.S. general Hans Kammler was head of construction and defence projects´in the Third Reich and as such planned the forced labour factories at Auschwitz and the secret V-2 rocket plants inside Germany.

The German documentary draws on a vast wealth of archival material. One of the experts is Igor Witkowski, a Polish former journalist and historian of military and aerospace technology. In his book, 'Prawda O Wunderwaffe' in 2000, he wrote extensively of the "bell-shaped craft" that was being created by the Nazis, and that Hitler wanted the best scientists and engineers at his disposal.

German engineer Georg Klein claimed that such designs had been developed during the Third Reich. Klein, who went on to have a distinguished postwar career as an aeronautical engineer, said; “I don’t consider myself a crackpot or eccentric or someone given to fantasies.

“This is what I saw, with my own eyes; a Nazi UFO.”

British and American bomber crews, who ranged free in the skies over Germany towards the end of the war to deliver their lethal cargoes, also reported strange sightings over enemy territory when debriefed back at their bases – now thought to have been test flights of the Bell.

The programme explores the possibility that the Roswell Incident may have been the crash of another Nazi-era flying saucer known the Schriever-Habermohl model. Rudolf Schriever was an engineer and test pilot, Otto Habermohl an engineer. This project was centred in Prague between 1941 and 1943, but the plans for it was taken to America at war’s end.

Initially a Luftwaffe project, it eventually fell under the auspices of armaments minister Albert Speer before being taken over once again in 1944 by Kammler.

Russia looks to recruit new dolphin brigade

By Euan McKirdy , CNN Updated 5:12 AM ET, Thu March 10, 2016
2016-03-10T10:12:49Z

cnn.com

U.S.

The Russian military is looking for a few good dolphins.

Story highlights

- Russia looking for five new aquatic recruits
- The Ministry of Defense is looking to pay $5,000 for each dolphin
- The dolphins should have flawless smiles

(CNN)Russia's military is looking for new recruits.

A document on an official government website detailing state purchases stated that the Ministry of Defense of the Russian Federation is looking for five bottlenose dolphins, three male and two female, required for military duty. Other specifics include the length of the animals (2.3 to 2.7 meters) and their ages (between 3 and 5 years old).

The military is looking to pay 350,000 rubles (about $5,000) each for the dolphins. Careful not to get duds, the report stipulates that the animals "should display motor activity."

The document also says there should be no visual damage on their skin. They should have all teeth without scratches or cracks, minimal breathing rhythm should be two breaths per minute, maximum -- four.

Among the requirements, it also says "bottlenose dolphins need to demonstrate physical activity."

The purchase order stipulates that the dolphins be caught in the presence of marine mammal specialists and transported humanely, in bathtubs filled with seawater, the report states, according to Russian state media.

Animals of war

Animals have long played roles in war, from Alexander the Great's war elephants to cavalry used as late as the second World War. Dogs have been used for a wide range of tasks, from

delivering messages and laying communication lines to sniffing out mines.

Dolphins themselves have been aquatic service animals in the past -- both for the U.S. Navy, which also trains sea lions for military purposes, and for the Russian military -- as these highly-trainable mammals are able to detect risks such as sea mines or enemy scuba divers trying to slip through blockades or into restricted areas.

While the new dolphin brigade's purpose is not evident from the purchase order, Ukrainian war-dolphins found themselves forced to change allegiance following the Russian annexation of Crimea in 2014.

"The combat dolphin program in the Crimean city of Sevastopol will be preserved and redirected toward the interests of the Russian navy," state-run Russian news agency RIA Novosti reported at the time.

CNN's Alla Eschenko contributed to this report.

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Rynek Underground

atlasobscura.com

Kraków, Poland

Rynek Underground

Beneath Kraków Old Town's main square lies a hologram-filled medieval market vampire graveyard wonderland.

Glass-enclosed model of medieval Kraków Ministry of Foreign Affair's of the Republic of Poland (CC BY-ND 2.0)

Rynek Underground Cemetery Robin (CC BY 2.0)

Suspended glass walkways take you through excavated medieval structures Jorge Láscar (CC BY 2.0)

Old Polish Cart Jorge Láscar (CC BY 2.0)

Smithy's house Ministry of Foreign Affair's of the Republic of Poland (CC BY-ND 2.0)

Watching tv, smelting metal Jorge Láscar (CC BY 2.0)

Cowl party Jorge Láscar (CC BY 2.0)

Jewelry bits and bobs in a sweet display case Jorge Láscar (CC BY 2.0)

Glass-enclosed model of medieval Kraków Ministry of Foreign Affair's of the Republic of Poland (CC BY-ND 2.0)

Rynek Underground Cemetery Robin (CC BY 2.0)

Rynek Underground Jorge Láscar (CC BY 2.0)

Suspended glass walkways take you through excavated medieval structures Jorge Láscar (CC BY 2.0)

Standing on the cobblestones of Kraków's historic market square, it would be easy to miss the 4,000-square-meter archaeological site/high-tech multimedia extravaganza a mere four meters below your feet, known as Rynek Underground.

The subterranean excavation of the square began in 2005, after the discovery of various artifacts around Kraków's famous Cloth Hall

led to speculation about what else might be found below street level. What was discovered was a treasure trove of items and structural remnants that paint a vivid picture of everyday commercial life in Kraków over the past 700 years, and even beyond.

The unique, fully-underground excavation uncovered not only the remnants of merchant stalls and various quotidian objects — such as weights, coins, clothing, and jewelry — but also preserved stretches of medieval thoroughfares, remnants of a settlement that was destroyed by raiding Tatars in 1241, centuries-old aqueducts, and a cemetery showcasing some of the peculiar burial practices of the 11th century.

Rynek Underground, opened in 2010, is the museum that was built to showcase this treasure trove of Kraków history, and mixes the artifacts and restored archaeological sites with lasers, smoke machines, holograms, and 600 three-dimensional models of everyday objects manipulated via 37 touchscreens. Visitors to Rynek Underground are first greeted by holographic 14th-century Krakovians projected onto a curtain of smoke, which is parted to reveal an immersive environment representing daily life in medieval Kraków

Included in the historical cornucopia are displays depicting burial practices from 1,000 years ago, including the method for burying a suspected vampire. Long-established in Polish folklore, vampires were believed to only become creatures of the night after death. Likely candidates for future vampirism could be identified via their red hair or rows of extra teeth. In order to prevent the undead from rising, “vampires” were buried in a fetal position, with hands tied and heads cut off and placed beneath their feet. This would, it was believed, slow them down quite a bit upon reanimation — and you can see it in practice at Rynek Underground.

Given the popularity of the museum and the fact that occupancy is limited to 300 at a time, visitors are advised to buy tickets in advance for a particular entry time. If you have kids, don’t miss the kids’ room, which includes a rousing automated puppet show. If you like

lead, don't miss the 693-kilogram "lead loaf," which was a highly valuable metal before people figured out that it's pretty poisonous.

#underground#vampires#medieval#hidden#graveyards#archaeology#museums#museums and collections

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Saddest pictures

cryonie.com

Pulitzer Prize for a dramatic photo

Photographer John Gaunt was walking along the beach April 2, 1954 when he heard screams. A couple stood there and argued. Their son 19 months playing in the garden, approached to the sea and a wave picked up him, and the sea shortly after returned his body. The parents then discovered it.
This photo appeared on the cover of Time magazine and the photographer won the Pulitzer Prize.

The doctor of Oradour

On June 10, 1944, to make an example and terrorize the population, to help discourage resistance, SS Das Reich division shoot all the men of the village of Oradour sur Glane. Women and children were locked in the church at which they put fire.
Patients and the doctor were also taken. The car of that doctor is still among the ruins of the city kept unchanged as a memorial.

September 11

Thousands of firefighters were rushed by the underground to the two towers in flames. Among them was Gary Box that we see in the picture.
And then the towers collapsed, burying victims and rescuers.
The father of firefighter found in the archives last photo of her son taken by a Danish protographer when he came to fight the fire.

He was 14 and wanted to see the World

John Gilpin, an amateur photographer was trying out a new lens on his camera with the taking off a DC-8 on the Sydney-Tokyo flight.
He surprised the horrible image of a body falling into the vacuum when the landing gear bay were closed.
Keith Sapsford hid in the receptacle in the hope to travel and see the world, but the wheels got all the room and pushed him in the vacuum.
This happened in February 1970.

The moose agony

Trapped by a landslide, this poor moose never managed to extricate itself from the crevasse into which it sank. Its screams tore many successive nights and after a long illness it died of hunger.
This is a small part of the tragedy that knows or has seen the world ...

WARNING: Salmon may contain nicotine and COCAINE

express.co.uk

express_logo

REPORTS have found that salmon fillets may be contaminated with the class A drug.

By Kat Romero
PUBLISHED: 17:24, Thu, Mar 17, 2016 | UPDATED: 17:33, Thu, Mar 17, 2016

Enjoy a fillet of salmon for dinner?

Well be warned because salmon fillets have been found to contain cocaine.

According to the Seattle Times, salmon caught nearby may have been contaminated by waste water.

When tested, the salmon was found to contain traces of antidepressants, antibiotics, nicotine, and cocaine.

But before you panic, scientists don't believe there will be any negative effect to human health.

That is unless you eat an excessive amount of salmon in the Seattle area.

The levels of drugs in the water and fish are too low to be active in humans.

The main concern is what the drugs in the water could be doing to the salmon long term.

This shocking story follows news last month that more than HALF of British chickens were 'infected'.

It was reported that a shocking number of fresh-bought chickens tested positive for a deadly food poisoning bug.

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Satan makes a casual appearance in someone's steak

metro.co.uk

Ashitha Nagesh for Metro.co.ukFriday 25 Mar 2016 12:47 pm

Would you eat this? (Picture: CEN)

Satan makes a casual appearance in someone's steak

This might be the clearest message ever that we should all go vegan.

The actual (sort of) image of Satan has casually, but ominously, appeared on someone's rib steak.

As you can see, the 'devil' is complete with little horns and a menacing glare.

Yikes.

According to local news site El Metichon, the steak is thought to have come from Mexico's largest meat producer, SuKarne.

We're not sure why Lucifer decided to possess this poor dead cow, but we're guessing it's a warning to reduce our dependence on animal agriculture or risk the destruction of our planet and ourselves. Or something.

Would you eat this steak?

- Yes, looks diabolically good!

65%

- No, it is clearly infused with the soul of Beelzebub

21%

- No, but I don't eat meat anyway

14%

But not everyone felt this sense of foreboding. In fact, a lot of people were offering to taste it, with apparently no fear of being possessed themselves.

'The devil can come out of that meat on my grill,' one person commented.

Another, Elliot Payen, wrote: 'It's shouting out to be put on the barbecue with some guacamole and beers.'

And Diana Quintana said: 'What will the poor cow have done to deserve this!'

Back to top

Hysteria Revisited: The Satanic Panic Of The 1980s

By Richard Stockton on January 30, 2015 in Culture, and History

http://all-that-is-interesting.com/satanic-panic-1980s
http://all-that-is-interesting.com/satanic-panic-1980s/2

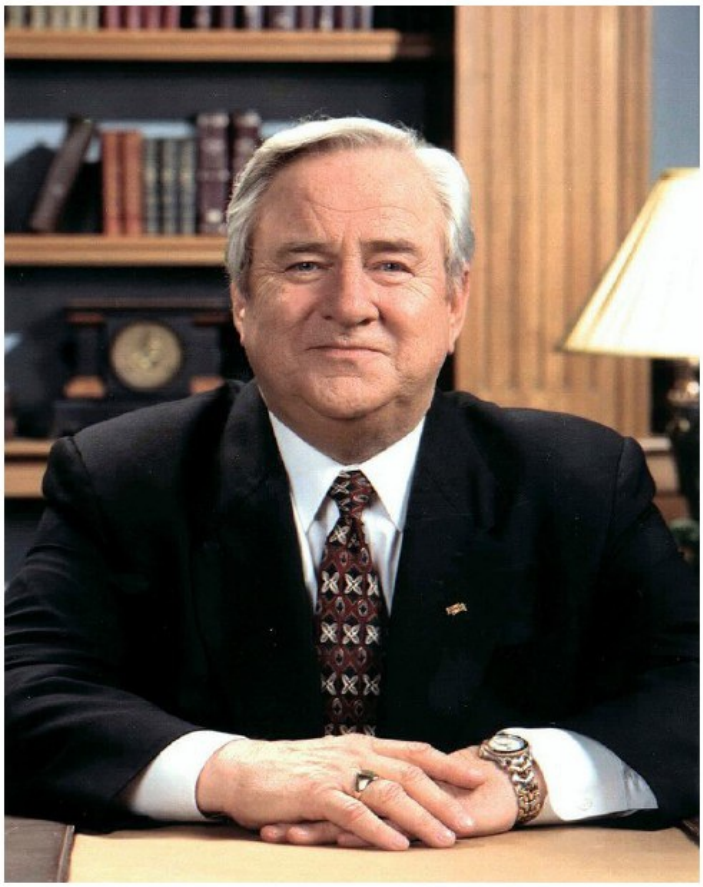
Source: Tumblr

Imagine a cultural phenomenon, arising out of nowhere, which has the ability to unite conservative evangelical Protestants with feminists, police investigators, psychologists, conspiracy theorists, social workers, victim advocates, psychic mediums, anti-pornography crusaders, talk-show hosts, aspiring politicians, and the tabloid media.

Now imagine this cultural phenomenon has just conspired to throw you in prison on the charge that you've been ritualistically murdering babies who were conceived and born specifically for the purpose of being sacrificed to the devil. Such was the cultural climate in the United States during the Satanic Panic of the 1980s.

Climate of Fear

American society's backlash against the upheavals of the 1960s and '70s would provide the perfect atmosphere for such hysteria to play out. In the late '70s and early '80s, American society was in the opening throes of what would come to be called the Culture War. The Moral Majority was founded in 1978 with the explicit purpose of pushing both politics and culture to the right and to make Jerry Falwell's version of evangelical Christianity a de facto state religion. They had the mailing lists, the volunteers, and the growing cultural narrative of a fallen America that drove much of the public dialogue throughout the years of the panic.



Would this man lie to you? Source: Wikipedia

A growing victims' movement threw fuel on the fire, as social workers, mental-health professionals, and the usual charlatans with little formal training, and even less common sense, positioned themselves as "experts" on child welfare and abuse prevention. Child-welfare budgets doubled during the 1980s, and then they doubled again in the '90s, as mandated reporting, determined lobbying, and certain high-profile kidnappings (such as that of Adam Walsh) contributed to a sense that children weren't safe anywhere in America. In other words, everybody involved in this mess had a direct incentive to inflate the narrative, and nobody felt any motivation to pop what had become a very profitable bubble.

The great Satanic panic began in the dumbest way possible, with the 1980 publication ofMichelle Remembers, a trashy pulp novella that purported to be the firsthand account of a childhood spent in the clutches of devil-worshiping child molesters. The plot doesn't bear going into, but the author, Michelle Smith, claimed to have been abused by a cadre of Satanists straight out of Rosemary's Baby and to have been possessed by demons as a child.

Her husband and co-author, Lawrence Pazder, met Smith in 1973, when she came to him for psychiatric help with her depression. After three years of treatment, which included hypnosis, Pazder and Smith had developed the outline of her story including the supernatural elements. According to Pazder's divorce papers, he and Smith were romantically involved from at least 1977, while Smith was still Pazder's patient.

In a sane world, Michelle Remembers would have taken its place alongside Sin in Spaceas a lurid fantasy that aimed at little more than titillation for repressed suburbanites. But this isn't a sane world. Michelle Remembers was taken seriously by far too many people who should have known better, starting with mental health professionals and spreading to religious leaders. Pazder himself would eventually testify on the very real reality of totally real demon possession, which is totally real, you guys, for a gathering of cardinals in Rome. With that kind of horsepower driving the narrative, the most elementary skepticism didn't stand a chance.

Listen and Believe

And what a narrative it was! The most notorious case to come out of the panic was that of the Little Rascals preschool in southern California. Seven of the school's employees, mostly of the McMartin-Buckey family, were accused of sexually abusing the children at the school after police took the report of one 2-year-old's mother, Judy Johnson. Johnson had certain credibility issues, mostly revolving around her being goddamn crazy, which prosecutors knew in advance of the trial.

Johnson, and many, many other parents after her, spun lurid stories about sodomy, child pornography, flying witches, hot air balloon rides that ended in rape, and degrading games such as "Naked Movie Star" that were alleged to have been played at the school. When shown pictures of randomly chosen adults, one child identified Chuck Norris as an abuser.

"Get thee behind me, Satan! And hold on, 'cause it's gonna be rough." Source: Wall Graf

The case got big fast, as often happens when unhinged lunatics are lying to credulous idiots with an agenda to push. After a year of "investigation," seven defendants were charged with 321 counts of child abuse growing out of the statements of 48 children. The District Attorney's office brought in the aforementioned Michelle Smith and Lawrence Pazder as consultants to get the parents' stories straight.

Exculpatory evidence—such as one child's testimony of abuse at the hands of Ray Buckey, despite the fact that the two never met—were denied to the defense. George Freeman, a semi-professional perjurer,

who was awaiting trial for giving false statements in several other cases, was brought to the stand to tell the jury about Ray Buckey's jailhouse "confession" in exchange for leniency in his own legal cases.

The trial was turning into a circus. Almost literally a circus, considering that one accuser claimed Buckey had used live lions to threaten the children's lives. The two defense attorneys on the case, Danny Davis and Dean Gits, petitioned for a change of venue, pointing to a poll which showed that over 97 percent of area residents believed the charges against their clients. The request was denied. The actual jurors weren't any better. At one point, a member of the jury passed a note to the judge asking for instructions on finding the emergency exits, as Nostradamus had predicted an earthquake for that day.

"Are you kidding me?" – Nostradamus, on foreseeing how stupid the trial would get. Source: Taki Mag

Eventually, the prosecution's case started falling apart. Prosecutor Glenn Stevens left the case and went public with accusations of fraud and unethical practices by the DA's office. Medical examiners, who were being paid by the prosecution, interpreted lens flares and reflections of light as "scar tissue" on pictures of children's genitals and were immediately refuted by independent physicians.

Kee MacFarlane, a social worker who had no training in child psychology whatsoever, and whose "experience" consisted almost entirely of working as a lobbyist for the National Organization for Women, took the stand and was shown during cross-examination to have extracted the children's statements using a combination of fatigue and leading questions, even encouraging children to make-believe as an aid to "remembering" their abuse.

Experts Weigh In and the Media Smells Blood

Source: Kevin Ross

Even in the general atmosphere of hysteria and paranoia, a few key players stood out for the exceptional role they played in degrading the American legal system. Geraldo Rivera, for example, produced a 1987 special in which he claimed that, according to unnamed "experts", over one million Satanists were actively engaged in ritual child abuse. While we can laugh at what an asshole he is, the special was used as a teaching aid at workshops across the United States where prosecutors and police investigators were taught methods for increasing their conviction rates. Recommended methods included not filming interrogations, destroying tapes when they wouldn't be useful to the prosecution, and using edited transcripts that elided conflicting statements.

I can't believe we used to go out with you, Geraldo. Source: Hazie Thoughts

Another player in the drama was clinical psychologist Catherine Gould, who published a list of "symptoms" by which one may know a witch survivor of abuse. Take a look at these symptoms—a very small sample of the total list—and ask yourself if you know any children who fit the bill. If so,

they were probably sodomized by cultists:

- Overeating, undereating, anorexia, bullemia, bingeing, or unexplained vomiting
- An unwillingness to eat red or brown food
- Bathroom avoidance or accidents
- Fear of doctors, injections, needles, and medical procedures
- Mood swings
- Disrespect or resistance to authority
- Fear of being tied up
- Claustrophobia
- Fear of death or of ghosts
- Unwillingness to attend church
- Fear of aggressive animals, police officers, or violent movies
- Fear of cemeteries or mortuaries
- Imaginary friends

Your author personally has six of those symptoms, which is far more than enough to qualify as a victim of ritual abuse. Try the whole list for yourself; it's an offbeat way of breaking the ice at parties.

Voices of Reason

Source: Blogspot

It's characteristic of a witch hunt that skepticism is invariably answered with accusations of complicity in the ever-more horrific acts being perpetrated. Without evidence that stands up to scrutiny, believers resort to shrill denunciations and violence to silence and punish the perceived enemy. The Little Rascals preschool, for example, was repeatedly vandalized during the McMartin trial and was eventually set on fire by an unknown arsonist.

Take that, due process! Source: Vimeo

Others who were caught up in the panic were also subject to threats and abuse. Preschools in the area, which had been accused of swapping children with the McMartins, were forced into closure and bankruptcy. Employees at these schools were arrested as the net spread ever wider. Attempts at reopening the schools with new staff were discouraged by police and finally frustrated by threats of violence from the community.

Claims of Satanist influence in society grew throughout the 1980s. Rock music was said to be subliminally programming teenagers to commit horrible acts, Dungeons and Dragons was alleged to be a gateway to introduce children to devil worship, and officials were accused of participating in secretive covens across the nation, as if that would be worse than what the government does openly and in broad daylight.

An international network of cultists, with membership in the millions, was said to be trafficking both kidnapped children and, when corresponding numbers of missing kids couldn't be identified, to be secretly breeding children off the grid for ritual abuse and human sacrifice. The very lack of evidence for all of these shocking allegations thus became evidence for round after round of even more shocking allegations. Those who sounded a note of caution were sometimes accused of actively participating in the shadowy network of depraved cultists themselves, or of covering for powerful people who were.

Epilogue: Nothing Really Happened

Note to future panic mongers: we live under a system that really doesn't mind if a few teachers go to jail or a handful of musicians get sued over teenagers' suicides, but it will break you in half if you accuse powerful people of professional misconduct without the evidence to back it up. In time, especially after the $15 million debacle of the McMartin trial, prosecutors and grand juries became less receptive to wild accusations of demonic sex crimes. Eventually, the FBI released a report by Special Agent Ken Lanning, which found no substance to any of the accusations. The panic gradually began to subside.

As for the individuals who created, spread, and suffered from the Satanic Panic, their outcomes are a

mixed bag. Defendants in the McMartin case, whose lives had been shattered by seven years of official persecution, were reportedly paid $75,000 each by HBO for the 1995 made-for-TV movie Indictment:

The McMartin Trial, though they never got so much as an apology. Their lawyers, Daniel Davis and Dean Gits, continued to practice law, as did former prosecutors Glenn Stevens and Lael Rubin. Kee MacFarlane continued her work with Children's Institute International, though the institute no longer interviews children. None of the major players in any of the cases that grew out of the panic were ever fired or prosecuted for the damage they did to innocent people's lives, though some were sanctioned for unethical conduct. Geraldo Rivera remains a gigantic asshole to this day.

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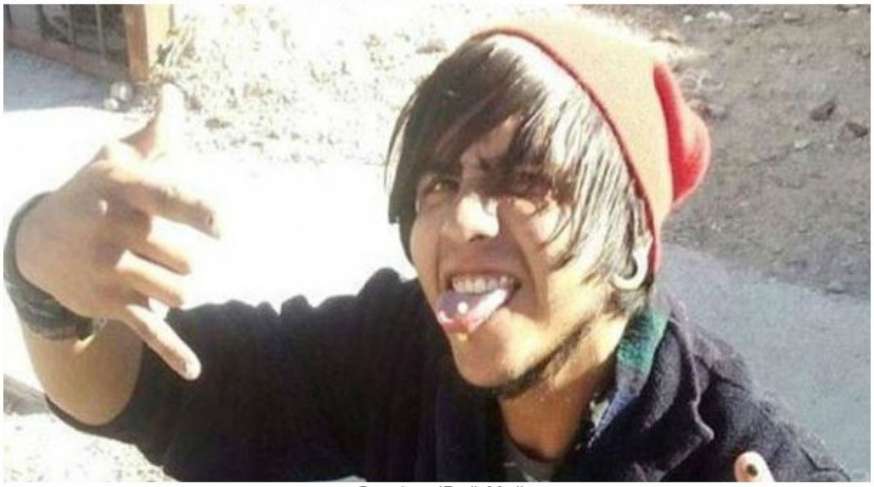
Satanism Kills Boy Whose Friends Tried to Turn Him Into Vampire

Charisma News

Satanism Kills Boy Whose Friends Tried to Turn Him Into Vampire

6:00AM EDT 3/18/2016Jennifer LeClaire



Courtesy/DailyMail

Edwin Palma was allegedly killed by Satanists attempting to turn him into a vampire. ()

Jennifer LeClaire is now sharing her reflections and revelations through Walking in the Spirit. Listen at charismapodcastnetwork.com.

Satanism is rising—and rising rapidly. Beyond shows like *Lucifer* that paint the devil as simply misunderstood and the distribution of Satanic Temple materials in some schools and the Satanic black mass at an Oklahoma City civic center and the monument to Baphomet in Detroit—these are just a few recent examples—there are the senseless deaths of young men like Edwin Juarez Palma.

Police in Mexico arrested a trio of Satanists who allegedly killed a friend in the process of trying to morph him into a vampire. Palma, the victim, was reportedly strangled, beaten and slashed in the neck before he died. The Satanists wrapped his body in a plastic bag and ditched him.

"Police say Edwin, known as Piwa, was killed after being fooled into taking part in an initiation ceremony to become part of a satanic cult called the Sons of Baphomet 1," the *Daily Mail* reports. "Instead, he was tortured after having his hands tied behind his back after one of the alleged killers persuaded the others their victim should be sacrificed so he could return to life as a vampire."

Clearly, these kids are deceived at best and deluded at worst. Two of the suspected killers are 18 and the other one is 25. According to *Encyclopedia Satanica*, the average age of a Satanist is 25 and most are single male Caucasians. Satanists are politically diverse, work a range of occupations and come from Jewish, Catholic, Protestant or agnostic backgrounds. Most were involved in other religions before they converted to the literal dark side.

Who knows? A devil worshipper might live near you or sit next to you at work.

By the best statistics I can find, there were 50,000 Satanists in the world in 1990, according to the Ontario Consultants of Religious Tolerance, and that number rose to as many as 100,000 in 2006. Of course, that was a decade ago—and a lot has changed in a decade. More recently, the Catholic Church warned of the rise of Satanism and the occult. And *God's Ghostbusters* reports there are more than 200,000 registered witches and up to 8 million who have not officially unveiled themselves.

Dark forces are also invading Christianity. Three out of every 10 teenagers have played the Ouija board, had their palms read, and eight out of 10 have read horoscopes, according to a Barna Study called "Teens and the Supernatural." The survey reports 29 percent of Christian teens did not see anything wrong with it. Eighteen percent said they read horoscopes, but do not think it really predicts the future.

And another 8 percent said they read it, but feel guilty about it.

Clearly, the prince of the power of the air is working overtime and seeing the fruits of his labors. Books and movies about boy wizards captured the attention of a generation and a fascination with vampires is ultimately what some believe led to Edwin Juarez Palma's demise. (Palma had interest in vampires as a hobby, according to news reports, allowing an open door for the Satanists to deceive him.) We know that Satan disguises himself as an angel of light (2 Cor. 11:14), but he's really the father of lies (John 8:44) and he wants to take a many people to hell with him as he can. Palma was a victim of the devil's empty words.

Paul warned the church at Ephesus: "Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. Therefore do not be partakers with them. For you were formerly darkness, but now you are light in the Lord. Walk as children of light—for the fruit of the Spirit is in all goodness and righteousness and truth—proving what is pleasing to the Lord. And do not have fellowship with the unfruitful works of darkness; instead, expose them" (Eph. 5:6-11).

Some people say I write too much about darkness. Actually, I write about many things that are encouraging and inspiring and darkness is a smaller part of my greater work. But the truth remains that the Bible tells us not to be ignorant of the devil's devices (2 Cor. 2:11). The Bible tells us the enemy is roaming around like a roaring lion seeking someone to devour (1 Pet. 5:8). The Bible tells us we're wrestling with principalities and powers and rulers of darkness and spiritual wickedness in high places (Eph. 6:12). Let's not close our eyes to these things. Rather, let's watch and pray.

March 2016

Charisma News - Informing believers with news from a Spirit-filled perspective

MoDOT looking for Barrel Bob

ksdk.com

MoDOT looking for Barrel Bob

Sam Clancy, KSDK5:52 PM. CDT March 21, 2016

The Missouri Department of Transportation is looking for their safety mascot who was barrelnapped Saturday.

According to a post on the Barrel Bob Facebook page, Barrel Bob was swiped from his post on U.S. Route 50/63 in Jefferson City on Saturday. The post says Barrel Bob is 10-feet tall and about 50 pounds.

Anyone with information on Barrel Bob's whereabouts is asked to call (573) 751-3322 or message MoDOT on Facebook.

5 On Your SIDE

A TEGNA Company

Scientists resolve myth about the identity of the Dark Countess

strangeremains.com

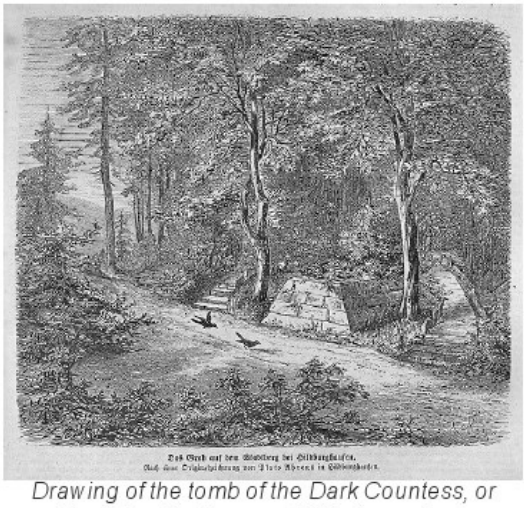
By strangeremains*on*March 13, 20160

Marie-Thérèse in Vienna in 1796 soon after her exile from France. Image from Wikipedia.

The Countess and the Princess

In 1807 an enigmatic couple arrived in the village of Hildburghausen in Central Germany and lived in the castle of Eishausen for the next 30 years. The villagers referred to the solitary duo as the Dunkelgrafen or the "Dark Counts" because when the couple was seen outside of the castle they were either in a carriage or the woman hid behind a veil.

The woman known as the Dark Countess died in 1837 and was buried under the name of Sophia Botta in a cemetery in Hildburghausen, and her partner, who went by Vavel de Versay, died in 1845. Versay was later identified as Leonardus Cornelius van der Valck, secretary of the Dutch embassy in Paris.



Drawing of the tomb of the Dark Countess, or Dunkelgräfin from ca. 1863. Image from Wikipedia.

Because of the couple's covert lifestyle and fondness for fake names, people started to speculate about the Dark Countess's true identity. One of the most popular rumors was the Dark Countess was really Marie-Thérèse Charlotte of France, the daughter of Louis XVI and Marie Antoinette.

Marie-Thérèse (1778-1851) was imprisoned in the Temple Tower with her parents and little brother, Louis XVII, in 1792. Louis XVI and Marie Antoinette were guillotined in 1793 and her brother died from tuberculosis in 1795. After Marie-Thérèse was released from the Temple in 1795, she went to live in exile in Vienna and married her cousin Louis Antoine, Duke of Angoulême and the eldest son of Charles X. Marie-Thérèse died in 1851 and was buried in the Franciscan Monastery of Kostanjevica in Southern Slovenia.

Some rejected the official story of Marie-Thérèse life and put forward the "substitution theory." According to this theory, the princess was so traumatized from witnessing the execution of parents and from her imprisonment in the Temple that she switched places with her half sister, Ernestine Lambriquet, and lived in hiding as the Dark Countess in Hildburghausen.

To find out if the Dark Countess and Marie-Thérèse were the same person a group of scientists had to dig up the grave of the Dark Countess and compare the DNA to a known

relative.

DNA Tests

The grave of the Dark Countess. Image from Poleman on Wikipedia.

On October 15, 2013 the grave of the Dark Countess was exhumed and two small fragments of bone were removed from a femur. The forensic team obtained a DNA sample was from a maternal descendent of Marie Antoinette's sister, His Royal Highness (HRH) Prince Alexander of Saxe-Gessaphe, and mtDNA data on the heart of Louis XVII, Marie-Thérèse's brother, which had been published earlier. The scientists compared the samples and the results were published in *Forensic Sciences International: Genetics* in an article written by Walther Parson, Codula Berger, Timo Sänger, and Sabine Lutz-Bonengel titled "Molecular genetic analysis on the remains of the Dark Countess: Revisiting the French Royal family."

The analysis by Parson, Berger, Sänger, and Lutz-Bonengel revealed that the mtDNA haplotypes from HRH Alexander's buccal swabs and Louis XVII's heart matched. But the mtDNA from the Dark Countess's bones did not match either HRH Alexander or Louis XVII's heart, which meant that the Dark Countess was not Princess Marie-Thérèse Charlotte.

The mystery of the Dunkelgrafen endures.

Parson, W; Berger, C; Sänger, T; Lutz-Bonengel, S. (2015). Molecular genetic analysis on the remains of the Dark Countess: Revisiting the French Royal family. *Forensic Sciences International, 19*. Retrieved from: http://www.sciencedirect.com/science/article/pii/S1872497315300612

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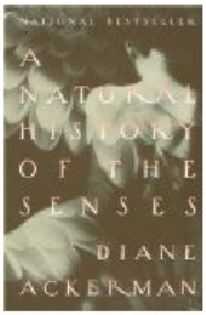
The PUBLIC DOMAIN REVIEW
A project of the Open Knowledge Foundation

One remarkable symptom of scurvy, that constant bane of the Age of Discovery, was the acute and morbid heightening of the senses. Jonathan Lamb explores how this unusual effect of sailing into uncharted territory echoed a different kind of voyage, one undertaken by the Empiricists through their experiments in enhancing the senses artificially.

Page from the journal of Henry Walsh Mahon showing the effects of scurvy, from his time aboard HM Convict Ship Barrosa (1841-2) – Source .

When the archangel Michael in Milton's *Paradise Lost* explains to Adam that his sin cannot be purged in Paradise, but must be worked off over time in the world at large, he opens a door to discovery that is at once promising and depressing. On the one hand there is the whole earth to traverse and to exploit, and on the other Adam is reminded that he is about to infect it with the taint of mortality. Two sides of discovery are exhibited, then: the prospect of a purer knowledge waiting to be found (the route to ultimate redemption), and the awareness of a degenerate constitution ("a distemper gross to aire as gross") revealed to Adam as a terrestrial future filled with "th'effects which thy original crime hath wrought". The scientists who ushered in the last era of maritime exploration were charmed by the promise of discovery. Robert Hooke wrote, "And as at first, mankind fell by tasting of the forbidden Tree of Knowledge, so we, their Posterity, may be in part restor'd by the same way . . . by tasting too those fruits of Natural Knowledge, that were never yet forbidden".1 But no matter how many devices Hooke and his colleagues invented to advance this project, there was a distemper infecting all attempts to put it into practice. Scurvy.

Caused by a genetic mutation that prevents humans from synthesising vitamin C, scurvy was inevitable in long voyages of discovery where fresh food was hard to get, causing the body grossly to disintegrate and perish. The disease ensured that the sinister ambiguity of discovery, so cheerfully overlooked in Hooke's program of restoration, remained intact. If sin came into the world via knowledge and discovery could it really leave the same way? Scurvy seems to indicate, like God, that it can't; and yet there is another way in which it suggests, like Hooke, the opposite. One of its more remarkable symptoms was a morbid receptivity to sense impressions, one aligned with the preternatural sensitivity scientists were trying to excite artificially. If scurvy is construed as physical manifestation of sin – a consequence of the postlapsarian body, the offspring of illicit knowledge – it has its own interest in the



Ackerman takes us on a grand multi-disciplinary tour in which philosophy and physiology come together in a series of essays exploring the five senses.

A project of:

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processes of empirical cognition.

An allegory for the sense of touch, featuring Adam and Eve being ejected from the Garden. Engraving by N. de Bruyn after M. de Vos – Source: Wellcome Library.

Sudden sounds, such as the report of a musket or a cannon, were well known to kill scorbutic sailors. Even pleasant stimuli such as a drink of fresh water, or a long-awaited taste of fruit, could provoke a seizure and put an end to their lives. In his *Omoo*, Melville recalls how once

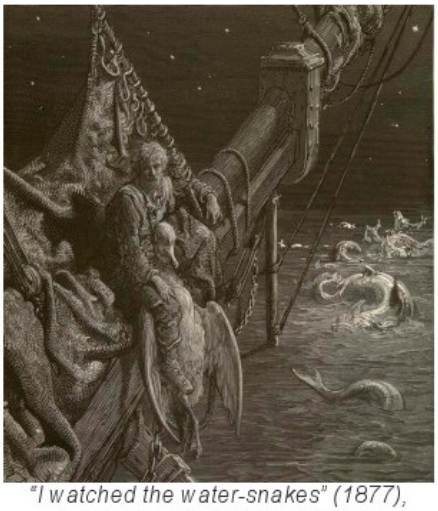
> the Trades scarce filled our swooning sails; the air was languid with the aroma of a thousand strange, flowering shrubs. Upon inhaling it, one of the sick who had recently shown symptoms of scurvy, cried out in pain, and was carried below. This is no unusual effect in such cases.2

When, badly afflicted with scurvy, Bernardin de St Pierre landed on Mauritius, he was disgusted by the trees, which smelt of excrement, and flowers such as the veloutier were alluring only at a distance for the odour "quite close is perfectly loathesome".3 Sometimes the sensation passed the frontier from pain to pleasure, or vice versa. Here is Anders Sparrman, a scorbutic naturalist on the *Resolution* who was hunting ducks when at last he landed in New Zealand: "The blood from these warm birds which were dying in my hands, running over my fingers, excited me to a degree I had never previously experienced. . . .This filled me with amazement, but the next moment I felt frightened".4

The scorbutic eye was particularly engaged, so much so that vision seemed to envelop the viewer and turn the orb of the individual organ inside out, as in this description by Pedro Fernandez de Quiros of a festival he organized after he and his scorbutic crew reached Vanuatu:

> There were seen amongst the green branches so many plumes of feathers and sashes, so many pikes, halberds, javelins, bright sword-blades, spears, lances, and on the breasts so many crosses, and so much gold, and so many colours and silken dresses, and many eyes could not contain what sprung from the heart, and they shed tears of joy.5

Spectacular novelties such as coral grew more wonderful for Matthew Flinders as scurvy heightened the impression, turning dangerous animate rock into fascinating antiscorbutics: "We had wheat sheaves, mushrooms, stags horns, cabbage leaves, and a variety of other forms, glowing under water with vivid tints of every shade betwixt green, purple, brown, and white".6 Pleasure and disgust could be aroused by the selfsame phenomenon: Johann Reinhold Forster was fascinated by the effects of phosphorescence although he believed it was caused by rotting animalcules. One hundred fifty years later years later Robert Louis Stevenson was to have the same mixed reactions to coral. The sea snakes in *The Rime of the Ancient Mariner* excite similar extremes of wretchedness and rapture.

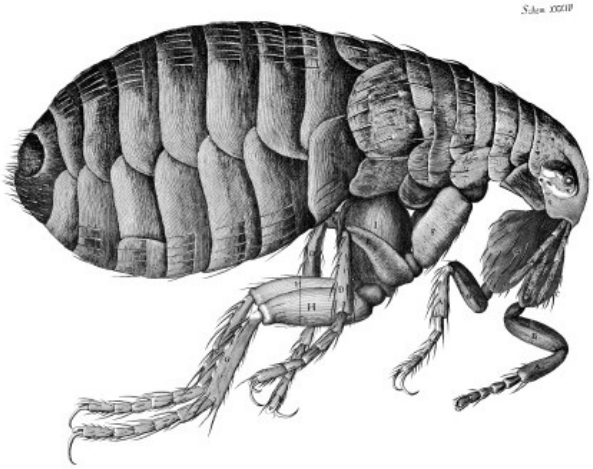


"I watched the water-snakes" (1877), illustration by Gustave Doré for Coleridge's Rime of the Ancient Mariner – Source .

In the previous century scientists had attempted various prostheses for the sense-organs designed to make the work of discovery more exact: telegraph wires to transport the voice to distant ears, hygroscopes for detecting effluvia leaking from the earth, and of course improved microscopes and telescopes designed to bring the infinitely small and the infinitely distant into distinct focus. Hooke's reactions to the colours and shapes of microscopic specimens were sometimes quite as ecstatic as Sparrman's, Flinders' and De Quiros', but at the same time he was able to make accurate drawings of them that had never been seen before. In this pursuit he explained how the senses were "wonderfully benefitted . . . and guided to an easie and more exact Performance of their Offices".7 If other people were using ships, huge machines designed to bring the unknown into the purview of the five senses, Hooke was using his own portable contrivances to arrive at what he explicitly referred to as a discovery of "new Worlds and Terra-Incognita's".8 His machines were the forerunners of those that accompanied Cook's supercargoes: Kendal's and Arnold's chronometers, Knight's azimuth compass, and Bird's astronomical quadrant.

Support for Hooke was by no means unanimous. Margaret Cavendish said his instruments could never penetrate the surface of things and find out the secrets of their constitution; they only disarranged the distances, textures and angles that made them usual or comely, revealing instead the immodesties, moles, and hairs that cause the maids of honour in Brobdingnag to appear so repulsive to Gulliver. Were we to see things a thousand times more clearly, or hear things magnified at the same rate, our lives would be made intolerable, Locke argued: there would be no rest, no power of discrimination. Such a witness would live "in a quite different World from other People. Nothing would appear the same to him, and others".9 For Hooke, temporary alienation from the familiar world was the whole point. If a *terra incognita* was to be disclosed, then one had to act in the spirit of foreignness: "An Observer should endeavor to look upon such Experiments and Observations that are more common, and to which he has been more accustom'd, as if they were the greatest Rarity, and to imagine himself a Person of some other Country or Calling, that he never heard of, or seen the like before".10 Scurvy, you might say, helped the observer into this estranged position.

By opting for the advantages of normal sense impressions, Locke and Cavendish were defending not just the proportionality and communicability of sensations, but also a very specific notion of how they are received and exchanged as ideas. Along with Descartes and Hobbes, Locke agreed that the sensory organ, while being stimulated by an object in the real world, did not take a print of it or in any way incorporate its properties. He said, "There is nothing like our Ideas in the Bodies themselves".11 The smell of a flower is an event in the sensorium, created purely by the pulsations passing between the olfactory nerve and the brain. Cavendish did not go as far as that, but she resisted the Epicurean doctrine of films and effigies as a streams of matter launched from the surface of the object at the eye, ear, or nose. Using the analogy of the mirror she said, "It is not the real body of the object which the



A flea as seen through a microscope, in Hooke's Micrographia (1665) – Source .

glass presents, but the glass only figures or patterns out the picture presented in and by the glass".12 With this account of representation she denied Lucretius, the arch-empiricist, the indisputable evidence of impressions or any collaboration between them in the production of knowledge, for he had argued that no organ can thwart the receptivity of another. He asked, "Can th'eare, the sight denie?/ Shall th'eare, or tast, the feeling sense oppose?/ Or shall the eie, dispute against the nose?".13 Cavendish retorted, "The nose knows not what the eyes see".14

For his part, Hooke was convinced of the contrary, for it was only with the help of a microscope that the true roughness of a surface could be felt, a coalition of the prosthetized eye and the imaginary finger: "The roughness and smoothness of a Body is made much more sensible by the help of a Microscope, than by the most tender and delicate Hand".15 Walter Charleton, the greatest authority on scurvy and nutrition in the seventeenth century, noticed that under the pressure of great stimuli the eye will engross the functions of other senses, resulting in the kind of imminent synaesthesia Addison vouched for in his essays of the pleasures of imagination when he observed that an appetent eye experiences sight as a "more delicate and diffusive Kind of Touch".16 Coleridge was fascinated by this phenomenon. He called it the double touch ("touch . . . co-present with vision, yet not coalescing") and wondered "whether the Skin be not a Terra Incognita in Medicine".17

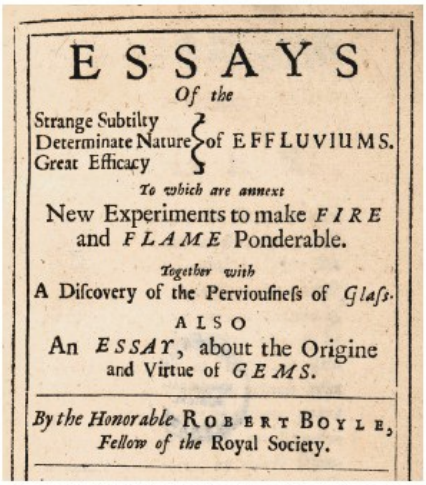
A female figure feeling an arrow with her finger; representing the sense of touch. Mezzotint by A. Vanhacken after J. Amiconi – Source: Wellcome Library .

From the beginning of this debate, the issue of enlarged sensations had calqued upon questions of disease. If you could smell too much like Bernardin de St Pierre and Melville's sailor, or have your eyes dazzle with the colours of serpents, like the Ancient Mariner, then life was not only lived in a foreign place, that place was a hospital. Supposing that it might be possible to sense too much, and out of that superfluity for one organ to seize on the function of another, Francis Hutcheson had concluded such a condition to be inconsistent with providential mercy ("Senses incapable of bearing the surrounding Objects without Pain; Eyes pained with the Light; a Palate offended with the Fruits of the Earth; a Skin as tender as the Coats of the Eye".18 But of course what he had done was to reject as improbable the very scenes of scorbutic distress widely reported in contemporary journals. In his *Essay on Man* Pope similarly excludes a list of morbid susceptibilities as exorbitant to the divine plan, concluding with the figment of a man so tender he shrieks at the smell of a flower, as Melville's sailor was actually heard to do:

> Say what the use, were finer optics given,

T'inspect a mite, not comprehend the heaven?
Or touch, if tremblingly alive all o'er,
To smart and agonise at every pore?
Or quick effluvia darting through the brain,
Die of a rose in aromatic pain?

Approaching the matter of acute sensation from a different angle, Robert Boyle saw a very useful connexion between disease and extraordinary powers of perception. In his essays on effluvia he mentions several examples, some of an innate susceptibility (the lady who swoons at the smell of roses) and some of a valuable acquisition of sensibility after an illness. A man who recovered from bubonic plague found himself able to smell an infected person before any signs of the pestilence had appeared; another who suffered inflammation of the eyes and afterwards could distinguish colours in the dark; a physician who fell sick of a fever and discovered he could now overhear whispered speech at a great distance.19 Boyle's explanation for these accidental improvements of the subtlety of the senses stems from his belief that effluvia do not bounce off the body, but pierce it and, by affecting its sensory equipment, alter the organs of the body that influence subsequent reactions to their environment. So from a blind and involuntary susceptibility, the body's organs may advance to an alertness that is active and what Bacon would call ejaculative or emittent. From this superlative awareness of effluvia, Boyle supposes such a degree of potential discrimination that the size, shape, motion, and colour of effluvia themselves might become perceptible. So by means of the variations in the internal constitution of the living engine (as Boyle calls the body) he aims at the discovery of an invisible world of particles, just as Hooke with his machines goes in search of a terra incognita in the bottom of a microscope, or Coleridge beneath the porous surface of the skin.


ESSAYS
Of the
Strange Subtilty
Determinate Nature } of EFFLUVIUMS.
Great Efficacy
To which are annext
New Experiments to make FIRE and FLAME Ponderable.
Together with
A Discovery of the Perviousness of Glass.
ALSO
An ESSAY, about the Origine and Virtue of GEMS.
By the Honorable ROBERT BOYLE, Fellow of the Royal Society.

Detail from title page of Boyle's Essays of the Strange Subtilty, Great Efficacy, Determinate Nature of Effluviums – Source: Wellcome Library.

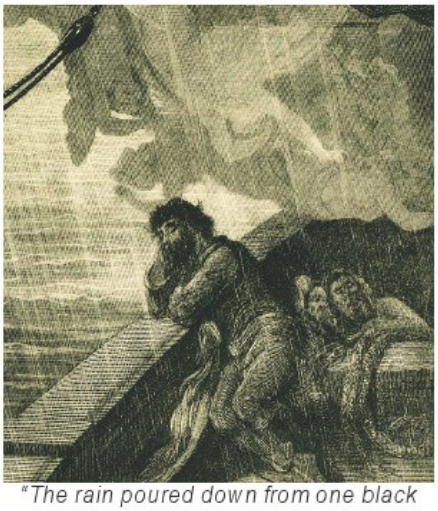
Is scurvy such a disease, capable of prostrating the body and then redeeming it with enhanced perceptions? Walter Charleton and Thomas Willis, Boyle's contemporaries and authors of books on scurvy, offered some account of how this might happen. For both men the healthy state of the sensitive soul resembled Boyle's idea of the action and reaction of effluvia. Willis called it dilation or irradiation, Charleton named it corroboration. It occurs when something powerfully imagined actually takes place:

We imagine the Drinking of excellent Wine, with a certain Pleasure, then we indulge it; the Imagination of its Pleasure is again sharpened by the taste, and then by a reflected Appetite drinking is repeated. So as it were in a Circle, the Throat or Appetite provokes the Sensation, and the Sensation causes the Appetite to be sharpened, and iterated".20

This corroboration of an image by the addition of a sensation is to be compared with the fixations of the scorbutic imagination observed by Thomas Trotter:

> The cravings of appetite, not only amuse their waking hours with thoughts on green fields, and streams of pure water; but in their dreams they are tantalized by the favourite idea; and on waking the mortifying disappointment is expressed with the utmost regret, with groans, and weeping, altogether childish".21

But then when the desideratum is materialized, what a remarkable shift from miserable privation to intense pleasure! "The patient in the inveterate stage of the disease seems to gather strength even from the sight of fruit: the spirits are exhilarated by the taste itself, and the juice is swallowed, with emotions of the most voluptuous luxury".22 John Mitchel, an Irish political prisoner en route for Tasmania aboard a scorbutic transport, wished never to forget the "brutal rapture" with which he devoured six oranges when the ship landed in Pernambuco. There is a gentler example of corroboration when the parched Ancient Mariner wakes from a dream of drinking to find his thirst quenched by the rain falling on his bare skin: "Sure I had drunken in my dreams,/ And still my body drank.'



"The rain poured down from one black cloud" (1877), detail from an illustration by Gustave Doré for Coleridge's Rime of the Ancient Mariner – Source .

If we bear this in mind when reviewing one of the great junctions in the history of scurvy and science, Humphry Davy's tests on nitrous oxide at the Pneumatic Institute in 1799, an unmistakable resemblance seems to take place between the excitements of a scorbutic seaman and the sensations induced by laughing gas in Davy's fingers, eyes, and ears. He made and inhaled the gas in order to test a theory that "azote oxyd," as it was called by Samuel Mitchill (whose theory it was), acted as the source of all contagious diseases including scurvy. While finding that he did not succumb to scurvy or any other malady, Davy did find himself changed in ways a scorbutic sailor or a Royal Scientist might recognize:

> I imagined that I had increased sensibility of touch: my fingers were pained by anything rough . . . I was certainly more irritable, and felt more acutely from trifling circumstances . . . My visible impressions were dazzling and apparently magnified . . . when I have breathed it amidst noise, the sense of hearing has been painfully affected even by moderate intensity of sound".23

At the limit of sensory irritation Davy had discovered that there was no difference between suffering the impression of an object and imagining it. Like Condillac's statue, he could not tell the difference between passivity and activity, "between a cause within, and a cause without".24 At this pitch both were the same, and the consequence was remarkable, explained by Mike Jay as follows: "[Davy's] culminating experiment had proved, as nothing ever had before, that an altered sensory and mental frame had the power to generate an entirely different universe".25

Was this universe Boyle's invisible world? Hooke's terra incognita? The corroborative assignation with fresh fruit on a desert island? Probably not, for it was experienced, as

Coleridge himself was aware from his experiments with opium and laughing gas, with all sense of "outness" lost: and then, as he says, "What a horrid disease very moment would become".26 Scurvy was a terrible affliction but was not that kind of distemper. It maintained some link with the real, for no matter how foreign and extravagant it might appear in a dream, it was an authentic message from the body to the imagination to which the imagination and the will did their best to respond. Erasmus Darwin called reveries and delusions resulting in total disobedience to external stimuli "diseases of volition," and we can conclude that scurvy was not of that genus because its morbid sensory alertness preserved (no matter how obliquely) some kind of faith with the empiricist principles that shadowed its history.

Jonathan Lamb is the Andrew W. Mellon Fellow of the Humanities at Vanderbilt University, currently on a Guggenheim Fellowship in Britain where he is writing a book titled *Scurvy: The Disease of Discovery*. His most recent books are *The Things Things Say*

, published last year by Princeton University Press, and *The Evolution of Sympathy* , (Pickering and Chatto, 2009).

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1. Robert Hooke, *Micrographia*, 2003 [1665], p. vii.

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3. Bernardin de St Pierre, *Voyage à l'Île de France, à l'île Bourbon et au cap de Bonne-Espérance*, 1800 [1773], p. 66.

4. Anders Sparrman quoted in Bernard Smith, 1956, p. 138.

5. Pedro Fernandez de Quiros, *The Voyages of Pedro Fernandez de Quiros, 1595-1606*, translated and edited by Clements Markham, 1904, Vol.1, p. 261.

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9. John Locke, *The Clarendon Edition of the Works of John Locke*, 1979, p. 303; [II; xxiii; 12]).

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18. Frances Hutchenson, *An Essay on the Nature and Conduct of the Passions and Affections. With Illustrations upon the Moral Sense*, 2002 [1728], p. 119.

19. Robert Boyle, *The Works of Robert Boyle*, Edited by Michael Hunter and Edward B Davis, 1999, Vol.7, p. 268, 282.

20. Thomas Willis, *Two discourses concerning the soul of brutes which is that of the vital and sensitive of man*, 1683, p. 49.

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23. Humphry Davy, *Researches, Chemical and Philosophical*, 1800, pp. 464, 487, 491.

24. Étienne Bonnot de Condillac, *Treatise on the Sensations*, translated by Margaret Geraldine Spooner Carr, 1930 [1754], p. 8.

24. Étienne Bonnot de Condillac, *Treatise on the Sensations*, translated by Margaret Geraldine Spooner Carr, 1930 [1754], p. 8.

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    - Internet Archive
- *Observations on the scurvy : with a review of the theories lately advanced on that disease ; and the opinions of Dr. Milman refuted from practice* (1793), by Thomas Trotter.
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- *The philosophical works of the Honourable Robert Boyle* (1725), edited by Peter Shaw.
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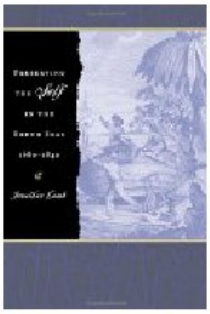
- *The Rime of the Ancient Mariner*, by Samuel Taylor Coleridge.
    - Internet Archive (1900 edition)
    - Project Gutenberg
    - Adelaide University (with illustrations by Gustave Doré)

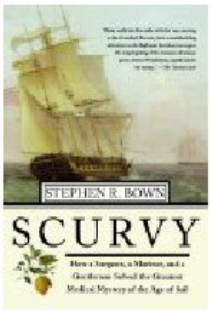
Further Reading



Preserving the Self in the South Seas, 1680-1840 (*University Of Chicago Press, 2001*)

by Jonathan Lamb

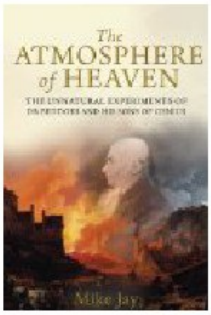
Lamb delves into the writings of South Seas explorers, illuminating the European age of exploration through the distracted and infatuated feelings of the explorers themselves, as well as the contemporary audience's interest in their narratives.



Scurvy: How a Surgeon, a Mariner, and a Gentleman Solved the Greatest Medical Mystery of the Age of Sail (*St. Martin's Griffin, 2005*)

by Stephen R. Bown

The cure for scurvy saved lives and changed the course of sea battles. In this book – a fusion of history and adventure story – Brown tells of how James Lind, James Cook, and Gilbert Blane worked to eradicate scurvy.



The Atmosphere of Heaven: The Unnatural Experiments of Dr Beddoes and His Sons of Genius (*Yale University Press, 2010*)

by Mike Jay

An exploration into the fascinating history of how 18th-century exepriments into nitrous oxide (AKA laughing gas) led to improvements in anesthetic surgery and influenced our modern drug culture.

A Natural History of the Senses (*Vintage, 1991*)

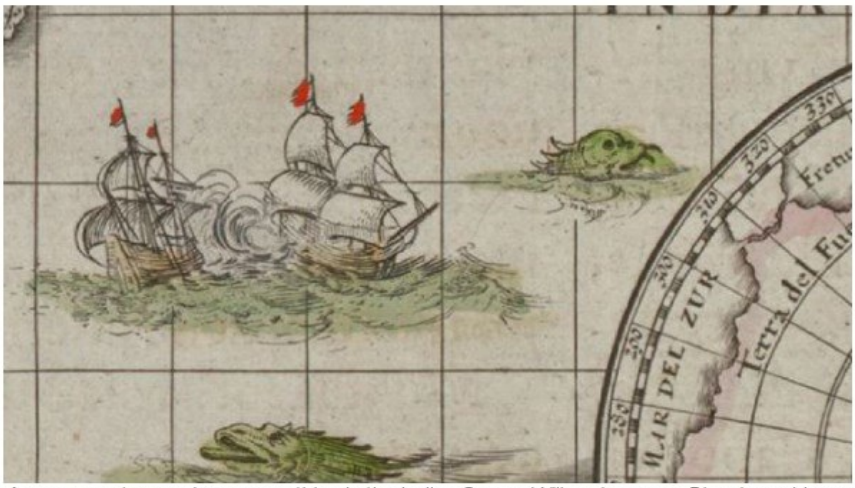
by Diane Ackerman

Why there are sea monsters lurking in early world maps

pri.org

April 11, 2016 · 2:30 PM EDT

By David Leveille



A map monster snacks on something in the Indian Ocean. Willem Janszoon Blaeu's world map "Nova totius terrarum orbis geographica ac hydrographic tabula" was first published in 1606 during the Golden Age of Dutch Cartography. Credit: Leventhal Center/Boston Public Library

Let's face it. Paper maps are a bit out of fashion now that we have smartphones. But old world maps and atlases are chock-full of history, of once-uncharted territories — and if you zoom close, "sea monsters."

That's the playful moniker Dory Klein of the Boston Public Library uses for the creatures found in centuries old maps. She's an education and outreach assistant at the library's Norman B. Leventhal Map Center.

"In the Medieval and Renaissance period in Europe, people didn't really know what was out there," Klein says. "So your corpus of knowledge came from folklore and the Bible. And so in that world, monsters could very well be real and they were just part of this supernatural landscape.

"When a map maker didn't know what was out there," she says, "he might just plop some little creature into the map to signify, 'I don't know what's here but it could very well be a dangerous creature.'"

> From the earliest known atlas, the Theatrum orbis terrarum 1570 #mapmonstermondaypic.twitter.com/VUMISV0vy5
>
> — Flag and Steel (@flagandsteel) April 11, 2016

You won't find sea monsters in every map from earlier centuries.

Cartographers drew these creatures to adorn maps that would be on display in upper-class settings, such as fine homes or castles. Maps made for navigators heading out on ocean expeditions would have been more utilitarian, says Klein.

"So if you were creating a map that would've actually accompanied sailors out to sea, it would've been generally much more practical information," she says. "They would've had an idea that there were probably monsters out there and the map maker didn't need to tell them precisely where to find them. People back in Europe, however, really wanted to get a feel for their world without leaving home because travel was very difficult at that time."

So maps became a way to understand the world without actually going out exploring.

Look carefully at this map and try to find a sea monster. Or this one.

The fantastical creatures appear in a variety of forms. Some resemble familiar figures, like the Muppets. Some are scarier than that. The figures that appear on a 1525 edition of Ptolemy's Geographica, for example, give Klein the heebie jeebies.

A fragment of the map "La Nuoua Francia," of northeastern North America, based on the 1524 voyage of Italian explorer Giovanni da Verrazano. His discoveries confirmed the continuous nature of the American coast from the Carolinas to Newfoundland. The New England region was dubbed Terra de Nurumbega, and was also known as New France. During his travels, Verrazano spent two weeks among the American Indians at Narragansett Bay, which is identified on the map as Port du Refuge. Giovanni Battista Ramusio was a Venetian historian and geographer. His "Delle navigationi et viaggi" was one of the earliest compilations of voyages of discovery. Giovanni Battista Ramusio, "La Nuoua Francia," Delle navigationi et viaggi (Benedetto Giunta, 1565). Credit: Leventhal Center/Boston Public Library

"I saw a little man standing upright with horns and he's cooking a woman, and she has this blithely complacent expression on her face because this was a wood cut and it was very hard to convey detail, so it was simultaneously horrifying and slightly amusing," she says. "It was a jolting reminder that all of the monsters that you see embedded in these maps really were genuinely scary to the people who are looking at them."

In earlier centuries, Klein notes, there was a prevailing belief that every land animal had its ocean equivalent: "sea-pigs and sea-bears and sea-elephants and seahorses." In short, mapmakers let their imaginations run wild.

Sea monsters have mostly disappeared from modern maps. Klein says they started to fade away toward the end of the 17th century as navigational and printing technology improved.

"It was easier to convey more accurate information," she says. "So you might see pirate ships as an indication of, 'There are dangerous pirates here' or, 'These are good fishing waters, 'You'll find whales here,' but it wasn't an immediate disappearance [for the monsters]. It was more of a fading out."

> **If you like #MapMonsterMonday, then you'll love today's episode of PRI's "The World" with … https://t.co/hcFX6bvjyh pic.twitter.com/aNX5QMQugA**
>
> **— Leventhal Map Center (@bplmaps) April 11, 2016**

Klein wanted to find a way to reach out to anyone who's interested in early maps, but may be intimidated by the flowery scripts, Latin words and depictions that are nothing like the world we know today. So she came up with #MapMonsterMonday.

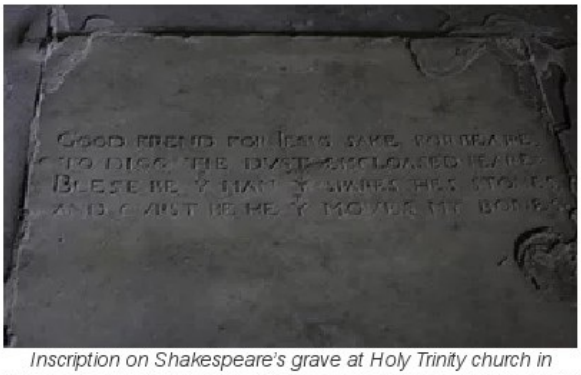
"I wanted to connect people with our collections and make these maps a little more accessible and a little more fun," she says. "They're beautiful and fascinating and the stories behind them can turn into just a wonderful rabbit hole of research."

Shakespeare's skull probably stolen by grave robbers, study finds

Mark Brown Arts correspondent
Wednesday 23 March 2016 Last modified on Wednesday 23 March 2016

theguardian.com

Radar scan of Bard's grave for Channel 4 documentary shows his head appears to be missing – but it puts other myths to bed



Inscription on Shakespeare's grave at Holy Trinity church in Stratford-on-Avon. Photograph: Production Company/Channel 4
Archaeologists conducting the survey of William Shakespeare's grave at Holy Trinity church. Photograph: Production Company/Arrow Media/Channel 4 GPR image showing rectangular feature at the head end of the grave, with apparent brick repair outlined in red. Photograph: Production Company/Arrow Media/Channel 4

A story often dismissed as wild fiction, that 18th-century grave robbers stole Shakespeare's skull, appears to be true, archaeologists have said.

The first archaeological investigation of Shakespeare's grave at Holy Trinity church in Stratford-on-Avon has been carried out for a documentary to be broadcast by Channel 4 on Saturday.

The most striking conclusion is that Shakespeare's head appears to be missing and that the skull was probably stolen from what is a shallow grave by trophy hunters.

Kevin Colls, the archaeologist who led the team, said the grave was not as they had expected. "We came across this very odd, strange thing at the head end. It was very obvious, within all the data we were getting, that there was something different going on at that particular spot. We have concluded it is signs of disturbance, of material being dug out and put back again."

Archaeologists conducting the survey of William Shakespeare's grave at Holy Trinity church. Photograph: Production Company/Arrow Media/Channel 4 GPR image showing rectangular feature at the head end of the grave, with apparent brick repair outlined in red. Photograph: Production Company/Arrow Media/Channel 4

There is also "a very strange brick structure" that cuts across the head end of the grave, he said.

All of that gives credence, Colls said, to a story published in the Argosy magazine in 1879 that Shakespeare's skull was stolen from Holy Trinity in 1794.

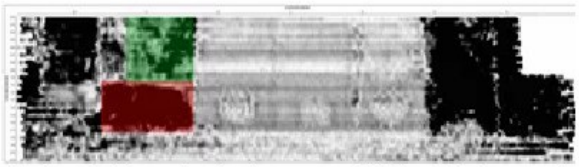
"Grave-robbing was a big thing in the 17th and 18th century," said Colls. "People wanted the skull of famous people so they could potentially analyse it and see what made them a genius. It is no surprise to me that Shakespeare's remains were a target."

Shakespeare's grave is visited by hundreds of visitors each year, a number that may increase in 2016 – the 400th anniversary of his death.

It carries no name, only a slightly disturbing warning: "Good friend, for Jesus' sake forbear, / To dig the dust enclosed here. / Blessed be the man that spares these stones, / And cursed be he that moves my bones."

The archaeological team used non-invasive ground-penetrating radar (GPR) to examine the grave and were able to put to bed a few myths about Shakespeare's burial.

For example, one story suggests he was buried standing up, as his friend and fellow writer Ben Jonson is in Westminster Abbey. Another claims that he was buried 17ft deep to avoid being disturbed, while one says he was buried in a family tomb.



Archaeologists conducting the survey of William Shakespeare's grave at Holy Trinity church. Photograph: Production Company/Arrow Media/Channel 4 GPR image showing rectangular feature at the head end of the grave, with apparent brick repair outlined in red. Photograph: Production Company/Arrow Media/Channel 4

None of those stories are true, the team has concluded. Instead he is buried about 3ft deep and had been wrapped simply in a shroud rather than placed in a coffin.

Their conviction that Shakespeare's skull was stolen led the team to investigate another story – that the real skull is in fact 15 miles away in the crypt of St Leonard's church in the village of Beoley, Worcestershire.

The team scanned the skull and carried out a forensic anthropological analysis and the results revealed it could not be Shakespeare. "It was an unknown woman in her 70s," said Colls, whose team even did a facial reconstruction to hammer the point home.

Colls said he is convinced Shakespeare's skull was removed from his grave but accepts the evidence is not conclusive. However, the vicar of Holy Trinity, the Rev Patrick Taylor, is not so certain.

"We now know much more about how Shakespeare was buried and the structure that lies underneath his ledger stone," he said. "We are not convinced, however, that there is sufficient evidence to conclude that his skull has been taken.

"We intend to continue to respect the sanctity of his grave, in accordance with Shakespeare's wishes, and not allow it to be disturbed. We shall have to live with the mystery of not knowing fully what lies beneath the stone."

---

comments (14)

- clivejw
3h ago

Even more intriguing is what happened to Ben Jonson's skull when his grave was opened three times during the 19th century. On the first occasion, in 1823, when the grave was opened to allow a burial in an adjacent plot, the tufts of hair still clinging to the skull were removed as souvenirs (by whom is not known).

The grave was reopened to allow a second internment in 1849, and the skull was taken away and examined by a medical student named Francis Buckland, the son of the Dean of Westminister, and afterwards returned to the grave.

For the extraordinary story of what happened on the third disinterment, in 1859, I commend you to Ian Donaldson's superb biography of Jonson.

- knightpestle
3h ago

I knew him, Horatio.

- William1944
4h ago

A riot. But keep on with the secular sainthood chaps.

- forqueray
5h ago

"None of these stories *is* true", surely? I mean, especially in an article about Shakespeare

- TheBoyo
8h ago

I think Will foresaw his fate:

Off with his head!
I like this place and willingly could waste my time in it.
True is it that we have seen better days.
A man can die but once!
I'll not budge an inch!
We have seen better days!

A head! a head! my kingdom for a head! (Modified for the event.)

Gotta go but loads of potential here... Shakespeare Quotes

- selfishjean
8h ago

The skull's probably still in some village rep's property basket, doing service as Yorick's when needed.

- TheBoyo
8h ago

That it should come to this!

- Syd Platt
10h ago

Alas

  - SamSmeagol Syd Platt
  10h ago

  Damn!!!!!!!!!! Beat me to it.

  - mignonette Syd Platt
  9h ago

  Bugger. I came here just to say that.

- Mick James
10h ago

People wanted the skull of famous people

Some examples of famous people who had their skulls taken and "analysed" would help here. And surely if you had Shakespeare's skull you'd look after it?

  - philipphilip99 Mick James
  8h ago

  > if you had Shakespeare's skull you'd look after it?

  Not if the curse burned down your house.

- **triumphtek Mick James**
8h ago

Skullduggery, is not limited to Europe,
When Geronimo died, he was buried at Fort Sill Oklahoma, His skull is thought to have been removed by students of Yale University!

- **MockingbirdGirl Mick James**
2h ago

> **And surely if you had Shakespeare's skull you'd look after it?**

Well, Voltaire's brain was removed and then went missing, so not necessarily.

Shakespeare's skull 'probably stolen' from Stratford grave - BBC News

bbc.com

BBC

- 23 March 2016
- From the section Coventry & Warwickshire

Image copyrightChannel 4
Image caption

Archaeologists used a hi-tech scanning machine in the first investigation of its kind

A hi-tech investigation of William Shakespeare's grave has concluded his skull was probably stolen.

The discovery gives credence to a news report in 1879, later dismissed as fiction, that trophy hunters took the skull from his shallow grave in 1794.

A team used a ground-penetrating radar (GPR) scan to look through the grave at Holy Trinity Church in Stratford in the first archaeological probe of the site.

It allowed investigators to see below ground without disturbing the grave.

Archaeologist Kevin Colls of Staffordshire University, who carried out the project with leading geophysicist Erica Utsi, concluded: "We have Shakespeare's burial with an odd disturbance at the head end and we have a story that suggests that at some point in history someone's come in and taken the skull of Shakespeare.

"It's very, very convincing to me that his skull isn't at Holy Trinity at all."

Image caption

Image copyright Channel 4
Image caption

The investigation was carried out to coincide with the 400th anniversary of Shakespeare's death.

The documentary Secret History: Shakespeare's Tomb will be shown on Channel 4 on Saturday 26 March at

The scan of Shakespeare's grave allowed investigators to look below ground without disturbing it

20:00 BST.

The playwright's final resting place has long been the subject of argument among historians and archaeologists, because it is too short for an adult burial.

It also carries no name, only the chilling curse: "Good friend, for Jesus' sake forbear, To dig the dust enclosed here. Blessed be the man that spares these stones, And cursed be he that moves my bones."

Key findings of the investigation

- Evidence of a significant repair to the head end of the grave, leading to the theory that it was needed to correct a sinking of the floor possibly caused by a previous disturbance
- The repair gives new credence to a story published in The Argosy magazine in 1879 claiming Shakespeare's skull was stolen from his shallow grave
- The survey found the playwright, his wife Anne Hathaway and other relatives were not buried in a large family vault deep underground, as has long been thought, but in shallow graves beneath the church floor
- Shakespeare and his wife's graves are less than a metre deep
- His grave was found to be significantly longer than his short stone - extending west towards the head end, making it the same size as the other family graves
- The GPR also found no evidence of metal in the area of the grave, such as coffin nails, suggesting they were not buried in coffins but simply wrapped in winding sheets, or shrouds, and buried in soil

---

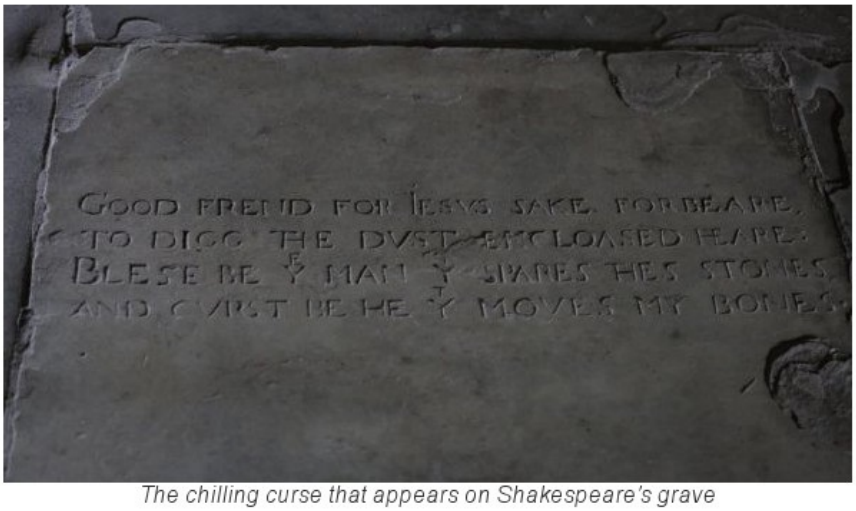
Investigators went to another church, St Leonard's, in Beoley, Worcestershire, where legend has it a mysterious skull in a sealed crypt is that of Shakespeare's.

A forensic anthropological analysis revealed it to belong to an unknown woman who was in her 70s when she died.

Mr Colls said: "It was a great honour to be the first researcher to be given permission to undertake non-invasive archaeological investigations at the grave of William Shakespeare.

"With projects such as this, you never really know what you might find, and of course there are so many contradictory myths and legends about the tomb of the Bard.

"The amazing project team, using state-of-the-art equipment, has produced astonishing results which are much better than I dared hoped for, and these results will undoubtedly spark discussion, scholarly debate and controversial theories for years to come. Even now, thinking of the findings sends shivers down my spine."



The chilling curse that appears on Shakespeare's grave

Image copyright Channel 4
Image caption

The Rev Patrick Taylor, of Holy Trinity, said he was "not convinced that there is sufficient evidence to conclude that his skull has been taken".

"We intend to continue to respect the sanctity of his grave, in accordance with Shakespeare's wishes, and not allow it to be disturbed.

"We shall have to live with the mystery of not knowing fully what lies beneath the stone."

Image copyright British Library

Smart fox steals wallet out of golfer's bag and then runs away usatoday.com

fox

Smart fox steals wallet out of golfer's bag and then runs away

Golf

Smart fox steals wallet out of golfer's bag and then runs away

By Luke Kerr-DineenMarch 10, 2016 8:11 am

shares

By: Luke Kerr-Dineen | March 10, 2016 8:11 am

I have mixed feelings about this. You can't help but admire this smart, entrepreneurial fox who's no-doubt just trying to make ends meet, but I feel bad for the golfer, too. Replacing a lost (or technically speaking, stolen) wallet is a major hassle, and it so nearly became one for this golfer.

snopes.com: Former Iron Butterfly Drummer a Time Traveler?

Hello

Author **Topic: Former Iron Butterfly Drummer a Time Traveler?**

posted 17 June, 2005 02:15 AM

Forgive me if this has been posted before. I did a search and turned up nothing.

I heard some time ago that the former drummer for Iron Butterfly, after leaving the group, started working on plans for time travel. Apparently while working on these plans he mysteriously died in what appeared to be a suicide. Some believe that the CIA was given orders to "do away" with him because he had been very close to figuring it out. I tried doing a google search on this topic to no avail. No helpful information was brought up except some info on Iron Butterfly and an online magazine article that briefly mentions it.

chryscntedpeach

Has anyone else heard this before or know of any information backing up these claims? As I'm sure with many "wild" celebrity rumors this one probably isn't true. I thought it was at least interesting enough to make note of.

IP: Logged |

posted 17 June, 2005 02:35 AM

Chris J There *was* a mysterious death of an ex-member of Iron Butterfly. It wasn't Ron Bushy the drummer, but Philip Taylor Kramer, a bassist. Kramer played in a short-lived incarnation of Iron Butterfly in the mid-'70s. Read about what happened to him here:

http://en.wikipedia.org/wiki/Philip_Taylor_Kramer

Posts: **1325** | From: **Ontario, Canada** | Registered: **Feb 2000** | IP: Logged |

posted 17 June, 2005 05:43 PM

The backstory I heard about Taylor was that he became a mathematician and was working on propolsion systems for the military. Has anyone else heard this particular version?

Dogwater I had never heard there was a 911 call and had always assumed, after his van was found, that it went off-road by accident. AFA him being missing, the rumors I heard were that he had come across some secret government/military knowledge and was 'silenced'.

As God is my witness, I thought turkeys could fly.

Posts: **1679** | From: **Illinois** | Registered: **Jul 2004** | IP: Logged |

posted 17 June, 2005 06:21 PM

Jon Up North No he had developed a free energy device that allowed him to get 10,000 miles to the galon from his JATO unit and the Men In Black found out and stole his kidneys.

We're not insured for pickles.

Posts: **2358** | From: **Fort McMurray, Alberta** | Registered: **Feb 2000** | IP: Logged |

posted 17 June, 2005 09:26 PM

No, this is the time-travelling rock star:

"Well, it looks we're on our own ... again."--
Rev. Lovejoy

Jay Temple

Posts: **3572** | From: **St. Louis, MO** |
Registered: **Sep 2003** | IP: Logged |

posted 18 June, 2005 07:34 AM

Chickee Daizy

Parajay Temple YOMANK! I used to love that show when I was a kid.

Some people are like slinkies...They don't really have a purpose, but they still bring a smile to your face when you push them down the stairs.

Live and Let Madai

Posts: **907** | From: **Oklahoma** | Registered: **Mar 2005** | IP: Logged |

posted 19 June, 2005 02:27 AM

http://www.skepticfiles.org/evenmore/kramer2.htm

This was written before he was found. Just...wow.

Rogue1stclass

Posts: **195** | From: **Florida** | Registered: **May 2004** | IP: Logged |

posted 03 July, 2005 11:57 PM

After reading the notes about this person, I gotta say that he most likely faked his death to save his families income. He has to be living somehwere else other then this country, and possibly has had a change of identity.

hectorcaliente

Posts: **36** | From: **San Diego** | Registered: **Mar 2005** | IP: Logged |

posted 04 July, 2005 12:56 AM

quote:

Originally posted by hectorcaliente:
After reading the notes about this person, I gotta say that he most likely faked his death to save his families income. He has to be living somehwere else other then this country, and possibly has had a change of identity.

Dara bhur gCara

Most likely? You think that's the most likely outcome? What, because of all the death-faking that goes on, but you never hear of it because it's covered up by, er, the Mafia or something?

Out of interest, what other likely, but not-as-likely outcomes have you investigated and dismissed? You know, from the notes and all? I personally think you're being unduly hasty in ruling out the Freemasons at this early stage. The all-seeing eye and all that.

This wrinkle in time, I can't give it no credit, I thought about my space and it really got me down. Got me so down, I got me a headache, My heart is crammed in my cranium and it still knows how to pound

Posts: **2794** | From: **London, UK** | Registered: **Aug 2003** | IP: Logged | posted 04 July, 2005 02:25 AM

quote:

Originally posted by Dara:

quote:

Originally posted by hectorcaliente:
After reading the notes about this person, I gotta say that he most likely faked his death to save his families income. He has to be living somehwere else other then this country, and possibly has had a change of identity.

hectorcaliente

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Out of interest, what other likely, but not-as-likely outcomes have you investigated and dismissed? You know, from the notes and all? I personally think you're being unduly hasty in ruling out the Freemasons at this early stage. The all-seeing eye and all that.

You need to stop watching the X-files, and beam your Halle pop chasing *ss back to reality. Why dont you do yourself a favor and go back to your reading of the Reverend Jim Jones, and let the rest of us speak our minds like this Country has allowed us to, before you start biting at poeple.

Posts: **36** | From: **San Diego** | Registered: **Mar 2005** | IP: Logged | posted 04 July, 2005 02:10 PM

quote:

Originally posted by hectorcaliente:

quote:

Originally posted by Dara:

quote:

> **Originally posted by hectorcaliente:**
> **After reading the notes about this person, I gotta say that he most likely faked his death to save his families income. He has to be living somehwere else other then this country, and possibly has had a change of identity.**

Dara bhur gCara

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Out of interest, what other likely, but not-as-likely outcomes have you investigated and dismissed? You know, from the notes and all? I personally think you're being unduly hasty in ruling out the Freemasons at this early stage. The all-seeing eye and all that.

> **You need to stop watching the X-files, and beam your Halle pop chasing *ss back to reality. Why dont you do yourself a favor and go back to your reading of the Reverend Jim Jones, and let the rest of us speak our minds like this Country has allowed us to, before you start biting at poeple.**

I really don't understand. What evidence have I given you to suggest that I do, chase, read or believe any of those things? I was disputing *your* assertion that the most likely explanation for someone's death is a hard-to-believe conspiracy theory, and I don't see how so doing makes *me* the tinfoil hat wearer here.

And a bit of civility costs nothing.

This wrinkle in time, I can't give it no credit, I thought about my space and it really got me down. Got me so down, I got me a headache, My heart is crammed in my cranium and it still knows how to pound

Posts: **2794** | From: **London, UK** | Registered: **Aug 2003** | IP: Logged |

posted 04 July, 2005 04:04 PM

hectorcaliente

because you are leaning towards MIB propaganda.
that because he dissapeared, immediately you think that the Gov't had something to do with it.
yet there has been so many cases where poeple will fake their deaths when bankruptcy is near. I never said that i solved this mystery. I just simply wrote down what I though happend, based on reading the articles that are provided.
Besides, the fact, I was told that they can't read your thoughts if you wear that tin foil.

Posts: **36** | From: **San Diego** | Registered: **Mar 2005** | IP: Logged |

posted 04 July, 2005 05:05 PM

Doc J.

quote:

> Originally posted by hectorcaliente:
> **because you are leaning towards MIB propaganda.**
> **that because he dissapeared, immediately you think that the Gov't had**

> **something to do with it.**

Er . . . where exactly did Dara say that ?

Posts: **3100** | From: **London, UK** | Registered: **Nov 2001** | IP: Logged |

posted 04 July, 2005 06:49 PM

> quote:
>
> Originally posted by hectorcaliente:
> **because you are leaning towards MIB propaganda.**
> **that because he dissapeared, immediately you think that the Gov't had something to do with it.**

Actually, I think you'll find I specifically named the Freemasons. But that's really by the by, and I don't want to have to explain sarcasm to you.

> quote:
>
> **yet there has been so many cases where poeple will fake their deaths when bankruptcy is near.**

Dara bhur gCara

Really? I can think of one, and it was from the 1960s, a British MP called John Stonehouse. . I knew two people who actually committed suicide largely because of financial problems, and bearing in mind the fact that they found his van, and his body, I don't understand why you have decided that the most likely option is that he faked his own death. I think the most likely option is that he brought about his own death.

> quote:
>
> **I never said that i solved this mystery. I just simply wrote down what I though happend, based on reading the articles that are provided.**

But is it really more likely that he is alive and living under an assumed name than dead? Even if it were true, wouldn't it still be unlikely? And did you read the article where they found his van and human remains?

> quote:
>
> **Besides, the fact, I was told that they can't read your thoughts if you wear that tin foil.**

That is true. But I prefer to put tinfoil inside my normal hat. I reckon it does the same job, and at least no-one knows I'm barking.

This wrinkle in time, I can't give it no credit, I thought about my space and it really got me down. Got me so down, I got me a headache, My heart is crammed in my cranium and it still knows how to pound

---

Posts: **2794** | From: **London, UK** | Registered: **Aug 2003** | IP: Logged |
posted 04 July, 2005 07:18 PM

Billy Biggles

Don't fall for it, lads. There is no such person as Hector Caliente. It's the alter ego of Silas Sparkhammer. Silas has taken to rebuckling his knickerbockers below the knee. See, there's a nicotine stain on his index finger, and he's got a dime novel hidden in the corn crib. He's memorizing jokes from Capt. Billy's Whiz Bang. Certain words are creeping into his conversation - words like "swell" and "So's your old man".

I weep for the future of America.

Cogito ergo sum, non sum qualis eram. Putting Descartes before the Horace every time.

Posts: **377** | From: **East Anglia, UK** | Registered: **Dec 2003** | IP: Logged |
posted 04 July, 2005 10:52 PM

Rogue1stclass

Actually, it's most likely that he's dead, considering they found him, and he was dead. In his van. In a ravine.

I don't know, however, whether or not Stairway to Heaven was still playing on his radio.

Posts: **195** | From: **Florida** | Registered: **May 2004** | IP: Logged |
posted 04 July, 2005 11:04 PM

BoKu

quote:

Originally posted by Rogue1stclass:
...In his van. In a ravine...

Looks like he's not going to have much free time for living in a van down by the river...

Posts: **2079** | From: **California** | Registered: **Feb 2000** | IP: Logged |
posted 04 July, 2005 11:51 PM

---

quote:

Originally posted by Doc J.:

quote:

---

hectorcaliente

Originally posted by hectorcaliente:
because you are leaning towards MIB propaganda.
that because he dissapeared, immediately you think that the Gov't had something to do with it.

> **Er . . . where exactly did Dara say that ?**

Its called sarcasm.

Posts: **36** | From: **San Diego** | Registered: **Mar 2005** | IP: Logged | posted 05 July, 2005 09:29 AM

quote:

Originally posted by hectorcaliente:

> **quote:**
>
> **Originally posted by Doc J.:**
>
> > **quote:**
> >
> > **Originally posted by hectorcaliente:**
> > **because you are leaning towards MIB propaganda.**
> > **that because he dissapeared, immediately you think that the Gov't had something to do with it.**
>
> **Er . . . where exactly did Dara say that ?**

Its called sarcasm.

Doc J.

Yeah, right.

Posts: **3100** | From: **London, UK** | Registered: **Nov 2001** | IP: Logged | posted 05 July, 2005 01:44 PM

quote:

Originally posted by hectorcaliente:

> **quote:**
>
> **Originally posted by Doc J.:**
>
> > **quote:**
> >
> > **Originally posted by hectorcaliente:**
> > **because you are leaning towards MIB propaganda.**
> > **that because he dissapeared, immediately you think that the Gov't had something to do with it.**
>
> **Er . . . where exactly did Dara say that ?**

Dara bhur

Its called sarcasm.

gCara

Earlier in this thread, I posted this:

> quote:
>
> Originally posted by Me
> **Actually, I think you'll find I specifically named the Freemasons. But that's really by the by, and I don't want to have to explain sarcasm to you.**

I was suggesting in this post that most people, including you, would know what sarcasm is, so it would be patronising and unnecessary to have to explain to you what sarcasm is. I realise now that this is not the case. I apologise, and withdraw my earlier statement.

This wrinkle in time, I can't give it no credit, I thought about my space and it really got me down. Got me so down, I got me a headache, My heart is crammed in my cranium and it still knows how to pound

Posts: **2794** | From: **London, UK** | Registered: **Aug 2003** | IP: Logged | posted 07 July, 2005 05:33 AM

hectorcaliente

Its all good! I apologize for my rudeness.

Posts: **36** | From: **San Diego** | Registered: **Mar 2005** | IP: Logged | posted 09 July, 2005 04:43 PM

> quote:
>
> Originally posted by Billy Biggles:
>
> **Don't fall for it, lads. There is no such person as Hector Caliente. It's the alter ego of Silas Sparkhammer. Silas has taken to rebuckling his knickerbockers below the knee. See, there's a nicotine stain on his index finger, and he's got a dime novel hidden in the corn crib. He's memorizing jokes from Capt. Billy's Whiz Bang. Certain words are creeping into his conversation - words like "swell" and "So's your old man".**
>
> **I weep for the future of America.**

Atlanta Jake

Xboxing Day

Ho-Leee crap! Billy, do you listen to Banks & Shane much?

I thought they were a strictly Atlanta Phenomenon. Are you from around here?

I havn't heard this quote in years (I have it on 8track!)

Atlanta "Who is iiiiit?" Jake

Remember Kids, Don't try this at home!

Posts: **1366** | From: **Atlanta, Georgia** | Registered: **Sep 2001** | IP: Logged |

Hop To:

Urban Legends Reference Pages

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Soviet Union town untouched after abandonment 18 years ago at end of Cold War

14:59, 9 Mar 2016 Updated 15:01, 9 Mar 2016 By Jessica Haworth mirror.co.uk

Soviet Union town with crumbling buildings, abandoned belongings and eerie murals after it was abandoned 18 years ago

Maisel & Will DuVal

Abandoned: The remnants of the school gym

These incredible pictures show the lasting legacy of a town which housed Soviet Union soldiers before it was abandoned more than 17 years ago.

Skrunda-1, in Latvia, was a purpose-built town closed off to 5,000 soldiers and their families during the Cold War .

It was abandoned in 1998, after the fall of the Soviet Union, and has been left undisturbed to rot.

Last year, two US army intelligence officers discovered the site and traveled to document their findings.

These are the pictures they took which show the crumbling buildings, torn posters and derelict gyms that were once inhabited by thousands of dutiful servicemen and women.

Maisel & Will DuVal

Peeling: A tiny apartment
Derelict: A view from one of the apartments
Fighters: A mural inside the ghost town

In them, the eerie ghost town looks as though it was left without warning as objects such as medicine bottles still adorn shelves.

Crates of workers' overalls are piled high, glass medicine bottles topped with pippets and posters which are peeling and scuffed still hang on the ceilings.

Maisel & Will DuVal

Maisel & Will DuVal

Gym: Martial arts posters "Victory Starts Here"

School lockers are left half empty with the doors open and tidy curtains look strangely out of place next to the paint-chipped interiors.

Maisel & Will DuVal

The gym floor is carpeted in a mountain of rubble from crumbling ceilings and walls and clothing left behind.

Read more: Abandoned Second World War sea forts could become luxury hotel

Then: A Skrunda Military Parade in the 1980's
Now: Sunset over the Parade Ground in 2015

Maisel & Will DuVal

Motivational gym posters and instructions on how to do martial arts are left behind on the walls alongside a nearly-mint condition basketball hoop.

Still here: Crates of workers' coveralls
Untouched: School lockers

An imposing message painted onto one of the walls states: "Victory starts here".

And the echo of a military operation looms over the town in the parade square in the form of a huge pillar.

The officers, Adam Maisel and Will DuVal, visited in December 2015 with the help of Google Maps, a GPS system and a tip-off from some Latvian teenage locals.

Preserved: A mural on the wall of a school

skrunda.info

Maisel & Will DuVal

Maisel & Will DuVal

Skrunda was home to troops with duties such as to support sensitive military bases and research sites.

These 'closed administrative territorial entities' or ZATOs are highly secretive - there is no official acknowledgment written down in Russian documents.

Left behind: The medicine cabinet
Eerie: The road to Skrunda

The officers' report read: "Walking through Skrunda-1, adventurous explorers are greeted with post-apocalyptic scenes such as these behind every door."

Comments
(1)
10 hours ago
Kun
Guys, anyone noticed that the second last image in this article is the same drug Maria Sharapova has been caught with?? Coincidence maybe? but show that maybe this drug was used by soldiers and has some mad healing effects.

Maisel & Will DuVal

Maisel & Will DuVal

Maisel & Will DuVal

Maisel & Will DuVal

Providentia

A biased look at psychology in the world

March 27, 2016

A Spanish exorcist who had ordered a mass exorcism of the entire country of Mexico in 2015 is warning that recent murders in the country could be part of a new wave of Satanic killings aimed at turning victims into vampires. Father Jose Antonio Fortea in the official exorcist of the diocese of Alcala de Henares in Madrid. Well-known for his outspoken views on demonic possession and Satanic influences, Father Fortea points to cases such as the recent murder of 24-year-old Edwin Juarez Palma in warning of the rise of such cases in secular societies. Palma was reportedly strangled, beaten, and mutilated with a broken bottle at a cyber cafe known as "Freak Shop" in Chihuahua, Mexico. The body was later found abandoned in a street wrapped in plastic bags, apparently to disguise it as a drug-related murder.

The three men and one women who have been arrested for the killing are reportedly self-professed Satanists belonging to a sect known as the "Sons of Baphomet." They chose Edwin Palma due to his fascination with vampires and persuaded him to take part in a ritual intended to transform him into a vampire. Palma was apparently unaware that he would be killed by the cultists.

Father Fortea warns that the "vampire fad is very close to Satanism" and that "the more a society abandons the ways of God, the more cases of Satanism. The more a nation is Christian, there are fewer cases of devil worship." He blames the

220px-Santa-muerte-nlaredo2[1]

current rash of Satanic crimes on the cult of Santa Muerte or "Sacred Death" which is on the rise in Mexico and the southwestern United States. Despite the active opposition of the Catholic church which regards the cult as "blasphemous", worship of the folk saint, believed to be inspired by pre-Columbian beliefs has grown to millions of followers. Even though Santa Muerte is a personification of death, believers associate the saint with healing and protection in the afterlife. Santa Muerte is also seen as a protector of Mexico's sexual minorities who often feel outcast in society.

The cult of Santa Muerte is also popular with many of Mexico's criminal gangs with images being found in numerous drug houses in Mexico and the United States. Most worshippers are law-abiding however and allegations of links between Santa Muerte and Satanic cults seem exaggerated. There is also no indication that Edwin Juarez Palma's murder was linked to Santa Muerte or that his death is part of a greater trend. The murder has generated outrage

from friends and family of the dead man and the cultists responsible face up to forty years in prison if convicted.

Posted at 08:00 AM in Current Affairs, Religion, Skepticism | Permalink

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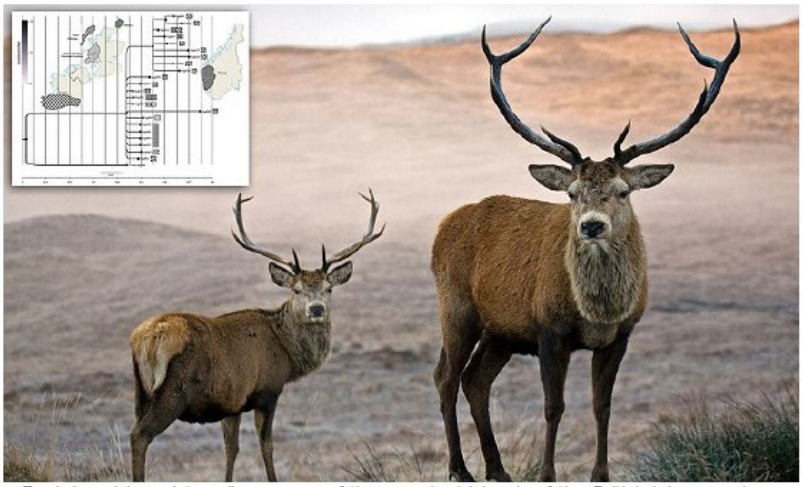
Did Stone Age humans transport deer by sea?

05:43 EST, 6 April 2016 | dailymail.co.uk



Red deer (stag pictured) on some of the remotest islands of the British Isles may have been carried there 5,000 years ago by boat from a distant location, a new study has revealed. DNA analysis has shown the deer that lived on the islands are unrelated to those seen on the mainland and inner islands The researchers analysed DNA from ancient deer remains and compared it to some modern populations. They found the red deer living in the Outer Hebrides and Orkney had a different genetic heritage to those found on the Scottish mainland, Ireland and Norway Red deer can still be seen today in the Outer Hebrides and the population there is one of the least managed in the world (young bucks pictured wading along the shoreline of the Isle of Lewis in the Outer Hebrides) Red deer are the largest native animals to the British Isles and their stags (pictured) have become an iconic symbol of the Scottish Highlands

Stone Age humans brought deer to Scotland by sea: DNA reveals the animals were introduced by boat - and may have come from as far as the Mediterranean

- **DNA analysis has revealed red deer on the Outer Hebrides and Orkney are not related to those on the Scottish mainland, Ireland and Norway**
- **The animals arrived on the remote islands around 5,000 years ago**
- **But they appear to have been brought there by boat over great distances**
- **Researchers say they now hope to do new tests to pinpoint their origins**

By Richard Gray for MailOnline

The roar of rutting stags echoing through the glens and the silhouette of a lone male on the moorland have become iconic symbols of the Scottish highlands.

MailOnline US - news, sport, celebrity, science and health stories

But it seems Stone Age humans were so enamoured with red deer they chose to transport them 'considerable distances' by boat to populate the Scottish islands with the beasts.

DNA analysis has revealed some of the most remote islands in the British Isles - Orkney and the outer Hebrides – are home to red deer that originate far beyond the shores of the Scottish mainland.

Instead, researchers believe the animals could have been carried by sea to the islands around 5,000 years ago from England, France or even the Mediterranean.

Although they have yet to identify exactly where these early red deer populations came from, the scientists say it is clear our prehistoric ancestors were surprisingly proficient sailors.

DID DEER TRAVEL TO ORKNEY FROM EUROPE WITH VOLES?

A study published in 2013 showed that a subspecies of vole that lives on Orkney originated in Belgium 5,100 years ago.

A team of scientists believe the small mammals were brought to the islands by Neolithic farmers.

Strangely the subspecies is not found elsewhere on the UK mainland or its islands.

It is thought the voles may have stowed away on vessels carrying other larger animals like livestock to the islands.

But it is possible those same vessels could also have carried the red deer to the Scottish islands too.

While Stone Age humans are known to have introduced small mammals such as shrews from mainland Europe to places like Orkney along with livestock like cattle and sheep, transporting wild animals is far rarer.

Dr David Stanton, a research associate at Cardiff University, who led the research, said: 'Our results imply that Neolithic humans were transporting deer considerable distances, by sea, from an unknown source' some 4,500-5,500 years ago.

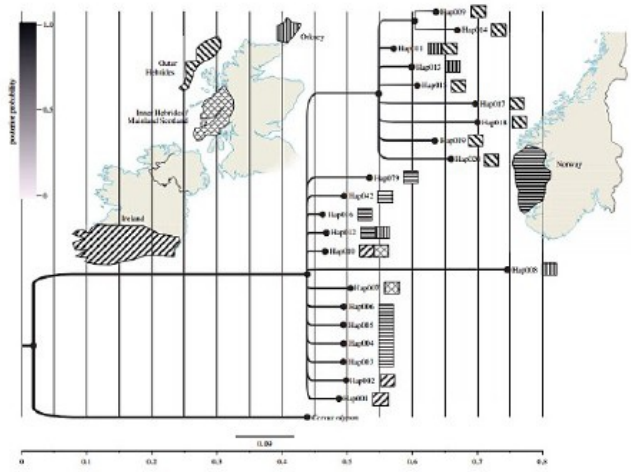
'These results are surprising.

'The evidence suggests that we have misunderstood our relationship with this species.

'Perhaps humans managed deer, having long-term relationships with herds that allowed them to plan, capture and transport deer on longer voyages.'

The red deer on the Outer Hebrides is one of the least managed populations in the world while the populations on Orkney and Shetland have disappeared.

However, using DNA analysis of archaeological remains along with samples taken from modern populations from around Scotland, Ireland and Norway, the researchers were able to examine their heritage.



Red deer are the largest native animal found in the UK, but are also found across Europe, parts of North Africa, Iran and much of Asia.

They have also been introduced by humans to many areas including Australia, North America and South America.

During the last ice age, however, the animals were largely restricted to southern Spain in Europe before repopulating much of the continent as the glaciers retreated 10,000 years ago.

However, the populations on the far-flung Scottish islands are not thought to have arrived until around 5,000 years ago.

As the ocean between the islands is too wide, it is unlikely the deer swam across by themselves, said the researchers.

Instead they are likely to have been transported there by Neolithic farmers who would have used them for nourishment as well as making use of their skin, sinew, bones and antlers.

Dr Stanton and his colleagues, whose work is published in the journal Proceedings of the Royal Society B, found the deer there are not genetically related to the red deer found in mainland Scotland or Ireland.

The deer were also not found to carry any genes seen in deer in Norway.

This suggests the deer on the Outer Hebrides and Orkney instead came from another far-flung location yet to be identified.

He told MailOnline: 'A possible origin could have been mainland Europe - this seems to be the case for the Orkney vole which appears to have been moved from Belgium to Orkney at a similar time deer appeared in the archaeological record.

'I believe that there may also be some evidence of Neolithc people moving from (what is now) France up the West coast of Britain, so this could be a potential alternative.

'There is also the possiblity that there was an initial colonisation of the British Isles by the red deer, and then those original deer later got replaced by another genetic type.

'We think that this is less likely because the ancient genetic lineages that we found in mainland Scotland are still found today, whereas the ones we found on the islands - Orkney and Outer Hebrides - are new.'

The researchers say their findings suggest Neolithic humans were making long distance journeys by sea up to 5,000 years ago.

At the time most boats would have been made from hollowed out logs or canoes made from animal skins.

Dr Jacqui Mulville, a reader in bioarchaeology at Cardiff University who was also inlved in the research, told MailOnline: 'Neolithic boats are rare, but someone made it over the channel by around 4300BC clutching domestic cattle, sheep and pigs, as there is no indigenous domestication of these species in the British Isles, so it is possible that they also then probably skipped up the coast in boats.

We do know that by around 3500BC domestic animals and Neolithic culture in general crossed the minches and the pentland firth and arrived in Northern Isles and Outer Hebrides.

'It does now appear as well as taking their dogs, and the big three food species - beef, pork and mutton - that we continue to rely on today from the Neolithic at least, island folk were keen to take deer for their meat, bones, skin and for the fantastic renewable resource of antler.

'This was key in a world where forest were rare and osseous materials were key in creating tools and other artefacts.'

Dr Stanton and his team now hope to test the DNA of Mesolithic deer sights from England and throughout Europe in the hope of pinning down where the deer on the outer Scottish Isles came from.

'The hunt is now on to find the ancestors of these deer,' said Dr Stanton.

Comments (14)

Lochlinnie, Brisbane, Australia, a day ago

New Zealand has wild deer. They were introduced and are now a pest. Never seen them in Australia except on the occasional deer farm.

Zen Standfast4Truth, Brighton, United Kingdom, a day ago

//// Talking of deer, someone once took me to Avebury Circle. ..... We had lunch in the National Trust restaurant. ..... He was talking of ancient times, and began to speak about deer. ..... As he hid, I had a very powerful sense of Deja Vu, in the sense that I had been here before, and was hearing the same conversation, although I had been unaware of it before. ..... He said that before the Celts went out hunting for a deer, they would pray that the soul of the deer would forgive them for killing it. .....How our relationship with the Natural World has changed! ..... Again on Avebury - what a circle - biggest in Europe. .....

Angry of Gosforth, Gateshead, United Kingdom, a day ago

Another "interesting" piece of information funded by a multi-thousand Pound grant from a "cash strapped" university?

Andy HB, Hebden Bridge, about 16 hours ago

oh do push off you intellectual luddite!

RussianEagle, London, United Kingdom, a day ago

Couldn't they have came over via Doggerland? As in the simply walked across from France and had came down through Europe?

robert whitaker, rotherham, United Kingdom, a day ago

well they certainly didn't get there by Jumbo jet much too costly,,,(dear, no?)

JE, London, United Kingdom, a day ago

Deer were very important for early man. Those who settled in modern day Leinster, Ireland, were known as "the people of the deer", and the Celts attributed supernatural powers to them. Large islands and archipelagos to the north of main Russia held last the mini mammoth. Full size deer could wreck your boat, but small fawn could be easily carried by boat. There were many flights from incoming regimes, and whole tribes moving was not uncommon. Much history is buried under the snows and the sands of time at present.

Timmy-of-Ute, Logan, United States, a day ago

What happen to the idea of the Doggerland land bridge?

Luke Warmwater, Bayonet Point, United States, a day ago

In the Caribbean we see non-native Key Deer swimming between islands from time to time. Could deer have swam between islands in the UK?

Luke Warmwater, Bayonet Point, United States, a day ago

In the Caribbean we see non-native Key Deer swimming between islands from time to time. Could deer have swam between islands in the UK?

sean bottle, Southampton, United Kingdom, a day ago

You are missing the point. The deer could not have got to these islands by swimming, certainly not from the mainland as they are genetically different from mainland deer. The only other possibility is they swam from Spain? Which is more likely?

Swedish nursery to teach rare Viking-era language - BBC News

bbc.com

By News from Elsewhere... ...as found by BBC Monitoring

- 17 March 2016

Alvdalen is the only remaining community where Elfdalian is still spoken

A rare language that dates back to the Viking Age will be taught at a new nursery school in central Sweden, it's reported.

Elfdalian will be the sole language spoken to children attending the pre-school in the town of Alvdalen, which is the only community that still uses it, Radio Sweden reports. Elfdalian is believed to be the closest descendant of Old Norse, which was spoken by Scandinavians more than 1,000 years ago.

At the moment, only about 2,500 people can speak the language, fewer than 60 of them children, reports The Local website. To help preserve Elfdalian, councillors in Alvdalen on Tuesday voted unanimously to build the new nursery school.

The Local quotes the town's mayor, Peter Egardt, as saying that officials were aware of their responsibility to "get a new generation to speak our unique language, thus giving the language more of a chance to survive in the long term".

The new nursery school will be up and running in the autumn, and the site says that pupils will continue to learn the language until they turn 18.

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Austin vs San Antonio Taco War May Soon End With Summit

austin.com

AUSTIN COM Grimag FOX 7

The Hatfields vs The McCoys. Lincoln vs Douglas. Muhammad Ali vs George Foreman. Texas vs OU. These historical rivalries are nothing compared to the clash between Austin and San Antonio over who can call themselves the home of the breakfast taco. The battle lines were drawn whenEater Austin reporter Matthew Sedacca proclaimed that Austin should own the title. San Antonio quickly countered this affront by posting a petition on Change.org to have Sedacca exiled from Texas for “taco negligence.”

Alas, the entertaining drama of the taco war may soon come to an end as Austin Mayor Steve Adler and San Antonio Mayor Ivy Taylor will be sitting down tomorrow to draw up terms at a taco summit, ***Fox 7* reports**. They have plans to do some boring work, too, like discussing the future of the two cities which Adler speculates will be part of one, single metroplex at some point down the line. At least maybe then our love for tacos can come together peacefully. But really, on a Thursday? Clearly this should’ve taken place on Taco Tuesday. Thaco Thursday just doesn’t quite have the same ring to it.

This time the rumble won’t be in the jungle, but rather at the dinner table, but for once, I hope that peace negotiations fail, because this is just way too entertaining.

Mar 9, 2016Laurie Lyons

Teen who posed as senator, toured high school pleads guilty

March 28, 2016 yahoo.com

SYCAMORE, Ohio (AP) — A teenager who toured an Ohio high school while posing as a state senator has pleaded guilty to impersonating a peace officer.

Prosecutors say they'll recommend probation for Marion resident Izaha Akins. The 18-year-old pleaded guilty Monday to the felony charge.

Authorities say Akins spoke to a government class at Mohawk High School in Sycamore for an hour last December. Officials didn't realize they'd been duped until Republican Sen. David Burke showed up weeks later for a scheduled appearance.

Burke calls what Akins did an extremely elaborate scheme. The impersonating a peace officer charge includes anyone who poses as a state employee.

His attorney said Monday that Akins is sorry for the negative attention he brought to the school, but he's glad it pushed schools to improve their security procedures.

Tennessee police wrangle chicken on local road

upi.com

By Daniel Uria | March 16, 2016 at 4:28 PM

Officers from Franklin police department in Tennessee captured a chicken that was found on a road in the downtown area on Tuesday night. The police department chronicled the process in a series of humorous tweets as they expressed disbelief at the situation. Photo by UPI/Ismael Mohamad
| License Photo

FRANKLIN, Tenn., March 16 (UPI) -- Police in Tennessee looked to answer the age-old question of why the chicken crossed the road, when they wrangled a loose fowl on Tuesday evening.

Franklin police department tweeted that officers were attempting to capture a chicken that had walked onto a local road in the downtown area around 5:15 p.m. local time.

"Officers are trying to wrangle a *chicken* in the downtown Franklin area," they wrote. "It's crossed the road & we're working to determine why. True story."

About 15 minutes later the police department confirmed that the chicken had been safely captured and expressed some disbelief at the situation.

"Situation secure, chicken is in custody," they wrote. "You just can't make this stuff up."

It is unclear where the loose chicken came from. Neither the chicken nor any officers or civilians were injured in the capture.

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The cadaver crucifixion experiments

strangeremains.com

By strangeremains*on*April 3, 2015 • (3)

The cast made of James Legg's flayed cadaver.

Cadavers have been used to teach anatomy and surgical techniques, discover rates of decomposition, and even to develop crash test dummies. Corpses have also been used to settle anatomical debates about how Jesus of Nazareth might have been crucified and test the authenticity of the Shroud of Turin.

The crucifixion of James Legg's corpse

Because the Crucifixion has been depicted in countless of pieces of art, artists have debated the method the Romans used to crucify Jesus in an effort to make their work historically accurate.

According to the Royal Academy of Arts, 19th century artists Thomas Banks, Benjamin West and Richard Crossway believed that painted portrayals of crucifixion were "anatomically incorrect" and they wanted to crucify a corpse to prove their hypothesis. In 1801 they got their opportunity with the execution of an 80-year-old pensioner named James Legg who was convicted of murder and hanged on November 2nd.

Surgeon Joseph Constantine Carpue helped the artists obtain Legg's body. Carpue wrote about the experiment (via the Royal Academy of Arts):

> "a building was erected near the place of the execution; a cross provided. The subject was nailed on the cross; the cross suspended…the body, being warm, fell into the position that a dead body must fall into…When cool, a cast was made, under the direction of Mr Banks, and when the mob was dispersed it was removed to my theatre."

Crape flayed Legg's body and Banks another cast. Banks titled the casts "Anatomical Crucifixion" and for a while they were displayed in his studio. Over the years the casts were moved around. They were stored in Carpue's anatomical museum, the dissecting room of St. George's Hospital medical school, and the Royal Academy of Arts.

Only the cast of the flayed body exists, no one knows where the cast of the body with skin is located.

Cadaver experiments and the Shroud of Turin

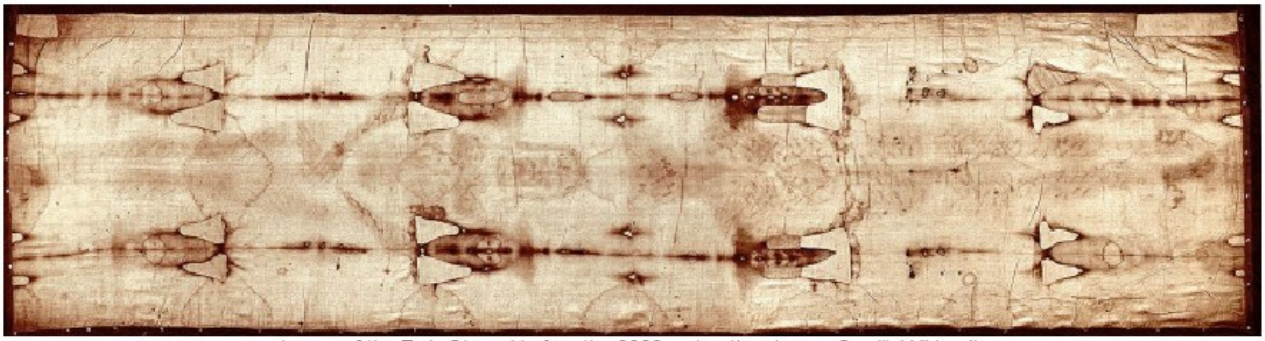

Image of the Turin Shroud before the 2002 restoration. Image Credit: Wikipedia

The Shroud of Turin is a holy relic that many believe is the burial shroud of Jesus Christ. The shroud is a rectangular piece of linen that measures 14.3 x 3.7 feet and has the front and back view of a man with his hands folded over his groin. The male figure in the linen seems to have injuries consistent with the

Biblical accounts of the Crucifixion.

In 1931 the Catholic Church wanted to substantiate the Shroud's status as a relic. Church officials reached out to some doctors meeting at a conference in Paris for volunteers to analyze the Shroud and conduct experiments. Dr. Pierre Barbet, a surgeon at Saint Joseph Hospital in Paris, eagerly volunteered for the job.

After examining the Shroud, Barbet noticed two rust-colored stains that looked like rivulets of blood that seemed to originate from an exit wound on the back of the right hand. In Stiff, Mary Roach describes the stains as "elongated" and coming "from the same source but proceed along different paths, at different angles." Barbet argued that the stains on the back of the right hand were caused when Jesus had to keep pushing himself up on the cross in an effort to breathe and prevent asphyxiation. He used the angles of the stains to calculate the positions Jesus took on the cross.

Secondo Pia's 1898 negative of the image on the Shroud of Turin has an appearance suggesting a positive image. Image from Musée de l'Élysée, Lausanne. Image credit: Wikipedia

Barbet obtained an unclaimed corpse from an anatomy lab and had a cross built. When he nailed the hands and feet to the wood and stood it up, the cadaver sagged into the position like he predicted. But Barbet couldn't figure out how the nails in the palms could support the weight of the body. So he did a second round of experiments on thirteen amputated arms donated by injured patients.

One of Barbet's nails eventually went through an area of the wrist known as Destot's space. Destot's space is an opening in the pinkie (ulnar) side of the wrist bordered by the hamate, capitate, triquetrum, and lunate bones. The problem with this claim is that the wounds on the Shroud are on the thumb (radial) side of the wrist, which is on the opposite side. So the wounds created during Barbet's experiments and the Shroud wounds don't match.

In 2001, a medical examiner in New York named Frederick Zugibe, noticed this discrepancy and performed his own experiments with living volunteers. Zugibe strapped (not nailed) close to one hundred volunteers to a cross in his garage. He found that none of them had problems breathing and none tried to lift themselves up. According to Zugibe in Stiff, "It is totally impossible to lift yourself up from that position, with the feet flush against the cross."

Zugibe argues that divergent blood trails happened after Jesus' body was cleaned and the water disturbed the coagulated blood causing some to seep out and split into two rivulets. He doesn't know why Barbet made the mistake with the position of Destot's space and the nail wounds in the Shroud despite pushing the nail through it during his experiments. Zugibe believes that the nails went through Jesus' palm in a downward trajectory so that the tip of the nail exited out the back of the wrist.

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3 replies

1. jolynnpowers
April 3, 2015 • 6:37 pm

I am always learning something with your posts. This one made more questions then answers but always a good thing to question.

strangeremains
April 3, 2015 • 6:47 pm

I hope it was informative but I think with thing like shroud research there will always be more

questions than answers.

2. Anforense
April 7, 2015 • 2:05 pm

Reblogged this on A.F. Moisés Villa and commented:
Real investigation focuses onto the most possible body injuries of jesus.... Shroud of Turin

Dolly Stolze is a forensic science researcher and writer. She is also the editor of Strange Remains, a blog site about human remains, bizarre history, and even weirder excavations.

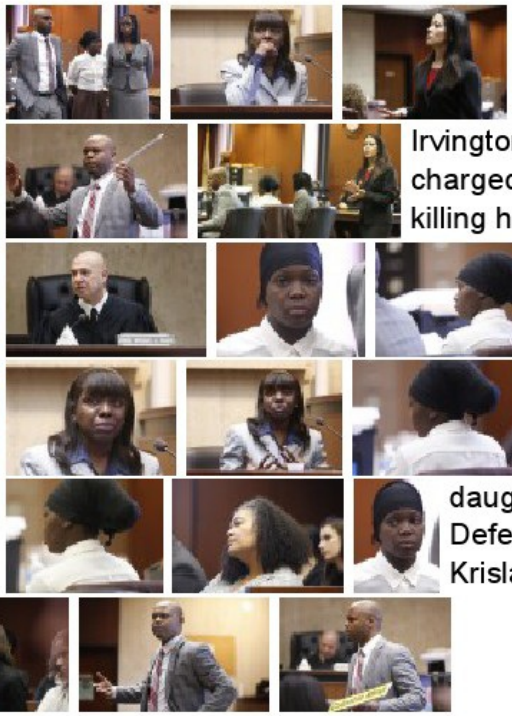
Dolly's articles have been featured on Atlas Obscura, Defrosting Cold Cases, and Forensic Magazine. She will also be the forensic science writer at SAPIENS.

White was the color of hell for children in N.J. cult | Di Ionno

By Mark Di Ionno | The Star-Ledger | Follow on Twitter on February 18, 2016 at 8:45 AM, updated February 18, 2016 at 10:35 AM

nj.com

White was the color of hell for children in N.J. cult | Di Ionno



Trial begins for Irvington mom charged with killing her daughter Defendant Krisla Rezireksyon. center, with her attorneys Adrien Moncur, left, and Aarin Williams, right. Rezireksyon is charged in the May 2011 death of her 8-year-old daughter, Christiana Glenn and abusing and neglectin Tuesday, February, 9, 2016 (Patti Sapone | NJ Advance Media for NJ.com)

Whether it was a symbol of purity or austerity, it was the color of hell for the children."

One by one, the pieces of evidence came out of sealed brown paper bags.

A white sweatshirt. A white comforter. A second white comforter. In other sealed bags were pieces of cloth and other items of clothing, not opened in court, but also presumably white.

White was the color of the world for the children of Krisla Rezireksyon (pronounced "resurrection") Kris.

No pinks, no purples. No "Dora the Explorer" or "SpongeBob SquarePants" bedspread prints. No colorful clothing. Just white.

During testimony Tuesday by a former New Jersey State Police forensic scientist, the only color on the linens was rust-brown splotches of dried blood. Future testimony will determine whose blood it was.

White was the color worn exclusively by Krisla Rezireksyon Kris, who is on trial for the murder of her daughter and the abuse of her other two children in Superior Court in Essex County.

She and the other followers of a self-proclaimed Haitian "prophet" named Emanyel Rezireksyon Kris dressed in white robes and head coverings, standing out in the gritty Irvington neighborhood where the family lived on Chancellor Avenue, atop a row of bodegas, chicken joints and a Chinese food place that sells take-out from behind Plexiglas.

They called themselves "Walking with Christ" and held daily prayer sessions in Krisla's place or in Emanyel's apartment on Elmora Avenue in Elizabeth. At the time of Krisla's arrest, Emanyel's neighbors said the children, unable to walk, were carried into these services.

The group was often seen traveling together, with the children, in a white Jeep Grand Cherokee between the apartments and a bakery Emanyel owned on North Avenue in Union, not far from his home.

The interiors of both apartments were covered in white sheets, tacked to the ceilings and walls and floors. Whether it was a symbol of purity or austerity, it was the color of hell for the children, according to the indictment.

Emanyel has since gone out of business and his whereabouts are unknown. Also not known is whether the group has disbanded, but they have had no presence in court during the trial. The woman whose life they commandeered -- the woman who was pictured with her children wearing smiles and colorful clothes in the years before meeting Emanyel -- now answers for the crimes against her children alone.

May, 2011: Pastor's sway over followers raises questionsKrisla is charged with 35 counts of murder and child endangerment in the death of her 8-year-old daughter, Christiania Glenn, and starvation of her other two children. Christina was 7 and Solomon was 5 when they were found in the Irvington apartment where the family lived.

Christiana's cause of death was malnutrition and complications from an untreated broken femur. Christina, too, had a broken leg and Solomon had a fracture in his arm.

During the opening of the trial last week, it took Judge Michael L. Ravin about 45 minutes to read the indictment to the jury, which included charges that Krisla tied the children to a radiator, assaulted them with "various weapons," denied them medical treatment for broken legs, arms and feet, and forced them to kneel in salt with heavy objects on their heads. This was apparently done while the children had open wounds.

The indictment covered a period from August 2010 to May 22, 2011, when Krisla called 911 because Christiana was unresponsive. The other children were found huddled in another room, after Krisla denied they were there, and were removed by authorities. They are now in the custody of a relative.

Myriam Janvier, another sect follower who lived with Krisla and the children in Irvington, will face multiple child endangerment charges in a separate trial.

In Tuesday's testimony, retired State Police forensic scientist Annette Estilow took the stand to painstakingly identify items removed from the Irvington apartment that were tested for skin cells and DNA.

The first several items were strands of rope – not white, but with a black and yellow pattern slightly resembling snakeskin.

These were used to tie the children to radiators in the apartment and a white window grate, also put into evidence. Some of the ropes had other wires attached, such as extension cords or speaker jacks.

With Essex County Assistant Prosecutor Kathleen Lyons-Boswick asking questions and cataloging the evidence, brown paper bag after brown paper bag was identified and opened. Krisla Rezireksyon Kris sat, as always, with an impassive look on her face. If her eyes showed pain, or regret, those emotions were minimized by her thick glasses.

The defendant, formerly named Venette Ovilde, no longer wears all white. She comes to court dressed in modest clothes of muted colors – beige, gray and black – with her hair encased in a black head wrap.

She is also alone. Not a single family member or "Walking with Christ" follower has been to court since the trial opened last week. Neither has Shakyieal Glenn, the father of the children.

"Nobody," said her attorney, Adrien Moncur.

Subpoenas for the sect leader and other followers have not been answered, and the court gallery behind her remains empty every day.

Mark Di Ionno may be reached at mdiionno@starledger.com. Follow The Star-Ledger on Twitter @StarLedger and find us on Facebook.

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Haunted Ohio Books Logo

This is the official website of the 7-volume Haunted Ohio series and the Ghosts of the Past series by Ohio author Chris Woodyard
Phone (937) 426-5110 • **Fax** (937) 320 - 1832
1811 Stonewood Dr. Dayton, OH 45432-4002 • invisiblei@aol.com

The Consumption Letters: Decomposing Correspondence

"The Fatal Letter"

Today we return to the theme of ghostly odors with a piece on what might be called dead letters in a very literal sense. The author, Dr. George B. Richmond, a physician, suggests one of the stranger theories I've run across in the Spiritualist literature.

About the most mysterious occurrences that have been reduced to a science, of late, are your experiments in psychometry or reading character from the autographs of persons living or dead. How a person should divine the fact that a certain writer is dead, while the autograph is sealed up and unseen by the person holding it, has always been a mysterious matter to ourself till of late. Recently, occurrences have convinced me that while writing a letter, the paper imbibes the nerve-aura of our bodies from the hand, and that aura or vapor is subject to decomposition like all matter. When it decays, the subject who holds it, gets the death impression from that decaying vapor. I append one fact on this point. I have been long in the habit of filing my letters and laying them aside in bundles. A trunk of black walnut had been used by me for that purpose: painted outside, and planed inside. The wood was perfectly dry, and has been kept in my house for fifteen years. Into this trunk I had put some hundreds of letters, tied up in bundles of fifteen or twenty. More than a year since, the trunk, on being opened, emitted a most offensive odor. This fact was observed for more than a year at every opening of the trunk. During the year, in studying mental phenomena, I had become painfully aware that letters written to me by friends, produced dreams in my sleep, long before they reached me, and I began to study the effect of letters on living persons more closely. Finally I opened the aforesaid trunk of letters that had now come to attract my attention more than ever. When opened, it an offensive vapor was intolerable; so much so, that every one in the house could smell the odor that arose from it. On examination I found letters to the number of sixty from persons who were dead. Some had been dead five, others six, and some ten years, others not so long. Among these persons were Dr. Parker, who died at Prof. Gatchell's some five years since, who was for a time a student with me. A number from Dr. L. K. Rosa, of Painesville. Forty or more letters were from my wife, dead five years. Some from her sister, and a number from my own sister who died of consumption. Most of them died of this disease: others died of fever, cholera, and various other diseases.

This aura from the letters of those longest dead was intolerable, and I began to think that these letters were charged with a vapor from the body of the writer, and aa the writer's body began to decay, this vapor being impressed with the law of that particular body, follows in

the decomposition; and in this ease the number of letters aided in the production of the death scent.

In some of the letters from my wife, written twenty years since, were small slips of fine silk paper, and some pieces of birch bark, thin as silk, printed perfectly full, and from these bits of paper this vapor was discernable. I send you one of the letters and slips also. It is known to be a fact that a letter from the hand of a person sick with small-pox will transmit the disease for years after it is written. A slip of ribbon from the wallet of a person sick with small-pox was tied around a child's neck, and the disease was transmitted to her and went through a whole neighborhood. It would appear from such facts, that matter transmitted to a letter, by a consumptive person, might, when its particles were undergoing decomposition, transmit the disease to a friend: or especially one who had lived in personal intimacy with, and imbibed the vapor of the breath and body of the sick person. Twenty years' observation among hundreds of consumptives, has satisfied me that they often communicate the disease to each other. I have often observed that in families, where consumptives exist, persons of the same temperament are almost sure to take on the same condition. Not unfrequently these four, five or ten persons given to the disease, all drop off in a few months of each other.

In some three cases I have known the wife to die in just a year from the death of her husband: two cases occurred in one family. The above cases are miasmatic, the one imbibing the disease from the other. All matter has a diurnal and annual law attached to it; as in miasmatic districts, persons who have an ague are attacked in the same hour of the day; or an hour later or earlier: the paroxysms following in regular daily occurrence as to hours: and also the same patient has the same disease at the same time the next season. This will explain why a person dying of miasmatic or consumptive disease, will draw another into the same state, the second system having imbibed the same disease, from the vapor of his or her body; and it may act in just a year, the imbibed matter following out the annual law of its action.

How far letters from persons dead, might predispose a sympathetic nature to the same disease, I cannot say; but I know enough to satisfy me that where great numbers are together they may become decidedly unwholesome. I committed the mass of mine to the flames. Where such masses of the bodies' aura collects as in hospitals, and water-cures, the rooms should be washed frequently with water of chloride of lime, in a strong solution of common salt. No water-cure should have a single room papered; the walls should be left naked, for washing and cleaning. There must collect in such places as many stinks as Coleridge smelt in Venice: "Many smells and seventy well defined stinks."

Buchanan's Journal of Man Vol. 5, Joseph Rodes Buchanan 15 February 1855: pp. 34-35

In the same issue, the editor took Occam's Razor to Dr. Richmond's theory, while still admitting that there might be something in it.

RESPONSE

The testament of Dr.[B.W.] Richmond in reference to a death-scent in autographs of the dead, appears rather marvelous and incredible. It is much easier to suppose that old paper may acquire a mouldy, decaying, or putrid smell, than that such a smell should be originated by the spiritual or nenous connexion of the writer's body with the manuscript. Nevertheless this is a mere question of fact, and although I cannot realize any such death-scent by my own senses, an intimate female friend whose smell is wonderfully acute, has long maintained that she could recognize this peculiar smell and influence, not only in the manuscripts of deceased persons, but still more decidedly in their clothing even after repeated washing. Whether her opinions were free from imaginative deception, I had not

> determined by any test experiments, but the spontaneous testimony of Dr. Richmond, goes far to establish the facts by corroboration. However, the perception of death by the psychometer is not based upon any exercise of the sense of smell.
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> *Buchanan's Journal of Man* Vol. 5, Joseph Rodes Buchanan 15 February 1855: pp. 43-44

There is a parallel belief that the clothing of the living should never be used to dress the dead. As the corpse decays, the person whose clothing was used will sicken and eventually die. There is also a belief that photographs of the living should not be put into coffins lest their subjects also fall ill.

Dr Richmond obviously accepted the miasma theory of disease, although I'm not sure how that fit in with the fact that smallpox actually *could* be transmitted through paper. He has also got some ideas about "like temperament infects like," and throws in a mention of water-cure for good measure. A gentleman of the eclectic school, no doubt.

Other stories of dead letters, particularly ones imbued with the Scent of Death? chriswoodyard 8 AT gmail.com

Posted by
Chris Woodyard
on March 31, 2016

The Mystery of the Corpse in the Burlap Sack - SAPIENS

sapiens.org

Dolly Stolze / 25 Mar 2016

On July 28, 1889, a couple drove a carriage down a remote road about a dozen miles south of Lyon, France. Michel Eyraud, a middle-aged conman, and his mistress Gabrielle Bompard, who was half his age, were looking for an out-of-the-way place to dump their decaying cargo. Eyraud found the perfect spot in the woods near the village of Millery. He opened a large trunk and hoisted a heavy burlap sack into the bushes. A few miles down the road he smashed the wooden chest and threw away the pieces.

Over the next couple weeks the villagers of Millery complained about a horrible odor in the nearby forest. When the stench did not dissipate a village road mender was sent on August 13 to try to find its source. It didn't take him long. He followed the smell and a cloud of flies to the burlap sack in the bushes. When the road mender looked inside he saw the severely decomposed corpse of a man with dark hair and beard.

A few days later, the broken pieces of the trunk were discovered, and since they were saturated with the rotting smell of death, the police believed the trunk was connected with the corpse in the sack, so the pieces were kept as evidence.

The body was taken to Dr. Paul Bernard, a medical examiner at the morgue in neighboring Lyon, for identification and autopsy, but it was too badly decayed to determine much from the soft tissue. This case was going to require techniques that were just being developed for the field that would become known as forensic anthropology, techniques that rely on the bones of the body to help with identification. Forensic anthropology was in its infancy in 1889, so there were only a handful of scientists acquainted with methods that used skeletal remains for human identification, and Bernard was not one of them.

Meanwhile, the mysterious Millery corpse had caught the attention of the French press, and the grisly story was publicized throughout the country. An assistant superintendent with the Paris police named Marie-François Goron read the articles and had a hunch that the body was that of Toussaint-Augustin Gouffé. Gouffé, a wealthy Parisian bailiff (a legal professional and debt collector) and a well-known womanizer, had disappeared a couple weeks earlier, but the trail had gone cold. Goron was desperate for a lead, and his gut told him that these two cases were connected.

Gouffé was last seen alive with some unsavory characters near his Paris apartment on July 26, 1889. When he failed to show up at home the next morning, his housekeeper alerted his brother-in-law, Louis-Marie Landry, who then reported him missing. Since Goron suspected the Millery corpse was the missing bailiff, he sent Landry to Lyon to identify the body.

Because the corpse's facial features were bloated and distorted by decomposition, Landry relied on the body's hair color to make the identification. Since the hair of the Millery corpse appeared to be black and Gouffé had reddish-brown hair, both Dr. Bernard and Landry believed the body was not Gouffé. So the corpse was buried in a common grave at the nearby cemetery.

Goron, however, remained undeterred in his belief that the body was Gouffé, so he traveled to Lyon to see for himself. During his interview with Bernard, the two men got into a disagreement about the corpse's identity. Bernard thought he would shut down the relentless detective by showing him a sample of the body's black hair. But Goron grabbed the strands and washed away the dirt and decomposition fluid to reveal that the hair in fact had a distinctive chestnut color.

Alexandre Lacassagne, the "French Sherlock Holmes," was one of the pioneers of scientific criminal investigation. Wikimedia Commons

Since Bernard had missed a key detail of the body's appearance that was critical to its identification,

Alexandre Lacassagne was one of the pioneers of scientific criminal investigation.

Goron no longer trusted Bernard's autopsy findings. Luckily for Goron, there was a well-known practitioner in the field of forensic science nearby— Alexandre Lacassagne (1843–1924). Lacassagne was the head of the department of forensic medicine at the University of Lyon and was familiar with using skeletal analysis to identify human remains. Goron had the corpse exhumed in November of 1889 and took it to Lacassagne for a second postmortem examination.

There wasn't much soft tissue left on the corpse after months of decay, so Lacassagne looked to the bones for identification and clues to the cause of death. According to Steven Levingston in his book *Little Demon in the City of Light: A True Story of Murder and Mesmerism in Belle Époque Paris*, Lacassagne measured the long bones and found that the deceased had been about 5 feet 8 inches tall. Lacassagne's analysis of the wear and tear of the teeth suggested that the man had been about 50 years old when he died. He noticed that an upper right molar was missing, and he saw a deformity in the right knee and heel that looked like a sign of inflammation that would have caused a limp. Lacassagne also found that the thyroid cartilage was broken, indicating that the man may have been strangled.

Drawings of the trunk that the corpse was transported in, published in newspapers across Europe, helped to identify Gabrielle Bompard and her partner Michel Eyraud. Ernest Clair-Guyot/Wikimedia Commons

In the process of identification, forensic anthropologists must compare their findings from a skeletal examination to the antemortem (before death) records, like a driver's license or a passport. In this case, Lacassagne looked at Gouffé's military records and talked to his family. Gouffé's military records and family confirmed that he was 49 years old and was 5 feet 8. His family also confirmed that he walked with a limp. Gouffé's dentist verified that he had one of his upper right molars removed years earlier. Furthermore, Lacassagne found that hair samples taken from the Millery corpse and Gouffé's hairbrush matched. Based on this information, Lacassagne concluded that the body belonged to Gouffé.

Goron had a replica made of the foul-smelling trunk found near the body and had pictures of it published in newspapers throughout Europe. Eyewitnesses came forward who had seen Eyraud and Bompard with the wooden chest. People also said they had seen the duo with Gouffé around the time of his disappearance in Paris.

Goron distributed descriptions of Eyraud and Bompard all over Europe and North America in the hopes of capturing them. Bompard turned herself in to the police in France in January of 1890. Then, in May of 1890 Michel Eyraud was arrested in Cuba and extradited.

Bompard told police that she and Eyraud knew Gouffé kept a lot of money on him and wore an expensive ring. So knowing his reputation as a philanderer, they hatched a plan to seduce Gouffé, then rob and kill him.

On July 26, 1889, they installed a pulley on a crossbeam in Bompard's Paris apartment. The plan was to lure Gouffé into her home, then flirtatiously wrap a sash around his neck and connect it to the pulley. Eyraud, who was hidden behind a curtain, was to grab the rope attached to the pulley and haul him upward. Bompard claimed that when the rope slipped Eyraud was forced to strangle Gouffé with his bare

hands. Afterwards, they tied the body into the fetal position, put it in a canvas sack, and stuffed it into a large trunk.

Eyraud and Bompard's murder trial was one of the most notorious and bizarre of its time. Although they were tried as co-defendants, the former couple did not get along in the courtroom. They argued with each other, witnesses, and even the judge. Eyraud claimed that the robbery was Bompard's idea; Bompard claimed Eyraud hypnotized her into committing the crime. The trial was sensationalized, and spectators packed the courtroom to watch the drama unfold.

Eyraud and Bompard were both found guilty. Eyraud was sentenced to death and sent to the guillotine on February 4, 1891. Bompard only got 20 years in prison for her part in the murder.

The case was one of many in which Alexandre Lacassagne was either an investigator or an expert witness, and over the course of his career he developed many forensic techniques that are still used today. He was the first to observe the link between bullet striations (markings) and the rifling pattern (spiraling grooves) in a specific gun barrel. He pioneered bloodstain-pattern analysis, used tattoos to identify bodies, and used lividity—the post-mortem settling of blood in the lowest part of the body—to estimate the time since death. In fact, Lacassagne's contributions to forensic science were so significant and wide-ranging that he has been called the "father of scientific criminal investigation" and the "French Sherlock Holmes."

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THE CRUSADER'S GHOST.

BY MRS. MARY PURCELL.

"The facts of this story," writes the authoress, "were related to me by my mother, many years ago. The incident happened at the beginning of last century, and is well known to many people living in the neighborhood. The families concerned have long since left the district, but the church and the tomb are still to be seen."

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Mildred G——'s father was the rector of Manorbier, a village in Pembrokeshire, and, as the parish was too poor to afford an organist, it was her duty to teach the small choir, and play at every service on the queer, old-fashioned instrument called by courtesy an organ. One Christmas Eve they had been all day in the church, fixing up the decorations which had been prepared at home by the different workers. The church was some distance from any habitation, and it was accordingly the custom to make all the wreaths and designs at home, and on Christmas Eve to meet in the church to assist one another in putting them up. It was quite dusk by the time they had fixed the last wreath, and the old sexton asked Mildred if he might leave the final sweeping of the church until the morning. Everyone was preparing to depart when it occurred to Mildred that she should remain behind to practise the music for the following day's service. The others, including her sister Leslie, tried to dissuade her from staying any longer in the cold, lonely church, but she knew and loved every corner of the quaint old building, and no superstitious fears made her hesitate to remain. She told her sister that when her practice was over she should walk on to see an old nurse, who lived half a mile away from the church, so that Leslie was not to expect her home until late, as it would be moonlight.

She was soon left alone, except for the old sexton's little grandson, who was to blow the organ for her, and she could hear the laughing voices grow fainter in the distance as she unlocked the organ. To her annoyance she found only two very short pieces of candle in the brackets, old David, the sexton, having evidently left all minor details for the morning's attention, so without loss of time she began her practice. Once, during a soft passage, she fancied she heard a movement in the body of the church, but attributed it to the rats, of whom she knew there were perfect armies, and the recollection only came to her later, when it was accounted for in a way which chilled her blood to think of.

Mildred found her candles were quickly getting low in their sockets, so having played over the hymns and her opening voluntary for the next day, she dismissed the small blower with a sixpence, telling him to close and lock the big entrance door behind him, and carry the key home to his grandfather, as she had the key of the vestry door in her pocket, and by going out that way would be nearer by some hundred yards to Nurse Smith's cottage. Mildred heard Johnny clatter down the aisle, the big door swinging to behind him with a hollow clang which, somehow, startled her, and a curious impulse came over her to call him back and make him wait until she was ready to go herself.

She had always prided herself on her courage, however, and in spite of the chilling sense of loneliness which she felt as she heard his shrill whistle die away, she quietly proceeded to close the organ. Extinguishing one candle, she took out the other morsel to light her way to the vestry; then, and not till then, she put her hand in her pocket to take out the key of the door. It was not there! Startled, she began to think of any way in which she might have dropped it, and suddenly it flashed across her mind that she had changed her dress immediately before leaving home, and that the key of the vestry door was at that moment reposing in the pocket of the dress hanging in her wardrobe at home. Consequently, of course, she was locked in the church.

For a moment the girl stood aghast at the unpleasant discovery, but almost instantly thought of the bells, by which she might summon aid. Perceiving that she must be prompt, or else she would find herself in total darkness, she groped her way as quickly as possible to the belfry. Horrors! She found the bell ropes had all been pulled up to the upper floor to allow of the bells being rung on the swing, and the door leading to the upper floor was firmly locked.

Following these discoveries came the recollection that she was not expected home until late, so that until bedtime arrived no one would distress themselves about her absence. Mildred realised that she must resign herself to a dreary wait of several hours in that empty church, and strove to overcome her dread of the thought. Her candle, too, was now only half an inch from her fingers, and she shrank with horror from the darkness which must

an inch from her fingers, and she shrank with horror from the darkness which must follow; so she fetched the other piece from the organ, and then made her way to the family pew, in the centre of the church, from which she could obtain a full view of the east window, and catch the first welcome gleam of the rising moon.

The girl arranged her candles to the best advantage, but never did wax consume with such rapidity, and it seemed only a few minutes before the last wick fell, flickered for a second—and then died out. Poor Mildred felt she could scream aloud with the horror that fell upon her with the darkness. She knelt down, with her face hidden in her folded arms, but in fancy she could still see the gloomy shadows under the arches of the vaulted roof, which the faint light of her little candle had failed to penetrate, and the inky blackness among the crumbling tombs of many a brave knight and Crusader whose bones were long since dust. On her right, in a curious kind of arched recess, lay a particularly ghastly figure—the stone representation of a human skeleton in armor, partially wrapped in a kind of winding sheet. This grim object had always had a horrible fascination for Mildred as a child, and now the thought of it recurred to her with such strange vividness that with a shudder she pressed her face closer within her folded arms, and tried to repeat a prayer to keep her mind from wandering to terrifying things. She could not string the words together, however, and found herself repeating one of the childish prayers she had learned at her mother's knee. Half sobbing, she finally fell asleep on her knees.

Mildred awoke with a start, to find the moonlight streaming in through the beautiful east window. The bright tints of the stained glass were reflected on the tessellated pavement by the moonbeams, which wavered and died away, and then streamed down with renewed radiance through the passing clouds. She was stiff with cold and her cramped position; but as she made an effort to rise to her feet, her eyes fell upon the tomo where lay the skeleton figure already mentioned. Although it was in shadow, there was quite sufficient light for Mildred to see its crossed legs, partially covered by the drapery, and as she looked her blood seemed to freeze in her veins, for she distinctly saw the legs uncross themselves! A second later the figure rose slowly to a sitting posture, with the sound like the clink of armor, and at the same moment a sudden cloud, sweeping across the moon's face, threw the church once more into darkness.

Into the next few minutes the agony of a lifetime was concentrated, for poor Mildred waited for the moon to shine again with starting eyes fixed upon the spot where she knew that awful sight would reappear. She could hear her heart beating in the silence, almost suffocating her with its violent throbbing. Then it grew lighter again, and she could see the figure in the same position, with the dark drapery drawn round it and over its head. Still watching, she saw it lift its bony hands and wring them together with a gesture of despair, while a long drawn, hollow moan fell upon her ear. Then, slowly gathering its cloak around it, the watcher beheld it rise to its feet, with another little metallic rattle, and with noiseless, dragging footsteps move along until it reached and mounted the pulpit stairs. Another cloud now blotted out the horrible sight, and even in her deadly terror the girl realised that she was in full view of the pulpit, and that the next moonbeams must reveal her to her ghastly companion. The light came, but the ghost, for such it appeared to be, was now apparently engaged in addressing an imaginary congregation, and she could see its eyes gleaming with fire like those of an incarnate fiend.

At one moment it would lean over the desk, gesticulating and gibbering, with wild mutterings and grimaces; the next it stretched itself upwards, tall and erect, its long, shroud-enveloped arms pointing to heaven, while she stood there paralysed with horror, in the full radiance of the moonlight, her hands still clutching the rail before her, unable to make the slightest effort to conceal herself.

At last she felt those awful eyes meet her own, and knew that she was discovered! For a few terrible seconds the pair stood glaring at each other. Then, with a yell which curdled her blood, the spectre sprang in her direction. The girl echoed the scream, and, terror relaxing her limbs, darted out of the pew and fled for her life, with that awful pursuer close behind her. Its horrible yells echoed through the building, lending fresh impetus to her flying feet. She knew every turn in the church, but her strength was beginning to fail; her breath was coming in gasps, like screams, from between her parched lips, and she knew that in a few more seconds the chase must end, and she would feel the clutch of that ghastly skeleton-hand upon her shoulder. Summoning up one final effort, with a last despairing shriek for help she sank upon the steps with her hands clutching the fastenings of the big entrance door. They seemed to give to her touch; then, with a confused sound of voices in her ears, she became unconscious.

When Mildred recovered her senses she found herself in her old nurse's cottage. The story can be best finished in the words of the young squire, who later became her husband, as he happened to be the first person to reach her and to save her from what would otherwise have been an awful death.

Well, the supposed ghost was in reality something infinitely worse—nothing less than a dangerous lunatic. The man

something infinitely worse—nothing less than a dangerous lunatic. The man was an old servant of my father's whom he had placed in a private asylum at his own expense, after the man had made an attempt upon his own life. The poor fellow had escaped from this house, which was situated about ten miles from Manorbier, and, disguised in a long cloak, had reached the spot by an unfrequented road. Here, attracted no doubt by the lights and music, he had wandered into the church and, with curious cunning, had taken off his boots at the door, and noiselessly concealed himself by creeping into the niche in the wall, and lying down behind the skeleton figure in a similar attitude, where, doubtless, he fell asleep for a short time. A rusty chain was lying on the pavement by the tomb when we investigated the spot, which accounted for the clanking noise which so alarmed Miss G——, though whether he carried that away from the asylum when he escaped, or picked it up on the way, no one can tell. The doctor at the asylum sent me the news of the man's escape immediately it was known, and I instantly started for the spot, and, with the keeper, traced him to Manorbier, and finally to the church, just in time to hear the most awful screams issuing from the building, and to secure the raving madman as he sprang upon his victim. The adventure nearly cost Mildred her life in another way, for a severe attack of brain fever followed, and, when she recovered, her brown hair was silvery white, as you now see it. But I must not complain, for I owe my present happiness and the possession of the sweetest wife in the world to the "Crusader's Ghost."

The End

Apropos of the premature obituary notice an amusing story of a similar incident is contributed by a "Pall Mall Gazette" reader. A Dublin evening paper published a report of the death of a well known Irishman, and the same evening the editor was called up on the telephone from the Kildare-stree Club. "Halloa," said a voice. "Is that the editor? I've just been reading here at the club the obituary notice of me you have in your infernal rag, and all I can say is it's a damned bad one."

The Curious History Of Easter Eggs From Birth To Burial - Forbes forbes.com

http://www.forbes.com/sites/kristinakillgrove/2016/03/26/the-curious-history-of-easter-eggs-from-birth-to-burial/#42f4321221c2
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Painted eggs are seen at traditional Easter market on the Old Town Square, on March 22, 2016 in Prague. / AFP / Michal Cizek (Photo credit should read MICHAL CIZEK/AFP/Getty Images)

Ever wonder why the humble egg is the focus of the most important Christian holiday? The egg is ubiquitous and cheap today, but this incredible, edible source of protein was, millennia ago, a potent religious symbol. The curious history of the Easter egg as a symbol of birth and an accompaniment to burial goes back thousands of years.

It all started with the spring or vernal equinox (which, this year, was March 20). During the equinox, the sun is directly over the equator, and sunlight is (basically) evenly distributed between the north and south hemispheres. Numerous cultures around the world have celebrations for the beginning of spring. For example, Japan has a national holiday called Vernal Equinox Day, where families visit graves of their ancestors and hold reunions. Prior to 1948, the day was celebrated as a Shinto holiday, Koreisai, a time to pray for a successful growing season and a time to venerate the ancestors. And modern Egyptians today celebrate the national holiday of Sham el-Nessim; they go on picnics and eat lettuce and onions, foods that were customarily offered to the ancient Egyptian gods for Shemu, or the start of the third Egyptian season, a holiday that dates back to around 2700 BC.

So spring is the start of a new growing season, a rebirth of crops that have been dormant through the winter and the beginning of a time of plentiful food, a time that was crucially important for the farmers of antiquity who lived perpetually on the edge of famine. The relationship between the start of spring and the return of crops can also be seen in ancient Roman culture. The month of March was named for the Roman god Mars , who – in addition to his role as the god of war – was also a god of fertility; sacrifices for the health of one's cattle were often made to Mars Silvanus. And it was Julius Caesar who established the date of the spring equinox in his calendar reform of 45 BC, fixing it as March 25 (a date that was

later changed to March 20/21 because of leap days in the first few centuries AD).

The spring equinox has long been important in reckoning time in the political sense – from the ancient Iranian calendar, which began on the vernal equinox, to the Julian calendar. But it's also quite important in reckoning time in the religious sense. In Jewish tradition, Passover was originally intended to track the vernal equinox, although reforms in the Hebrew calendar in the fourth century AD mean the celestial event doesn't determine the date of Passover anymore. And in Christian tradition, Easter falls on the first Sunday after the first full moon on or after the vernal equinox. In fact, our word Easter comes from an Old English word referring to the month of April, named after the pagan goddess of the dawn. (In other modern languages, Easter is called a variant of Paschal, a word that can refer to either Easter or to Passover, demonstrating the strong link between these two Judeo-Christian celebrations.) Spring is a time to celebrate – whether it's the start of the year, the season for sowing, the release of slaves from Egypt, or the resurrection of a savior, spring means starting anew.

LONDON, ENGLAND – MARCH 18: Easter eggs are displayed in a shop window in Central London on March 18, 2016 in London, England. (Photo by Tristan Fewings/Getty Images)

But back to eggs. Most of us take for granted the association of eggs with Easter, particularly when that association involves the words Cadbury, Kinder, or Reese's. But before the egg became firmly linked to Christianity, it was a symbol of life dating back at least 2,500 years.

Our first historical records of egg symbolism in religion date to about 500 BC. In the Achaemenid period, the Iranian calendar was influenced by Zoroastrianism, and the spring equinox – the first day of their calendar year – became a holiday. Called Nowruz, this holiday is often celebrated today by decorating, sharing, and eating eggs, and may have been celebrated similarly in the past, as a carved relief from Persepolis (dating to around 500 BC) seems to depict noblemen carrying colored eggs.

But it's not clear that the Persians had much of an influence on early Christianity. To see the beginnings of the egg as a Christian symbol, then, we have to look at the Roman world. In pagan times, eggs were part of the Bacchic or Dinoysian mysteries, possibly a symbol of the underworld; they could be used to cast spells and, conversely, to offer protection. A fortified castle built in the 15th century in the Bay of Naples has a connection to this ancient Roman practice, as legend has it the poet Vergil (1st c BC) buried an egg on the site for protection, hence the modern name of the structure: Castel dell'Ovo.

The symbolic uses of the egg varied in the Roman world, but the link between eggs and birth is fairly straightforward. The Romans had plenty of species of birds, and most people probably would have observed chickens, pigeons, or other fowl laying eggs out of which new life hatched. Roman medicine was greatly influenced by the Hippocratic treatises (c. 400 BC), which sometimes used egg-hatching as a kind of analogy for human birth: a human baby breaking out of the confines of the womb is described like a chick breaking out of its

shell.

DES MOINES, IA – AUGUST 06: A chick looks out from an incubator after hatching at the Iowa State Fair on August 6, 2014 in Des Moines, Iowa. The fair opens to the public on August 7, 2014 and runs through August 17, 2014. (Photo by Scott Olson/Getty Images)

But by the early Imperial period (1st c AD), we get the association of eggs with burials. There aren't that many examples of these burials in the bioarchaeological record, though. At Colchester, York, and Winchester in Roman Britain, eggs have been found in or near cremation urns and inhumation burials, and eggs are sometimes depicted on Roman sarcophagi, suggesting they were a symbol for all social classes. Eggshells are fairly thin, so archaeological excavation techniques prior to about 1980 might very well have missed additional examples of eggs in Roman burials. Two cases of burial with an egg have been found recently in Rome, though.

At the site of Castellaccio Europarco, whose skeletons I studied for my dissertation, Tomb 31 was the burial of a 3- to 4-year-old child, dating to roughly 50-175 AD. The archaeologists note that: "under the left hand of the deceased is a chicken egg, which in a funeral context is probably not only a material offering of food, but perhaps also an allusion to eschatological renaissance (rebirth). Besides the presence of the egg, the method of disposition of the child is interesting: s/he presents on his/her stomach. This position is very rare in the context of Roman cemeteries." And in the Vatican necropolis under the via Triumphalis, a child a little less than a year old was found buried with an egg. This burial dates to about 50-150 AD, although this child was buried facing up and had additional grave goods. Excavators write that the egg is most likely "a symbol of rebirth, a new life balancing the injustice of a premature end."

It is possible that these two children represent early Christian burials, as the egg has been strongly wedded to the idea of rebirth since the life, death, and resurrection of Jesus. The egg, Swedish philologist M.P. Nilsson wrote in his 1907 book on eggs in ancient times, "is an apparently animate and inert substance which carries within itself a potent principle of life, and that which has a special vital power must perforce awake or enhance the vital powers of those to whom it is offered." This could explain the association: the dormant egg, like the tomb of Jesus, contains new life within it. The eggshell is the rock that sealed the tomb of Christ.

Historical evidence of eggs being linked to Jesus, though, is kind of uncertain. There is surprisingly little in the Bible about eggs – we get passages about eggs as food (Job 6:6) and a few passages using an egg in an analogy (Luke 11:12, Isaiah 10:14). Eastern Orthodox tradition has it that Mary Magdalene was bringing cooked eggs to Jesus' tomb; the eggs turned bright red – the color of blood – when she saw that Christ had risen. In a similar vein,

Decorated eggs using beeswax and red dye are pictured on April 13, 2012, in Niculesti village (130km northeast from Bucharest). (Photo credit DANIEL MIHAILESCU/AFP/GettyImage.

another story holds that when Mary Magdalene went to Tiberius, the emperor of Rome, to tell him that Christ had risen, he insisted that "Christ has no more risen than that egg is red," after which the egg turned bright red. But these are just traditions handed down, possibly apocryphal or used to retroactively justify the tradition of dyeing and eating Easter eggs. Yet two millennia later, we're still buying up Paas dye kits and hiding delicious treats in plastic eggs to the delight of our kids.

One of my fondest memories of Easter, though, was the year that I was allowed to stay up really late. I was maybe 8 or 9, and my father explained that some people believed the spring equinox meant that there were special gravitational forces on this day, which would let us do something amazing: balance an uncooked egg on its end. After many attempts (and a broken egg or two), we finally got one to stand, and I went to bed happy. The next morning, the egg was still standing, and it continued to stand for a couple days until we had to toss it out. Turns out, this business about special gravitational forces is an urban legend, but it shows that even in the 21st century, we're still linking eggs with the vernal equinox.

Eggs on end. (Image via Wikimedia Commons user Hustvedt, used under a CC BY-SA 3.0 license.)

So, why do we gobble up anything ovoid at this time of year, from Pancake Day before Lent to chocolate eggs on Easter? Pretty simply: the egg has long been associated with rebirth and renewal, first applied to the beginning of spring and then adopted as a symbol of Christianity. The egg is a handy way of visualizing the circle of life that starts – for many plants and animals – in spring. Happy equinox… happy Easter… and happy eating!

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The empire the world forgot

By Joseph Flaherty 15 March 2016

bbc.com

Ruled by a dizzying array of kingdoms and empires over the centuries, the former regional power of Ani is now an eerie, abandoned city of ghosts.

Church of St Gregory of Tigran Honents

An abandoned city of ghosts

Ruled by a dizzying array of kingdoms and empires over the centuries – from the Byzantines to the Ottomans – the city of Ani once housed many thousands of people, becoming a cultural hub and regional power under the medieval Bagratid Armenian dynasty. Today, it's an eerie, abandoned city of ghosts that stands alone on a plateau in the remote highlands of northeast Turkey, 45km away from the Turkish border city of Kars. As you walk among the many ruins, left to deteriorate for over 90 years, the only sound is the wind howling through a ravine that marks the border between Turkey and Armenia.

Ani's city walls

The toll of many rulers

Visitors who pass through Ani's city walls are greeted with a panoramic view of ruins that span three centuries and five empires – including the Bagratid Armenians, Byzantines, Seljuk Turks, Georgians and Ottomans. The Ani plateau was ceded to Russia once the Ottoman Empire was defeated in the 1877-78 Russo-Turkish War. After the outbreak of World War I, the Ottomans fought to take back northeast Anatolia, and although they recaptured Ani and the surrounding area, the region was given to the newly formed Republic of Armenia. The site changed hands for the last time after the nascent Turkish Republic captured it during the 1920 eastern offensive in the Turkish War of Independence.

A hotly contested territory

The ruins of an ancient bridge over the Akhurian River, which winds its way at the bottom of

Ancient bridge over the Akhurian River

the ravine to create a natural border, are fitting given the vexed state of Turkish-Armenian relations. The two countries have long disagreed over the mass killings of Armenians that took place under the Ottoman Empire during World War I, and Turkey officially closed its land border with Armenia in 1993 in response to a territorial conflict between Armenia and Turkey's ally Azerbaijan.

Ruins of Ani

A bid to save the ruins

Although the focus on Turkish-Armenian tension preoccupies most discussion of Ani, there's an ongoing effort by archaeologists and activists to save the ruins, which have been abandoned in favour of more accessible and less historically contested sites from classical antiquity. Historians have long argued for Ani's importance as a forgotten medieval nexus, and as a result, Ani is now on a tentative list for recognition as a Unesco World Heritage Site. With some luck and careful restoration work, which has begun in 2011, they may be able to forestall the hands of time.

'The City of 1,001 Churches'

At its height during the 11th Century, scholars estimate that Ani's population reached as high as 100,000 people. Artistic renderings based on the site's archaeological findings show a bustling medieval centre crowded with myriad homes, artisanal workshops and impressive churches scattered throughout.

Known as "The City of 1,001 Churches", Ani's Armenian rulers and city merchants funded an extraordinary number of places of worship, all designed by the greatest architectural and artistic minds in their milieu. Although the nickname was hyperbole, archaeologists have discovered evidence of at least 40 churches, chapels and mausoleums to date.

An imposing cathedral

Exterior wall of The Church of St Gregory of Tigran Honents

Cathedral of Ani

Ani's Church of the Redeemer

A rust-coloured brick redoubt, the Cathedral of Ani looms over the now-abandoned city. Although its dome collapsed in an earthquake in 1319 – and, centuries later, another earthquake destroyed its northwest corner – it is still imposing in scale. It was completed in 1001 under the reign of Armenian King Gagik I, when the wealth and population of Ani was at its peak. Trdat, the renowned Armenian architect who designed it, also served the Byzantines by helping them repair the dome of the Hagia Sophia.

Half of a church

Only one half of the Church of the Redeemer remains – a monument to both the artistic prowess of the Armenian Bagratid Dynasty and the inevitability of time. Propped up by extensive scaffolding now, the church was an impressive architectural feat when it was built. It featured 19 archways and a dome, all made from local reddish-brown volcanic basalt.

The church also housed a fragment of the True Cross, upon which Jesus was crucified. The church's patron, Prince Ablgharib Pahlavid, reportedly obtained the relic during a visit to the Byzantine court at Constantinople.

A church fit for a prince

Built sometime in the late 10th Century, the Church of St Gregory of the Abughamrentsis a stoic-looking, 12-sided chapel that has a dome carved with blind arcades: arches that are

Church of St Gregory of the Abughamrents

purely for embellishment instead of leading to a portal. In the early 1900s, a mausoleum was discovered buried under the church's north side, likely containing the remains of the church's patron, Prince Grigor Pahlavuni of the Bagratid Armenians, and his kin. Unfortunately, like many of the sites at Ani, the prince's sepulchre was looted in the 1990s.

Ani's "underground city" of caves

The remnants of an underground city

Opposite the Church of St Gregory of the Abughamrentsare a series of caves dug out of the rock, which some historians speculate may predate Ani. The caves are sometimes described as Ani's "underground city" and signs point to their use as tombs and churches. In the early 20th Century, some of these caves were still used as dwellings.

Church of St Gregory of Tigran Honents arch

A church that keeps watch

The Church of St Gregory of Tigran Honents stands vigilant over the ravine that separates Turkey and Armenia. Commissioned by a wealthy merchant and built in 1215, it was constructed when the then-controlling Kingdom of Georgia granted Ani as a fiefdom to a bloodline of Armenian rulers, the Zakarians. During the winter, the lonely church makes for a striking sight against the endless, snow-covered Armenian steppe in the

distance.

Frescoes in the Church of St Gregory of Tigran Honents

Frescoes cover the walls

The Church of St Gregory of Tigran Honents is one of Ani's best preserved buildings, adorned with remnants of paintings depicting scenes from the life of Christ and St Gregory the Illuminator. Detailed fresco cycles did not ordinarily appear in Armenian art of the era, leading scholars to believe the artists were most likely Georgian.

Ani's mosque of Manuchihr

An Islamic minaret still stands

The Seljuk Empire – a Turkish state in Anatolia that drove out the Byzantines and eventually gave way to the Ottoman Empire – controlled the greater area of what is today northeast Turkey and Armenia beginning in the mid-1000s. However, in 1072, the Seljuks granted control of Ani to an Islamic dynasty of Kurdish origin, the Shaddadids. The Shaddadids, in turn, left their mark on Ani with buildings like the mosque of Manuchihr, which is perched precariously on the edge of the cliff. Its minaret is still standing from when the mosque was constructed in the late 1000s; the rest of the mosque is most likely an addition from the 12th or 13th Centuries.

Origins up for debate

The original purpose of the mosque of Manuchihr is debated on both the Turkish and Armenian sides. Some contend that the building once served as a palace for the Armenian Bagratid dynasty and was only later converted into a mosque. Others argue that the structure was built as a mosque from the ground up, and thus was the first Turkish mosque in Anatolia. From 1906 to 1918, the mosque served as a museum of findings from Ani's excavation by the Russian archaeologist Nicholas Marr. Regardless of the building's origins, the mosque's four elegant windows display spectacular views of the river and the other side of the gorge.

Once formidable city walls

Ani's city walls may seem ready to crumble, but when they were constructed in the 10th

View from Ani's mosque of Manuchihr

Ani's once formidable city walls

Century, they made for a formidable defence. The Bagratid family of kings built them in order to fortify their new capital and, over the centuries, they protected the city's occupants against siege after siege by various armies. These ramparts, along with Ani's inhabitants, witnessed bloody conflicts between the Bagratids and the Byzantines, and the Byzantines and the Seljuks.

Despite Ani's history as a field of warfare, the ruins also represent many periods throughout history where the city saw a remarkable interchange of cultures, religions and artistic motifs.

The Fables of Leonardo da Vinci - Medievalists.net

March 30, 2014 By Medievalists.net

Leonardo da Vinci was an artist, inventor, engineer and scientist, but he also found time to write little fables for himself. In the margins of his notes he would pen short tales of how pride and envy would bring down a moth, tree or even a stone.

Fables of Leonardo da Vinci

Ever since *Aesop's Fables* was written in ancient Greece, people have been sharing these short stories that illustrate a moral truth. They were popular in medieval times as well, with many writers explaining how misfortune stuck men, animals, insects and even plants and rocks.

These fables are found in Leonardo's notebooks from the years 1487 to 1494, when he was working in the service of Ludovico Sforza, Duke of Milan. They were written in the margins, perhaps as little notes to amuse or remind himself while he worked on bigger projects. Leonardo seems to have been interested in nature and finding examples of how various creatures would cause their own doom.

Here are just a few of Leonardo's fables:

When wine is consumed by the drunkard, it takes revenge on the drinker.

In a dispute with water in a pot, the fire says that water should not stand above fire, which is the king of the elements, and it tries to drive the water from the pot by boiling it. The water, paying the fire the honor of its obedience, descends and drowns the fire.

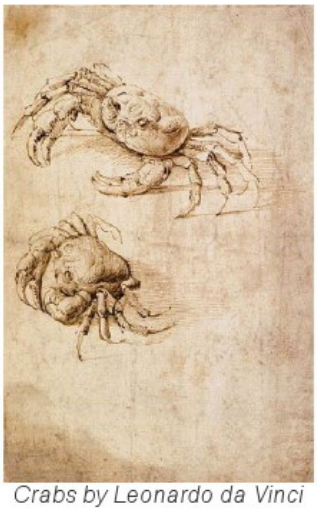
A citron tree grew proud of its beauty, and disdaining the plants around it, had them removed. But the wind, now striking it directly, uprooted it and cast it to the ground.

When the fig tree had no fruit, no one looked at it. When it sought praise by bearing fruit, people bent and broke it.

The crab hid beneath a rock to catch a fish that entered there. But flood waters caused the rocks to collapse violently, and the crab was crushed between them.

The pen finds company of the inkwell both necessary and useful, for without the other neither of them is worth much.

The farther the snowball rolled down the snow-covered mountain, the more it increased its


Crabs by Leonardo da Vinci

volume.

A stone of a good size, recently uncovered by rainwater, lay in an elevated spot where a pleasant grove above a stony road. Surrounded by herbs that were adorned by various flowers of different colors, the stone viewed the great number of stones lying in the road below it. It conceived a desire to roll down, and said to itself: "What am I doing here among these herbs? I want to live in the company of my fellow stones." So letting itself roll down, it finished its tumbling course among the companions it desired. But after a while it began to suffer continual distress under the wagon of wheels, the hoofs of iron-shod horses, and the feet of travelers. Some of them turned it, and others trampled it. At times it raised itself up a little, all covered with mud or animal dung, and in vain looked back at the place it had left behind, a place of solitary and tranquil peace. This happens to those who leave the solitary and contemplative life and choose to live in cities among people full of countless evils.

No longer content with flying easily through the air, a vain and vagrant moth was overpowered by the enchanting flame of a candle and decided to fly into it. But this pleasant impulse proved the cause of sudden sadness. For its wings were consumed by the flame, and the wretched moth fell to the foot of the candlestick, burned all over. After much crying and contrition, it wiped the tears from its wet eyes, and lifting its face upwards said, "O false light, how many others in the past you must have miserably deceived like me! And if I still wished to see the light, shouldn't I have distinguished the sun from the false glow of your dirty tallow?"

Being struck by the steel, a flintstone was quite surprised and said stiffly: "Why do you presume to trouble me so? Trouble me no more. You have mistaken me for someone else, for I have never hurt anyone." The steel replied: "If you're patient, you'll see what marvellous results you can produce." At these words, the flint resigned itself and withstood the torment patiently, and soon saw itself produce a marvellous fire, whose powers worked in a countless ways. This applies to those who are fearful when they begin their studies. Later, after they set out to attain mastery over themselves, and patiently give continual attention to their studies, we see them produce things of marvellous effect.

The water that found itself in the proud sea, its own element, conceived a desire to rise up into the air. Aided by the element of fire, it ascended as a subtle vapor that nearly equaled the subtlety of the air. Then, as it rose higher, it passed into colder and subtler air, and was abandoned by the fire. Its small particles shrank, clustered, and grew heavy; as they sank, their pride turned to flight, and they fell from the sky. The water was then drunk by the dry earth, where it was imprisoned for a long time and did penance for its sin.

You can read all of Leonardo da Vinci's fables, and those of other Italian writers in

wolf and eagle by Leonardo da Vinci

Renaissance Fables, translated by David Birch – learn more about this book from the **Arizona Centre for Medieval and Renaissance Studies**.

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The Fact and Fiction of Vikings in America

Karri L. Springer

The Fact and Fiction of Vikings in America

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Many people do not fully understand the stories, history, archaeology or evidence for Viking presence in North America. This paper evaluates the stories against the scientific evidence found to date. Archaeologists, although qualified to discuss all sides of the arguments, rarely do, because of the lack of career rewards for doing so. However, the problems associated with hoaxes should be important to all archaeologists interested in maintaining credibility with the public. Viking legends are well suited for such evaluation. The Kensington runestone hoax is emphasized in this evaluation while other Viking hoaxes are overviewed. Relevant evidence from archaeological sites in the United States and Canada is presented. The L'Anse Aux Meadows site is highlighted for unraveling many of the mysteries surrounding the North American legends of the Vikings.

Adventure stories abound about the marauders of the north seas, the Vikings. Visions of sword-wielding giants of men and great swooping ships come easily to mind, but this is not the whole picture. Real Vikings smelted iron, carved wood, wove cloth, hunted, traded and explored more extensively across the North Atlantic than any other people before or since. They even beat Columbus to the Americas by 500 years.

The Vikings' famous, or infamous, journeys left behind traces to follow. They told and retold stories about their journeys, which were written down as the Sagas. Their runic writing style has supposedly been found in the Americas, as well as in Scandinavia (their home). However, the most conclusive evidence that the Vikings eventually arrived in North America comes from scientific archaeology.

Evaluation

Several claims for Viking presence in America will be evaluated based mainly on archaeological evidence. Archaeologists, by studying the evidence left behind by past cultures, can interpret glimpses of past actions. Archaeologists will never fully understand the past, since no one present today witnessed it. In other words, the archaeological record is incomplete due to its nature.

If the archaeologists use mere analogies or educated guesses, how can they evaluate stories about Viking presence in North America? Archaeologists are also scientists, who aspire to certain ethical principles, such as factual reporting of information, to retain their credibility within their discipline (Lynott and Wylie 1995). They are trained observers, who can recognize clues that the layman could not. They re-evaluate research as new procedures are developed. They should not profit from the destruction of sites or artifacts. These attributes separate the archaeologist from the layman.

Hoaxes

Why should archaeologists be concerned about fakes, falsehoods and hoaxes, especially as they relate to the Vikings in America? Many false stories and

"artifacts" appear in North America's past. Some are cherished so dearly by individuals or communities that they will not believe reality. Some may find the reality to boring. Archaeologists should strive to create interpretations of the real past that are interesting to the layman. Thereby, the archaeologist eliminates the need for the public to turn to fantasy instead of fact.

How and why are falsehoods created? Several reasons have been recognized, including local patriotism, pride of ancestry, cultural revenge, financial interests and narrow-minded determination to prove a particular view of history (Redmond 1979:12). They are created through curiosity, imagination and creativity. What the hoaxes do not have is scientific testing, to bolster their claims. Without this, the hoaxes have no weight.

Hoaxes can be detrimental to the public and to science. Piltdown man, created by nationalism and pride, caused serious problems for understanding the nature of early humans in England. The Viking hoaxes, also created by nationalism, ancestral pride, and determination to prove a theory, cause problems today. Many uninformed people unknowingly perpetuate the lies. This clouds people's perception of the actual finds, such as L'Anse aux Meadows in Newfoundland, Canada, which actually proves Vikings settled on North America before Columbus. Following the lies is detrimental to everyone interested in critical evaluation of the differences between reality and fantasy.

The Kensington Runestone

One of the most famous controversies surrounding Vikings in North America comes from central Minnesota. The story begins with the migration of Scandinavians to the northern Plains in the 1880's. They had much pride in their ancestry, but found it difficult to defend themselves from the "dumb-Swede" sentiments (Williams 1991) that remain in "Ole and Lena" jokes. The following story may have been created due to these emotions.

In the fall of 1898, Olof Ohman and his son were clearing a field at their home near Kensington, Minnesota. After clearing some small trees, they found a large, flat stone (measuring 36"x15"x5.5" and weighing 230 pounds) entangled in tree roots in the ground. Ohman's son discovered runic inscriptions (a type of writing used by Scandinavians before the Roman alphabet was introduced) on the stone. Soon the stone was placed in a shop window in Kensington. Local citizens showed interest. Even the newspapers in Minneapolis/St. Paul printed stories about the stone. The first scholar to investigate the stone was O. J. Breda, who made a translation, but did not give a date (Williams 1991).

By the early spring of 1899, both Breda, University of Minnesota, and Professor George R. Carume, Evanston, Illinois, considered the stone a fake and noted incorrect runes and words from the wrong era as proof. This caused the Kensington locals to search for more Viking relics. Finding nothing, the stone was returned to Ohman.

Several years later, in 1907, a social historian, Hjalmar R. Holand, became Ohman's neighbor. Holand found that the locals were more interested in discussing the Runestone than the trials of a settler's life, so he decided to investigate it, instead. By 1908, Holand had published his first article on the stone and throughout his life he would be a proponent of its authenticity (Williams 1991).

About this same time, the Minnesota Historical Society decided to set up a committee to study the stone. On April 21, 1910, the committee said the stone was authentic, but needed to be analyzed by a specialist. Professor Gisle Bothne, University of Minnesota, successor to Breda, was consulted. He said it was a fake,

as Breda had. Bothne then asked John A. Holvik to join the committee. Holvik and Holand began butting heads instantly and continued throughout their lives (Williams 1991).

The common translation is, "8 Swedes and 22 Norwegians on exploration journey from Vinland westward. We had camp by 2 rocky islets one days journey north from this stone. We were out and fished one day. After we came home found 10 men red with blood and dead. AVM save from evil. Have 10 men by the sea to look after our ships 14 days' journey from this island. Year 1362." (Wahlgren 1986: 102).

In 1910 Holand tried unsuccessfully to sell the stone to the Minnesota Historical Society for $5000. Next, he tried to get money to transport the stone to Europe for further study, but the Society did not fund this either. In 1911, with his own funding, Holand went to Europe where runologists dismissed the runes as forgeries. Holand only noted this trip in one obscure article and deliberately omitted it from all of his others. He still did not believe it to be fake and criticized the runologists for their lack of belief (Williams 1991).

The Historical Society published their final report in 1915, which strongly states the inscription is a fraud. Even with the assistance of George T. Flom, eminent historical linguist from the University of Illinois, the committee's report was a fence sitter. The historical society and the committee contradict themselves. The final statement of the committee reads, "after carefully considering all the opposing arguments, the Museum Committee of this Society and Mr. Holand, owner of the stone believe its inscription is a true historical record" (Minnesota Historical Society Museum Committee 1915:286). Afterward, the stone was returned to Alexandria. For 20 years all was quiet (Williams 1991).

In 1932, Holand published a small book, *The Kensington Stone*, which aroused curiosities. Holand's book was filled with imagination, pride and a little research, but no objectivity (Williams 1991). The public was swayed by this popular book, especially since no strong opposition had been voiced (Holand 1940, 1962; Peterson 1946).

The stone traveled to the Smithsonian Institution for study by Danish scholars in 1948 and was photographed and compared to stones found in Greenland. The locals and media from Minnesota saw the trip as an authentication of the stone's inscription, but the Danish scholars said, again, that it was a fake (Williams 1991).

In 1949, the stone was returned to Minnesota for the state's centennial and later to Alexandria, where it currently resides. During the next 20 years, many articles and books were published on the stone's lack of authenticity. One of the most damaging pieces of research found was a letter dated January 1, 1899 from J. P. Hedberg of Kensington to Swan J. Turnblad, editor of a Minneapolis newspaper. It asks for help in translation of the runes. However, the written inscription had many recurring problems that do not appear on the stone. These problems suggest the letter was a first draft, rather than a copy of the stone. Holvik also found that a person in 1909 had noted the differences in the first copy of the letter, as well (Williams 1991).

Investigations into Ohman's past began. Many thought he created the stone himself. Ohman enjoyed reading, especially about the history of Sweden, since it was his homeland. Ohman's friend, Sven Fogelblad had a college degree and many scholarly books. Together they had enough information to create the runestone (Williams 1991).

In 1958, Erik Wahlgren was the first scholar to defeat Holand's arguments directly and he also established Ohman as the forger (Wahlgren 1958). In 1963, Holand died, but the debate continued. Another blow to the authenticity of the stone

came in 1968 when Theodore Blegen found the missing field notebook of the geologist of the Historical Society Committee with the initial observations of the roots from which the stone had been removed (Blegen 1968). This provided much contextual evidence for the recent placement of the stone into the ground. The notebook also contained interviews with participants in the discovery. Overall, this notebook was detrimental to the proponents of the Vikings in Minnesota theory.

Since then, proponents of the stone's authenticity have been Dr. Ole D. Landsverk, professor of physics and math who believes, along with Alf Monge, that the runic inscriptions are cryptograms and are authentic (Landsverk 1961, 1969; Monge and Landsverk 1967). Their methods have little cultural basis and their testing is almost nonexistent. Robert Hall and Rolf M. Nilsestuen are also supporters (1994).

As of the 1990's, no evidence for Vikings in Minnesota has been found and other discrepancies in the Ohman/Holand story have surfaced. The date of finding the stone is questionable, was it November or August? Were the aspen's roots 4" or 10" in diameter? This would be a difference in age of the tree from 10-30 yrs old to 70 yrs old. If the tree was 10-30 years old, the stone could have been deliberately placed under the roots. Were the inscriptions done before or after the stone was removed from the soil? The original geologist noted the chisel marks were fresh and unweathered. Currently the "H" put on the rock by Holand and the rune chisel marks have the same amount of patina, which indicates they are equally weathered, and therefore carved at the same time. Some of the words used are similar to colloquial Scandinavian (a combination of Norwegian and Swedish used in the northern Plains in the mid-1800's). Also, the story recorded on the stone relates directly to a massacre in the mid-1800's of ten Scandinavians at Norway Lake, MN, which occurred while the rest of the townspeople were in church. It also relates to the amount of time taken to tow a reconstructed Viking ship from Yonkers, NY to Chicago (14 days journey) for a celebration in 1893 (Williams 1991).

In a video produced by the BBC, this story ended with deathbed confessions of Frank Walter Cran, the son of one of Ohman's friends and of Ohman's son, Edward. They said that Ohman and his friends had created the stone "to fool the educated ones" (Williams 1991:206). The credibility of these confessions is questionable, but does provide a Hollywood conclusion to the question of whether or not Vikings were in Minnesota.

This story illustrates the complicated nature of frauds and their persistence in ethnic pride, state pride, popular culture and the media. The question of authenticity could have been answered in 1899 by Breda and Carume, rather than 100 years later, if people had been willing to accept their findings. When visiting Alexandria, MN, however, the pride continues. Few will accept facts over fantasy, but archaeologists must keep trying.

More Viking Hoaxes in America

Everywhere from Oklahoma to Maine in the United States have claimed to have evidence of the presence of Vikings. Heavener, Oklahoma claims to have a runestone, but how the Vikings could get into the heart of Oklahoma with their ships or how they could do so without leaving behind traces is unknown. These fresh carvings are unintelligible, unless read in reverse and as a cryptogram as Landsverk and Monge (the sole proponents of this method) believe they should be (Williams 1991:219).

Newport Tower in Rhode Island,a stone shell about 24 feet tall, was considered of Norse origin by several people, including Philip Ainsworth Means in the mid-1800's. By the late 1800's, most scholars thought it

to be of colonial origin. Later, by comparing the architecture with a similar tower in England (Feder 1999) and excavating around the structure, where colonial artifacts were found, the Newport Tower was accepted as coming from the colonial time period (Williams 1991:217).

A legend of Norumbega, the lost city of New England, attributed its origin to the Viking explorers. Eben N. Horsford used a few stones, loose cartographic and poor linguistic evidence to suggest that he found this Norse settlement near his home outside of Boston (Williams 1991:206). He hypothesized that they cut the oak trees to make drinking vessels for export to the Old World. No evidence exists for his claims. The rocks are natural. Julius E. Olson and Justin Windsor, Harvard, also criticized the claims (Williams 1991:207).

Dighton Rock in Massachusetts is a 40 ton boulder with many carvings, some of which are said to be Norse. It may have the distinction of being the first artifact photographed in the U.S., but the carvings are likely of Native American origin (Williams 1991: 213).

Similar false stories exist for the Beardmore relics in Ontario, the Spirit Pond Runestones in Maine, and the Vinland Map from Yale (Williams 1991). These stories all fit into one of the reasons mentioned previously for why people create hoaxes. People are very proud of their false relics, even erecting permanent signs and statues displaying the finds. However, only one artifact of Viking origin has ever been unearthed in the U.S.

Archaeology of Vikings in the U.S.

A Viking coin was found at the Goddard site dating to A.D. 1070. Goddard is a prehistoric Native American site. The coin was the only Norse artifact found. This coin was unearthed by amateurs and originally attributed to English origin. It was also determined to be in this place, because of trade between the Vikings and Native Americans (Williams 1991:222).

Archaeology of Vikings in Canada

The Norse explorers reached Canada. Evidence of their presence comes from sites with iron tools or distinct figurines. The sites range from Hudson Bay to Newfoundland and southward. This evidence from the mainland is scarce, but that from Greenland is clear. Viking settlements with substantial populations explored the lands in the north.

Vikings may have increased their range of travel around AD 900, not only because of the prosperity of their culture, but also because of a warming trend which cleared the arctic regions of drift ice and shifted the tree lines to about 100 km north of their present line. These conditions may have also contributed to the eastward expansion of a people from Alaska, the Thule (probably ancestors of the Inuit), who displaced the Dorset culture previously living in these regions. Thus, the Thule interacted with the Vikings more heavily, though the nature of the contact is unclear (McGhee 1978:83).

Thule carving changed, as evidence of some form of contact with the foreign Vikings. Chessmen and European-dress figurines became common. Vikings brought chess games to the New World for entertainment (McGhee 1978:99). The carvings in Thule archaeological sites very closely resemble them. Every Thule village excavated has produced some evidence of the use of iron. Since no Native American sites in this area produced evidence for the smelting of iron, they must have obtained their iron artifacts from the Vikings. The Vikings were the only foreign culture known to have this technology and to have contacted these Native Americans. The iron trade was at least partially direct, as the Vikings obtained hides and ivory, which traveled as far as China in trade (McGhee 1978:99).

At a late Dorset site on Hudson Bay, a copper amulet in the shape of a harpoon head was found. It was determined to be of European origin, but it is unknown if the Vikings actually traveled this far westward or whether intertribal trade brought the piece so far inland (Maxwell 1985:244).

L'Anse aux Meadows

The most impressive evidence of Vikings in the New World comes from L'Anse aux Meadows, on the northern tip of Newfoundland. This is an actual Viking settlement and is considered the only direct evidence of Vikings in North America. This site was found in 1960. Two excavations occurred since, one from 1961-68 and another from 1973-76. Eight walled structures were found, as well as hundreds of Viking artifacts. The radiocarbon date is AD 1000. Iron was smelted at this site and the artifacts and structures are very similar to the Viking sites on Greenland (Williams 1991:222).

As well, the Sagas (oral stories of the Vikings written down hundreds of years later) tell of Vinland the Good, where grapes grew. The descriptions of the paths, the places and the people encountered by the adventurers can trace the westward expansion of the Viking empire. Their gathering and processing of goods to transport back to Greenland or Europe are noted in detail, as well as their cargo carried during exploration. The Sagas also describe the findings of the exploration of the foreign lands (Magnusson 1980, parkscanada 1998).

The evidence is circumstantial as to whether or not the site of L'Anse aux Meadows was described in these Sagas. However, as evidenced by the writings and the archaeological and paleoecological records, it is probable that L'Anse aux Meadows was the entrance to the Vinland of legend (parkscanada 1998).

Conclusion

By looking at L'Anse aux Meadows, legend and reality intersect. What was once considered fantasy is now reality. The Vikings did settle in North America and probably were as far south as the St. Lawrence River! The thrill of knowing these statements are substantiated facts is much more impressive than the frustration left by rehashing lies and manufacturing fakes. By focusing attention and energy on the realities of Viking, or any other culture's achievements, everyone benefits. Excitement can be genuine and pride can be true.

The public and the scientists can understand one another. Scientific reasoning, folklore and cultural pride can work together to produce educated guesses, confirmed answers and further questions. Situations such as these are ideal for all involved. Archaeologists, as well as other scientists, must learn that listening to and educating the public can be beneficial to them and their careers.

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The Gates of Hell | Weird NJ

weirdnj.com

Weird NJ

Posted on September42012 by Mark and Mark

There is probably no better way to prove one's courage than by walking straight into the gaping maw of Hell, the gates of which can be found in the town of Clifton, Passaic County. This legendary passageway leads to a network of underground tunnels and storm sewers, and some say to the lair of the evil one himself.

Gates of Hell

You might think that the term "Gates of Hell" would be a common nickname for any dark and foreboding entrance to the underground, yet in all of our years of research we have found no other subterranean passage in the state with the same moniker as this Clifton site. It is a very old tunnel with an arched stone ceiling about eight feet high. The light quickly evaporates behind you as you enter and you are soon enveloped in total darkness. Inside can be an extremely dangerous place even without the presence of Satan. The tunnel system was built as a drainage run-off for a stream called Weasel Brook, and in times of heavy rain the usual trickle of water through the tunnel can become a raging torrent almost instantly.

Gates of Hell Sign

Generations of local teenagers have told stories of what lay deep inside these darkened corridors, and have dared each other to venture forth. Are their tales an accurate depiction of what lies beyond the murky threshold of the Gates of Hell, or are they more a window into the dark fears which can be found inside us all? Only those who are brave enough, or fool hearty enough to enter those gates can say

for sure.

Enter the Gates of Hell

Growing up in Clifton, it wasn't hard to learn of the stories of wrong doings and evil happenings at a spot known as the Gates Of Hell. My first recollections of this place were from the kids at the local BMX bike jumps. They would tell stories of people entering these tunnels and never returning. Satanic sacrifices, decaying carcasses, upside down crosses, satanic graffiti, anything dealing with the darkness in human nature was down there. Most chilling to me was a secret room many layers under the ground. This room was only to be entered if you possessed powers that enabled you to lift axes that weighed thousands of pounds and blocked the door. Inside this room was a dungeon that housed a human skull, or so it was said. There were seven layers of tunnels under the ground, and the lower you got the closer you came to meeting the devil.

I always wanted to find this spot to satisfy my own craving of knowledge and wonderment of the unknown, but at that age Clifton seemed as big as the universe and finding them was a bit further than mom would let me ride my bike.

When I was sixteen, I was introduced to the Gates for the first time. My friend asked me if I had ever been to the Gates of Hell. After a few dead ends we finally found a route to the tunnels. It was dark from all of the tree cover, and my stomach began to drop as we climbed down to the level that the tunnel entrances were located on. I could feel the fear running from my feet straight to my shoulders. All that I had heard and envisioned for the last half of my life was hitting me at once.

Looking at the entrance was more terrifying than anything else. Unlike the other tunnels which were round and had streams of water flowing from them, this entrance was square, and had no water flow. At this point I was ready to leave and go home. I had seen the entrance, and I now believed everything I heard just by looking at it. It was pure Evil. But I realized that the only way to conquer the Gates was to enter the tunnels.

Deep inside the dark tunnel we started to hear a strange knocking sound. This was a shock to the system since it had been totally quiet except for the flow of the water. That's when we ran and got the hell out of there. I wasn't sure what we had heard. My friend swears it was someone whispering some chant deeper in the tunnels. Years later I made several trips back to the Gates of Hell, however after telling my story I could never convince anyone to venture into the tunnels as far as my friend and I did that one summer day. *–Ralph Sinisi*

Red Eyed Mike Guards the Gates to Hell

I have explored every inch of Clifton and nowhere is as eerie as the Gates of Hell! It's said that a spirit, known as Red Eyed Mike, guards the tunnel. If you knock on the railroad ties above the entrance in groups of three, you will hear a loud horn sound from within the tunnel. I have heard this horn on occasion, and have seen rocks hurling themselves out of the tunnel with no person visible inside. I also once witnessed a small human shaped figure run out of the tunnel towards Weasel Brook Park with superhuman speed. I have been told that this is

Gates of Hell Sign 2

Red Eyed Mike. –*Jeff H.*

The Portal to Hell is Down in the Groove

My friends and I have heard some rumors about the Gates of Hell that may be of interest to you. Besides the glowing skull rumor, there's supposed to be an area within the Gates that has some very disturbing decor. There are dead trees planted exactly three feet apart from one another with dead cats and birds tied around their trunks.

Another story I've heard is that at the very end of the Gates is the actual portal to Hell. There is a groove about 20 feet deep, and about 40 feet across. At the very center of the groove is a smoothed out granite manhole which is supposed to be one of the portals leading to Hell. –*Richard M.*

The original story of the Gates of Hell was featured in our book Weird NJ.

This entry was posted in Local Legends, Stories, Underground and tagged Clifton, Devil, Gates of Hell, Passaic County, Ralph Sinisi, Satan, Tunnels. Bookmark the permalink.

The Gorbals Vampire and monster hunt that shook Glasgow

scotsman.com

Claire McKim

13:06Friday 18 March 2016

VAMPIRES may have been romanticised in recent years by swooning teenage girls - but in the 1950's one elusive creature turned hundreds of brave Scottish children into fearless monster hunters - in a case which made headlines around the world.

In 1954 - more than half a century before Twilight or the Vampire Diaries became popular - hundreds of primary schoolchildren from Glasgow swamped the city's Southern Necropolis cemetery, searching out a 'Vampire with iron teeth' which they blamed for killing and eating two young boys.

Armed with stakes, knives - and even dogs - gangs of hysterical youngsters were lured to the Victorian graveyard after local school rumours circulated of the seven-foot tall 'Gorbals Vampire'.

Smoke and flames from the steelworks to the back of the cemetery only added to its haunting atmosphere.

Tam Smith, one of the boys present on the day, September 23 1954, recounted to the BBC: *"The red light and the smoke would flare up and make all the gravestones leap. You could see figures walking about at the back all lined in red light."*

The entrance to the Southern Necropolis, Glasgow. Picture: Donald MacLeod

Another Vampire Hunter, Ronnie Sanderson, added: *"I was there. I was in the graveyard when I was eight years old. I've been telling my wife about the vampire for years and she's never believed me."*

Glasgow Policeman, PC Alex Deeprose, was called to respond to reports that the cemetery was overflowing with children. He could hardly believe his eyes when he discovered the incredible scene.

The cemetery was overflowing with youngsters, some armed with knives and stakes, who were milling in and out of the gravestones.

The policeman's attempts to move the children on failed and the group hunted out the Vampire for hours. The crowd only went home when it started to rain.

Gangs of children continued to turn up at the cemetery for the next two nights.

So far so strange, but what happened next was even more extraordinary.

After the story appeared in the local press, it gained worldwide coverage. An unlikely alliance of Christians, communists and the National Union of Teachers blamed imported American horror comic books for the mass hysteria

Before long the country was in the grip of a full blown panic.

The campaign even reached parliament, where it was championed by Alice Cullen, Labour MP for the Gorbals, and resulted in the 1955 Children and Young Persons (Harmful Publications) Act being passed - an act which still stands today.

So what did start the hysteria?

Well, many theories have been offered. There was an American comic book at that time entitled: “The Vampire with the Iron Teeth”. There is also a passage in the Bible, Daniel 7:7, that reads: “Behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth”

The children may also have been inspired by ‘Jenny wi’ the Iron Teeth, an old woman said to haunt Glasgow Green in the early 19th century.

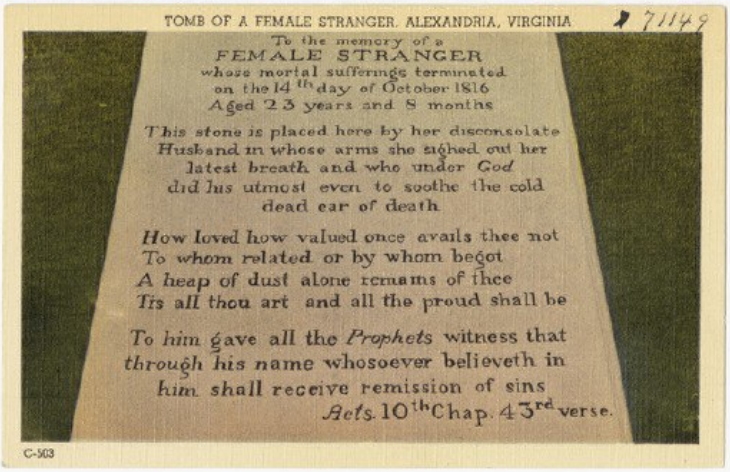
The Grave of the Female Stranger

atlasobscura.com

Alexandria, Virginia

The Grave of the Female Stranger

This grave marks the passing of a historic Jane Doe whose identity remains a mystery to this day.



According to local legend, a young couple arrived in Alexandria, Virginia by ship in 1816 and rented a room in Gadsby's Tavern at 138 North Royal St. The woman was gravely ill, and her husband hired a local doctor to help care for her—on the condition that he ask no questions about his or his wife's identities.

The woman's condition quickly deteriorated, and she eventually died on October 14, 1816. Her husband borrowed money from a local businessman to bury her in town, repaying him with a note from the Bank of England which later turned out to be a forgery. The couple had secluded themselves from the goings-on in Alexandria, and their presence at the tavern became subject to rumors and speculation.

The woman's grave can still be found in the St. Paul's Episcopal Church section of the town's cemetery. A slab on six pillars and surrounded by a stone curb bears the inscription, "To the memory of a Female Stranger whose mortal sufferings terminated on the 14th day of October 1816 Aged 23 years and 8 months. This stone was placed here by her disconsolate Husband in whose arms she sighed out her latest breath and who under God did his utmost even to soothe the cold dead ear of death."

There are many theories as to the woman's identity, most notably that she was Theodosia Burr Alston, the daughter of former Vice President Aaron Burr, who was mysteriously lost at sea in 1813. Another theory suggests that the Stranger was Napoleon Bonaparte smuggled out of exile in drag.

Either way, the grave (and the above story) briefly came to national attention in the mid-19th

century when several articles recounting the story were published in newspapers across the country. The grave continues to be a minor tourist attraction in Old Town Alexandria.

Know Before You Go

The grave is located just east of Hamilton Ave. at St. Paul's Cemetery in Alexandria, Virginia, not at St. Paul's Episcopal Church itself.

Sources

- https://en.wikipedia.org/wiki/Female_Stranger

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/ Copyright 2014 Evernote Corporation. All rights reserved. */.en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

The Headless Nun - Canada History and Mysteries

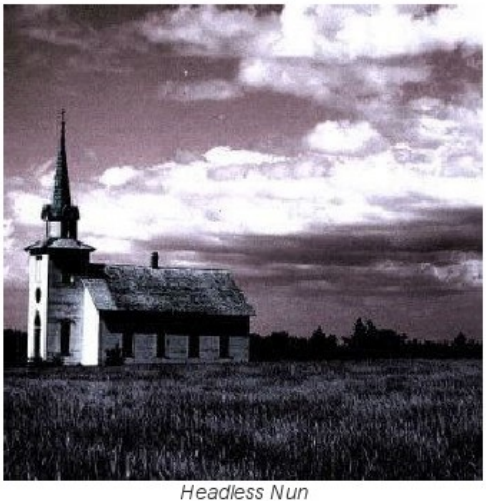
mysteriesofcanada.com

Canada History and Mysteries

The Headless Nun

During the mid 18th century struggle between the Acadiens and British, a French fort was constructed at a cove located in a place known today as French Fort Cove (Northumberland County, New Brunswick) .Acadiens were transported to this location to help fend off the British. Among these Acadiens was a nun known as Sister Marie.

Sister Marie was born in France and requested of her superiors that she be sent to “Canada” to help the Acadiens. Sister Marie was devoted to the care of the ill and despaired.



Headless Nun

Sister Marie was in care of a fund that was set up to assist the needs of the families. It is said that she buried the money for safe keeping.

Late one night, while returning from assisting a very ill person, Sister Marie was attacked by an unknown person(s) demanding that she reveal the the location of the buried money. Her unwillingness to cooperate with the attackers resulted in Sister Marie being beaten which ended with her head being severed from her body. The head was never found, hence The Headless Nun.

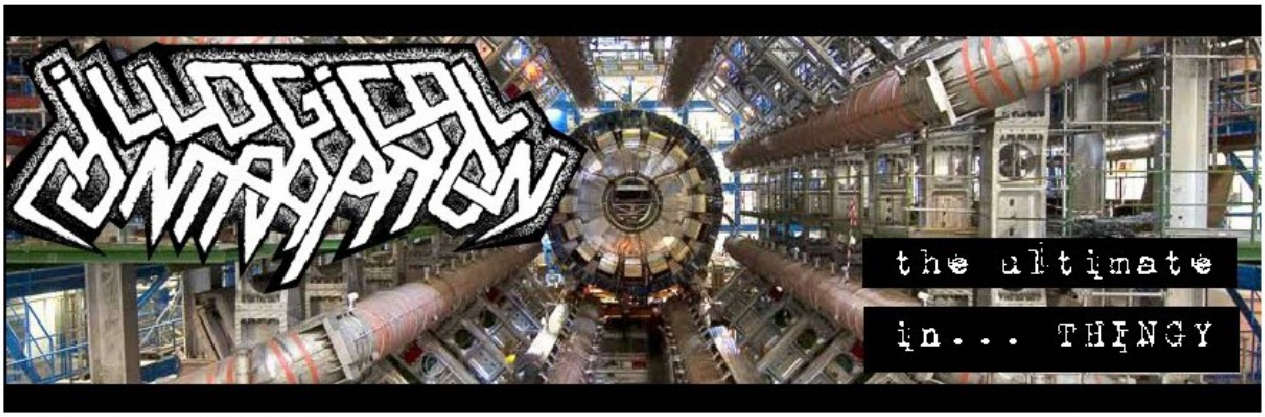
Sister Marie’s body was returned to France but her spirit remained, unable to rest until her head was buried with her body.

Late night visitors to this area have been approached by Sister Marie’s spirit asking them to help find her head. Others have said that she found her head and carries it in her arms asking them to bury it with her body.

If you do not believe that this is true, then visit the area, at night…..but do not go alone.

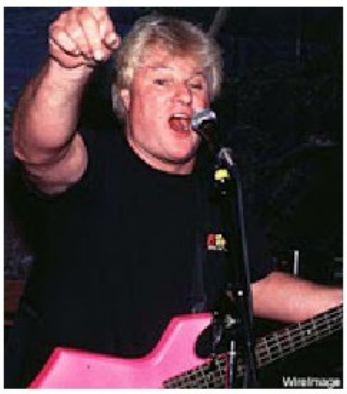
submitted by Antonio C. Tan

THE IRON BUTTERFLY CONSPIRACY



Thursday, March 8, 2012

Iron Butterfly, mid 70's. Philip Taylor Kramer pictured at far left.



I doubt that anyone with any sort of passing knowledge of music history *doesn't* know who Iron Butterfly is ("In-A-Gadda-Da-Vidda"?), so I'll hop right into the meat of this story without too much preamble. Let it simply be known that despite the fact that they produced only one hit song, Butterfly has existed in one form or another, on and off, for *over* 45 years now, experiencing probably double-to-triple as many lineup changes as IllCon stand-bys like Incantation or Napalm Death, all the while completely avoiding record industry trappings like "record sales" or "critical acclaim". They peaked in 1969, my friends, no secret there, but have managed to cling to life, like a horde of burnout zombies, ever since.

Today's story is only tangentially related to the band itself, insofar as it revolves around a dude (Philip Taylor Kramer, pictured above right with the sick pink Warlock) who played bass, sang, and played keyboards for the band for only 3 years (1974-'77), appearing on only two critically-panned albums (*Scorching Beauty* and *Sun And Steel*, both released in 1975). Taylor's story is a zany and mysterious one, and one that I was completely unfamiliar with until last week's episode of IllCon Radio (thanks to caller "Floyd from Arkansas" for the tip).

Philip Taylor Kramer's life story is speckled with high weirdness and scientific anomaly, to the point that his stint in Iron Butterfly remains a mere footnote. After his departure from the group, he acquired a degree in aerospace engineering via night school, which he applied to numerous technological adventures in the following two decades. Kramer's abrupt "disappearance" (death? suicide? transdimensional ascension?) in 1995 remains a mystery to this day, surrounded by rumor, conspiracy, and nefarious connotation.

Band photo from another early Kramer project, Gold. Phil is again pictured at far left.

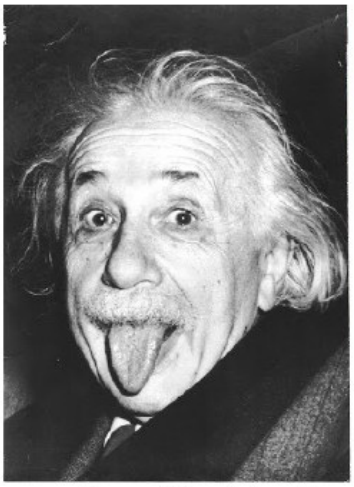
Right: Photo of a skull identified as belonging to Philip Taylor Kramer, discovered in Decker Canyon (near Malibu, CA) in 1999.

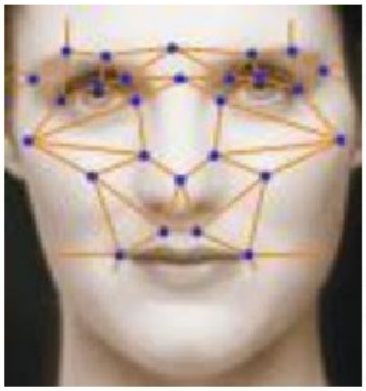
After obtaining the aforementioned degree, Phil moved on to several odd pursuits, among them helping the US Defense Department develop a guidance system for their infamous MX Missile series in the 1980's (NOT the Brazilian thrash metal band). He rode the Silicon Wave of the late 80's and early 90's in Southern California, proving himself a pioneer in the fields of both facial recognition systems (see also: BIOMETRICS) *and* fractal compression (I *still* don't 100% understand how fractal compression works, but you can start HERE and work your way out).

Eventually (and strangely), he went into business with Randy Jackson (left)--NOT the *American Idol* judge/former Journey bassist, but brother of our old pal Michael. They formed a company called Total Multimedia, Inc., wherein Phil served as an executive from 1990 until his cessation-to-be in 1995. The company specialized in compression techniques for CD-ROMs (special focus on the previously-mentioned "fractal" offshoot), and their greatest claim to fame was that they "developed the first video compression capable of producing full motion video from a single speed CD-ROM" in 1992.

But Phil had other interests outside of business and CD-ROM compression. He had a burning desire to discredit the theories of *one* man, an evil tyrant whose ideas haunted Kramer to the bitter end:

Einstein: WHAT A DICK.





Seriously. Let's skip all the biometrics/facial recognition creepiness for a second and get down to the proverbial "brass tacks". Ever heard of a little theory called "special relativity"? I bet you have.

Wikipedia: "*(Special relativity) generalizes Galileo's principle of relativity—that all uniform motion is relative, and that there is no absolute and well-defined state of rest (no privileged reference frames)—from mechanics to all the laws of physics, including both the laws of mechanics and of electrodynamics, whatever they may be. Special relativity incorporates the principle that the speed of light is the same for all inertial observers regardless of the state of motion of the source.*
This theory has a wide range of consequences which have been experimentally verified, including counter-intuitive ones such as length contraction, time dilation and relativity of simultaneity, contradicting the classical notion that the duration of the time interval between two events is equal for all observers. (On the other hand, it introduces the space-time interval, which is invariant.) Combined with other laws of physics, the two postulates of special relativity predict the equivalence of mass and energy, as expressed in the mass–energy equivalence formula E = mc2, where c is the speed of light in a vacuum. The predictions of special relativity agree well with Newtonian mechanics in their common realm of applicability, specifically in experiments in which all velocities are small compared with the speed of light. Special relativity reveals that c is not just the velocity of a certain phenomenon—namely the propagation of electromagnetic radiation (light)—but rather a fundamental feature of the way space and time are unified as spacetime. One of the consequences of the theory is that it is impossible for any particle that has rest mass to be accelerated to the speed of light."

Would YOU trust this guy?

HELL NO. Philip Taylor Kramer, missile-maker, fractal compressor, digital-face-recognizer, and stony-hippie-bass-noodler, wasn't having any of this shit. His life goal was to disprove the theory of special relativity, to develop a "warp drive" via quantum mechanics that would not only negate Einstein's "you can't go faster than the speed of light" bullshit, but also open up the gates of the cosmos. After all, wouldn't the cancellation of "E=mc2" indicate such a possibility? Kramer believed so, but his highly-coveted personal research never had a chance to fall upon the unsuspecting public.

(Anyone else keeping up with CERN's baffling "beyond the speed of light" results over there at the LHC recently? Anyone? No?)

Kramer began getting paranoid about his studies, thinking that perhaps his ambitions about space/time travel might be ruffling some feathers with his previous employers (i.e. The Man). Shit started getting weird. I'll let Wikipedia tell you the rest:

On February 12, 1995 he drove to Los Angeles International Airport to pick up an investor. He spent forty-five minutes at the airport but failed to meet the investor. Kramer did make a flurry of cell phone

calls, including one to the police during which Kramer said, ***"I'm going to kill myself. And I want everyone to know O.J. Simpson is innocent. They did it."*** *He was never heard from again. This led to a massive search, many news reports, and talk show segments including an episode of* The Oprah Winfrey Show, America's Most Wanted, The Unexplained *("Strange Disappearances," first aired 5/7/2000), and* Unsolved Mysteries *some years later. An article in* Skeptic *reported numerous conspiracy theories about his death.*
On May 29, 1999, Kramer's Ford Aerostar minivan and skeletal remains were found by photographers looking for old car wrecks to shoot at the bottom of Decker Canyon near Malibu, California. Based on forensic evidence and Kramer's emergency call to the police, authorities ruled his death as a probable suicide committed on the day on which he was last heard.

Cool. Seems pretty tidy. No loose ends to tie up here, folks.

Seriously, if you've SEEN The Naked Gun, *you know this guy's innocent.*

According to Kramer's family, he had never displayed any sort of self-destructive/suicidal qualities and was, despite his well-founded paranoias, a pretty content and easy-going guy. After all, he was a millionaire.

According to evidence gathered at the scene, he died with 40 cents in his pocket.

Nothing to see here.

Here's the previously-mentioned *Unsolved Mysteries* segment in its entirety. Warning: the audio is utter shit (turn it up).

More on the Iron Butterfly Conspiracy via Above Top Secret.
Posted by Shelby Cobras at 2:30 PM
Labels: 90's, Classic Rock, Conspiracy, Graphic Violence, Hippies, IC Radio, LHC, NERD, Quantum Physics, TRIPPY, Wizards, Zombies

5 comments:

Jason said...

Holy fuck!!! Randy Jackson-OJ-Einstein-The Man. Who dunnit!?!?!

Seriously best post in like, a couple weeks. Good work.

March 8, 2012 at 3:02 PM
Shelby Cobras said...

http://www.youtube.com/watch?v=bDKxUt9UkmU

March 8, 2012 at 4:21 PM

Anonymous said...

Hi Phillip. I know what u invented. We should talk.

May 3, 2012 at 11:51 PM

Anonymous said...

Its interesting after all of this time Einstein has finally been proven wrong and Kramer right.

Einstein's contradiction of 'spooky action at a distance' refuted

http://www.digitaljournal.com/science/einstein-s-contradiction-of-spooky-action-at-a-distance-refuted/article/429527

April 1, 2015 at 7:06 AM

Anonymous said...

Physicists set new distance record for quantum teleportation

"Engineers have achieved a quantum transfer of information contained in photons in an optical fiber over a 100 kilometer distance."

http://thespacereporter.com/2015/09/physicists-set-new-distance-record-for-quantum-teleportation/

The interesting question is how was Kramer so sure 20 years ago before any of this could be proven scientifically?

September 28, 2015 at 10:40 PM

The man who was caged in a zoo | Pamela Newkirk

Pamela Newkirk
Wednesday 3 June 2015 Last modified on Friday 19 June 2015 theguardian.com

The man who was caged in a zoo

In 1904, Ota Benga was kidnapped from Congo and taken to the US, where he was exhibited with monkeys. His appalling story reveals the roots of a racial prejudice that still haunts us

Ota Benga and fellow countrymen at the St. Louis World's Fair, 1904. Credit: Papers

Ota Benga (second from left) and fellow countrymen at the St Louis World's Fair, 1904 Photograph: University of South Carolina The New York Times report about Ota Benga on 9 September, 1906. Photograph: The New York Times A portrait of Ota Benga taken in Congo. His sharp teeth were the result of tooth chipping, a practice that was popular among young men. Photograph: American Museum of Natural History Reverend James Gordon led the protests against Ota Benga's exhibition and captivity in the monkey house. Photograph: Anne Spencer House and Garden Museum Samuel P Verner took Benga captive in Congo and brought him back to the United States. Photograph: University of South Carolina Samuel P Verner with two boys from the Batetela tribe in Congo in 1902 Photograph: Doubleday William Temple Hornaday, the zoologist and founding director of Bronx Zoo, where Ota Benga was exhibited. Photograph: Wildlife Conservation Society

The black clergymen who had been summoned to Harlem's Mount Olivet Baptist Church for an emergency meeting on the morning of Monday 10 September 1906, arrived in a state of outrage. A day earlier, the New York Times had reported that a young African man – a so-called "pygmy" – had been put on display in the monkey house of the city's largest zoo. Under the headline "Bushman Shares a Cage With Bronx Park Apes", the paper reported that crowds of up to 500 people at a time had gathered around the cage to gawk at the diminutive Ota Benga – just under 5ft tall, weighing 103lb – while he preoccupied himself with a pet parrot, deftly shot his bow and arrow, or wove a mat and hammock from bundles of twine placed in the cage. Children giggled and hooted with delight while adults laughed, many uneasily, at the sight.

In 1904, Ota Benga was kidnapped from Congo and taken to the US, where he was exhibited with monkeys. His appalling story reveals the roots of a racial prejudice that still haunts us

In anticipation of larger crowds after the publicity in the New York Times, Benga was moved from a smaller chimpanzee cage to one far larger, to make him more visible to spectators. He was also joined by an orangutan called Dohang. While crowds massed to leer at him, the boyish Benga, who was said to be 23 but appeared far younger, sat silently on a stool, staring – sometimes glaring – through the bars.

The exhibition of a visibly shaken African with apes in the New York Zoological Gardens, four decades after the end of slavery in America, would highlight the precarious status of black people in the nation's imperial city. It pitted the "coloured" ministers, and a few elite allies, against a wall of white indifference, as New York's newspapers, scientists, public officials, and ordinary citizens revelled in the spectacle. By the end of September, more than 220,000 people had visited the zoo – twice as many as the same month one year earlier. Nearly all of them headed directly to the primate house to see Ota Benga.

electric streetcars, sumptuous mansions, sycamore trees and soaring hills. As Gordon had promised when Benga first came into his care, he was sent to the Lynchburg Theological Seminary and College, a school noted for its all-black faculty and staff, which prided itself on its fierce autonomy from the white American Baptist Home Mission. At the time, many white patrons of black education insisted that blacks only receive an industrial education, but Lynchburg Theological continued to offer its students liberal arts courses.

Benga lived in a rambling yellow house across the road from the school with Mary Hayes Allen, the widow of the former president of the seminary, and her seven children. Benga, usually barefoot, often led a band of neighborhood boys to the forest to teach them the ways of a hunter: how to make bows from vines, hunt wild turkeys and squirrels, and trap small animals. In his scrappy English, Benga often regaled the boys with stories of his adventures hunting elephants – "Big, big", he would say, with outstretched arms – and recounted how he celebrated a kill with a triumphant hunting song.

In Benga they found an open and patient teacher, and a companion who uninhibitedly relived memories of a lost and longed-for life. Benga, in turn, had found a surrogate home and family, and would learn their customs and the contours of their binding blackness. In their sermons and spirituals, he surely recognised a familiar sorrow.

Still, they did not know the piercing rupture of captivity – the eternity of alienation that many of their forebears had known, which Benga himself now knew. While they were burdened and disdained in America, it was the land they had tilled and spilled blood on, the land where they created life and buried their dead. For all the rejection, they were home.

Benga had only memories, and no one but he could know what form they took. Was his sleep troubled by nightmares of being stalked by mobs, or being caged? Was he haunted by visions of murdered loved ones, or of starving, tortured, and chained Congolese?

Some nights, beneath a star-speckled sky, the boys recalled, they would watch Benga build a fire, and dance and sing around it. They were enraptured as he circled the flames, hopping and singing as if they were not there. They were no older than 10, too young to grasp the poignancy of the ancient ritual.

But as he, and they, grew older, something changed. By 1916, Benga had lost interest in their excursions to hunt and fish, and no longer seemed so eager a friend to the neighbourhood children. Many had noticed his darkening disposition, his all-consuming longing to go home. For hours he would sit alone in silence under a tree. Some of his young companions would recall, decades later, a song he used to sing, which he had learned at the Theological Seminary: "I believe I'll go home / Lordy, won't you help me."

In the late afternoon of 19 March 1916, the boys watched as Benga gathered wood to build a fire in the field. As the fire rose to a brilliant flame, Benga danced around it while chanting and moaning. The boys had seen his ritual before, but this time they detected a profound sorrow: he seemed eerily distant, as vacant as a ghost.

That night, as they slept, Ota Benga stole into a battered grey shed across the road from his home. Before daybreak, he picked up a gun that he had hidden there, and fired a single bullet through his own heart.

In the harrowing stillness, he was free.

• Adapted from Spectacle: The Astonishing Life of Ota Benga, published this week (US) and 2nd July (UK) by HarperCollins.

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comments (515)

- Giftedbutlazee
3 Jun 2015 1:01

Fascinating story.

Thanks GU.

  - under20reader Giftedbutlazee
  3 Jun 2015 5:14

  Yes it was just have a slight issue with this sentence-

  'Ota Benga, before the age of adulthood, was **stolen** from his home in central Africa and brought to New York'..

  He wasn't '**stolen**', children can not be 'stolen'. He was kidnapped.

  - rofoste under20reader
  3 Jun 2015 18:11

  In Australia, we have the term 'stolen generation' that refers to Aboriginal children forcibly removed from their parents in order to 'mainstreamed'. I think 'stolen' works perfectly well here.

  - ThirdEye under20reader
  3 Jun 2015 21:36

  Verner himself boasted he got them for $5.00. Is not that a nuance of slave trade? Granted that Ota Benga was not pressed into servitude in a cotton plantation, it is still slavery when money changes hands for the possession of a human being who is put in the service of the pseudo-science of the age against his will. A crying shame!

  The mind set of that age imbrued, and continues to imbrue, paleontologists, archaeologists, Egyptologists, and many offshoots of the Victorian age. Remember the Piltdown Man scandal? The same mindset drove the Rough Riders (apologists of imperialism), WWI, the Opium Trade, and other excesses of the age.

  But finally, Good Solid Science has been consigning Victorian Age disciplines into a permanent Museum where they can be exhibited as bizarre relics of old. High time!

- lozinger
3 Jun 2015 1:08

Bloody hell.

  - tobiamoo lozinger
  3 Jun 2015 5:08

  You took the words right out of my mouth

  - UnevenSurface tobiamoo
  3 Jun 2015 5:56

In my grandfather's lifetime. Hard to believe.

- dramadramadrama lozinger
3 Jun 2015 9:49

What an amazing story.

- kenny1964
3 Jun 2015 1:10

Wow, a shocking story. What a wonderful race we are. It may have been over a hundred years ago but I'm not sure we've come very far.

- mxtrot kenny1964
3 Jun 2015 1:54
This comment was removed by a moderator because it didn't abide by our community standards. Replies may also be deleted. For more detail see our FAQs
- avinagiggle kenny1964
3 Jun 2015 2:02

But I thought race didn't exist? Only when there is some blame to be apportioned, right? Maybe you should read a little more on the histories of other nations before you start the self-flagellation. Start with Malaysia and their treatment of the Chinese.

- SeanThorp kenny1964
3 Jun 2015 2:03

> Wow, a shocking story.

Undoubtedly, but clearly told to be such, if you see his wiki page, you can't help but wonder why the author above would miss out so many salient facts.

- blergtheblerg
3 Jun 2015 1:16

"Something I don't like about it." One man put it.
Yes, I can't quite put my finger on it.

- BabaStiletto blergtheblerg
3 Jun 2015 1:34

> "Something I don't like about it." One man put it.
> Yes, I can't quite put my finger on it.

...same level of callous indifference exists today in the good ol' land of the free.

- blergtheblerg BabaStiletto
3 Jun 2015 2:40

I wonder if Zimmerman ever thinks that "I feel uneasy, there's just something not right about what I did." Lol, no chance.

- martinrichard blergtheblerg
3 Jun 2015 5:12

What, Dylan...?
Although he should think that for some of his songs.

Oh! You mean that other guy. Are you Matthew Apperson?

- ID9120778
3 Jun 2015 1:19

Thank you for publishing this. A terribly sad and important story.

  - Pazuzu ID9120778
  3 Jun 2015 5:46

  What's even sadder is that this sort of thing wasn't at all uncommon in the 19th century west. Human menageries (ie zoos) were a common feature of world's-fair type events. It was one such exhibition in London of Japanese customs which inspired WS Gilbert to write The Mikado.

- Euroczar
3 Jun 2015 1:21

wow,,incredible stuff,
guess if he were around today what passes for cops would have treated him equally pleasantly,,,

- Dharini
3 Jun 2015 1:22

Up until the 1960s human zoos were still a thing in many parts of Europe. African people were placed in enclosures

  - DelbertGrady Dharini
  3 Jun 2015 1:25

  That sounds incredible. Do you have any details?

  - ViktorBurakov Dharini
  3 Jun 2015 1:28

    > Up until the 1960s human zoos were still a thing in many parts of Europe. African people were placed in enclosures

  Don't talk shite.

  - westerndevil ViktorBurakov
  3 Jun 2015 1:44

  I don't think such horrible exhibitions were still in existence in the 1960s, but there were so-called "Negro Villages" at the Paris World Fair in 1931 and at Colonial Exhibitions In Belgium and Germany in the 1920s. According to this article the last human zoo was in Belgium around 1958, though it doesn't give any details.

  http://www.theplaidzebra.com/human-zoos-one-europes-shameful-secrets-ended-50s/

  More attention should be given to the plight of African pygmies today, they are a people who are slowly dying out due to discrimination and intermarriage with Bantu-speaking Africans. It is entirely possible that no pygmies will exist by the end of the century.

- wary
3 Jun 2015 1:26

MY God!

- GoddessOFblah wary
3 Jun 2015 6:00

Actually you can blame scientist as well on this one:

They believed Benga belonged to an inferior species; putting him on display in the zoo promoted the highest ideals of modern civilisation. This view had, after all, been espoused by generations of leading intellectuals. ***Louis Agassiz, the Harvard professor of geology and zoology, who at the time of his death in 1873 was arguably America's most venerated scientist, had insisted for more than two decades that blacks were a separate species, a "degraded and degenerate race****".*

- CharlesBradlaugh
3 Jun 2015 1:33

This story fills me with mingled sadness and rage, but doesn't surprise me. In my own life time Jim Crow laws were still in place, black people were lynched with impunity, and even in the UK the language used to describe black people was little better than that used to describe animals. I lived in Notting Hill in the 60s and was shocked as a child when we visited less mixed areas and heard racist vitriol.

- avinagiggle CharlesBradlaugh
3 Jun 2015 1:57

Jim Crow laws were put in place precisely because people were *not* being discriminatory towards blacks.

- captainbeefheart avinagiggle
3 Jun 2015 2:25

> "War is Peace, Freedom is Slavery, Ignorance is Strength"

You win the George Orwell Prize for the abuse of language!

http://en.wikipedia.org/wiki/Nineteen_Eighty-Four

> The Jim Crow laws were racial segregation state and local laws enacted after the Reconstruction period in Southern United States that continued in force until 1965 mandating de jure racial segregation in all public facilities in Southern U.S. states (of the former Confederacy), starting in 1890 with a "separate but equal" status for African Americans. Conditions for African Americans were consistently inferior and underfunded compared to those provided for white Americans. This decision institutionalized a number of economic, educational and social disadvantages.

http://en.wikipedia.org/wiki/Jim_Crow_laws

- MattBucks captainbeefheart
3 Jun 2015 2:46

Either you're missing Avin's point, or I am?

I was thinking that they meant that they were put in place because to the "leaders" of the day, people weren't being racist enough towards black people, and so had to introduce laws and legislate to enforce racism and make sure that the black people were subjugated in a

legally enforceable and controllable way?

- LIn3418
3 Jun 2015 1:48

Says a lot for so called civilised whiteys.
What a shocking story and who can blame him for ending his own life.
That should've at least showed the racists that he was indeed a human being.
Absolutely awful but thanks for publishing it.

  - georges1 LIn3418
  3 Jun 2015 2:04

    whiteys

    Please don't use that word. Few people these days would refer to 'darkies', would they?
    Don't lower yourself to their standards.
    - Sillibandgeorges1
    3 Jun 2015 2:15

    Get over yourself.

    How is 'whitey' offensive? Stop looking for grievance EVERYWHERE.

    - sandalphon Silliband
    3 Jun 2015 2:22

    gringo just doesnt have the same ring to it..

- Chriskiy
3 Jun 2015 1:52

Home of the brave, land of the free . . .

  - towel Chriskiy
  3 Jun 2015 4:44

    There is nothing about this that is inherently American

- TheGoodThief
3 Jun 2015 1:55

Fascinating account of a shameful episode.

Couldn't help laughing at this bit though:

"We have given him a room to himself, where he can smoke if he chooses."

Never mind anything else, a packet of gags and somewhere to smoke them is the business.

- seeingclearly
3 Jun 2015 1:58

I saw a black homeless man being taunted and surrounded by people not four years ago, first in mock fear which then turned to taunts about the way he looked, this was a good hearted man who had been helping other people, just he had nowhere to live. The animal comparisons were made. We put an end to it but he was so angry and so sad all at the same time. And that is what they

wanted him to be, they wanted a reaction. They were running up to him pretending to touch him and running off shrieking. It was so bizarre to watch, but confirmed something for me. There's a racism present that I will never be able to understand.

- tupelohone seeingclearly
3 Jun 2015 3:21

It's not only black homeless people who are treated like this.

- onalongsabbatical seeingclearly
3 Jun 2015 3:24

That's really shocking. Great that you 'put an end to it'. Can you say more about that? I'd really appreciate the full story. Thank you for posting this.

- MalikShabaz tupelohone
3 Jun 2015 10:01

> *"It's not only black homeless people who are treated like this."*

Maybe not, but there seems to be a special place in the hearts and minds of some white people to relish the tormenting of black people, as if they are connecting with the actions of their forefathers.

- Giftedbutlazee
3 Jun 2015 2:12

America still kidnaps people from around the world today.

It's called rendition.

- jdandi
3 Jun 2015 2:14

Can't prove it but probably the advent of popular and widespread television removed the need to put people in live cages, as they were then just put in their place on screen.....the clever, the brave, the beautiful were always white (OK, not in Bollywood)

Sad tale, with a sad start to finish story, of indifference and ingrained institutional racism, somehow those views from the 20th century feel like they are from yesterday, given the accounts we read from current news stories

- Michael Docherty
3 Jun 2015 2:18

Progress now allows us to see Jeremy Kyle humiliate folk daily .

- earhole
3 Jun 2015 2:19

To think that this happened practically within living memory. Shameful.

- flyawaypeter
3 Jun 2015 2:20

What a terribly sad story, black people have come so far but sadly the journey remains long.....

- PaulGil1
3 Jun 2015 2:23

Wow, what a great piece for the hand-wringers to indulge themselves in!! Get the whips out chaps! Make sure to maximise the self-loathing by judging this 111 year old story by today's standards and sensibilities, associating it with all white people alive today. Doing so really helps.

  - ajkelleher PaulGil1
  3 Jun 2015 2:44

  Us and them, eh?

  You could try reading again, this time as someone capable of human feeling for someone who retained his dignity and personal autonomy in a world that tried to strip him of it. Ecce homo.

  - NavinJohnson PaulGil1
  3 Jun 2015 3:01

  Talk about self-centred and a massive chip on your shoulder. The article is not about bashing all white people or associating it with all white people. If that is what you took from it I suggest that you have issues.

  - waltjabsco PaulGil1
  3 Jun 2015 3:04

  apologist !

  and fuck off with your 'hand wringers' statement

- dcstar
3 Jun 2015 2:26

And "modern" civilisation is basically just one nuclear war away from reverting back to even worse behaviour.

- NavinJohnson
3 Jun 2015 2:30

Outstanding article on a truly appalling story.

- Down2dirt
3 Jun 2015 2:32

Thanks for this. It's nauseating.

  - towel Down2dirt
  3 Jun 2015 4:48

  I was listening to a documentary about Strange Fruit, and my son complained that he didn't like it. I replied that perhaps your are not meant to like it, because it is horrible. I'm still thankful that the song (and this article) exist, even though both are indeed nauseating.

  - Down2dirt towel
  3 Jun 2015 6:20

  Your comment about that conversation with your son reminds me of Atticus and Scout

Finch.

Strange Fruit, indeed, I've read some scholarly articles about but never seen documentary. I'll look up. Ta!

- towel Down2dirt
3 Jun 2015 6:49

Radio 4: Soul Music

At least he took my explanation at face value I and didn't have to describe why people were being lynched.

- bazzark
3 Jun 2015 2:34

This was consistent behaviour on the part of European anthropologists and so called scientists and top thinkers in their top institutions. Charles Darwin would of been delighted to see this exhibition.

What is it about the European experience that caused them to scientifically dehumanize their enemies? That fuelled their disproportionate genocidal behaviour around the world? Is it really the 'iceman inheritance' that fails to see outsiders as humans? The majority of native peoples around the world greeted the European with kindness, and brotherly love. Ask the guys who put Columbus up for a year in Haiti after being shipwrecked. Ask Captain Cook. Ask the Spanish conquistadors. Its consistent pathological behaviour on the part of a white branch of the human family and needs to be examined fully. This basis of present day racism is based on the thinking of the Oxford and Cambridge University scholars of the 17th century onwards. Voltaire was so enlightened..haha..

- ID9577694 bazzark
3 Jun 2015 3:13

May I recommend "Racecraft: The Soul of Inequality in American Life"
by Karen E. Fields and Barbara J. Fields which discusses the origin of European racism in a new (to me) way.

Rather than a pathology the empires of the emergent European powers sought to exploit others for financial gain. The development of racist ideology, later backed up by pseudo science, was the justification for this exploitation and was after the fact.

All the best

- tupelohone bazzark
3 Jun 2015 3:18

I'm afraid you seem to be closer in thought to these people than you think. We are all Homo sapiens. People are no different in Europe than they are in any other part of the world. Indeed to think that Europeans are somehow more disposed to genocidal behaviour than other peoples is remarkably ignorant, not just of Europeans but of world history.

- 3 Jun 2015 3:46

> Charles Darwin would of been delighted to see this exhibition.

Bollocks. Darwin was a life-long abolitionist and opponent of any suggestion of polygenism.

The majority of native peoples around the world greeted the European with kindness, and brotherly love.

When Europeans arrived in Africa they were greeted by locals eager to sell their neighbours as slaves. This laughable picture your present of a world of brotherhood and love until the evil Europeans turned up to ruin it all could only come from someone totally ignorant of human history, or blinded by prejudice. People are the same the world over, the only difference with Europeans was the Industrial Revolution increased the scale and scope of their activities.

- MarmaladeMog
3 Jun 2015 2:46

The heirs apparent to this horror are in the form of 'reality TV shows' where the bizarre and dysfunctional, the marginalised and the despised, are put on display to be leered at and mocked. Like in poor Ota Benga's case, there is an undertone of nasty politics - these shows help maintain and propagate an ideology, though in this case it's classism rather than racism.

- revken
3 Jun 2015 2:47

When I was at Primary school in western australia- **1968** - aboriginal people were *considered* as part of the floor and fauna of this country...even though it wasn't officially the view of the government state and federal at the time it was viewed as such and taught at school....
The definition alf flora and fauna is ....Flora and fauna mean plants and animals; the word "flora" is used to discuss plant life, while the word "fauna" refers to *animal* life.

  - HotSnow revken
3 Jun 2015 3:55

  Slavery was one criminalised in Saudi Arabia in 1960.. in Mauritania in 1981!

  - Kenrie revken
3 Jun 2015 17:49

  This is an urban myth which has been thoroughly debunked.

His captivity garnered national and global headlines – most of them inured to his plight. For the clergymen, the sight of one of their own housed with monkeys was startling evidence that in the eyes of their fellow Americans, their lives didn't matter.

BUSHMAN SHARES A CAGE WITH BRONX PARK APES

Some Laugh Over His Antics, but Many Are Not Pleased.

KEEPER FREES HIM AT TIMES

Then, with Bow and Arrow, the Pygmy from the Congo Takes to the Woods.

There was an exhibition at the Zoological Park, in the Bronx, yesterday which had for many of the visitors something more than a provocation to laughter. There were laughs enough in it, too, but there was something about it which made the serious minded grave. Even those who laughed the most turned away with an expression on their faces such as one sees after a play with a sad ending or a book in which the hero or heroine is poorly rewarded.

"Something about it that I don't like," was the way one man put it.

The exhibition was that of a human being in a monkey cage. The human being happened to be a Bushman, one

The New York Times report about Ota Benga on 9 September, 1906.

On that Monday afternoon, a small group of ministers, led by the Reverend James H Gordon – then hailed by the Brooklyn Eagle as "one of the most eloquent Negroes in the country" – boarded a train to the zoological gardens, better known as the Bronx Zoo. At the gleaming white beaux-arts-style primate house, they spotted Ota Benga ambling within a cage, in the company of Dohang, the orangutan. A sign outside the cage read:

The African Pygmy, Ota Benga

Age, 23 years. Height, 4 feet 11 inches.

Weight 103 pound. Brought from the Kasai River,

Congo Free State, South Central Africa,

By Dr Samuel P Verner.

Exhibited each afternoon during September

The ministers' attempts to communicate with Ota Benga failed but his palpable sadness and the sign stoked their indignation. "We are frank enough to say we do not like this exhibition of one of our own race with the monkeys," Gordon fumed. "Our race, we think, is depressed enough, without exhibiting one of us with apes. We think we are worthy of being considered human beings, with souls."

William Temple Hornaday, the zoo's founding director and curator, defended the exhibition on the grounds of science. "I am giving the exhibition purely as an ethnological exhibit," he said. The display, he insisted, was in keeping with the practice of "human exhibitions" of Africans in Europe, breezily evoking the continent's indisputable status as the world's paragon of culture and civilisation.

Unrepentant, Hornaday declared that the show would go on just as the sign said, "each afternoon during September" or until he was ordered to stop it by the Zoological Society. But Hornaday was not some rogue operator. As the nation's foremost zoologist – and a close acquaintance of President Theodore Roosevelt – Hornaday had the full backing of two of the most influential members of the Zoological Society, both prominent figures in the city's establishment. The first, Henry Fairfield Osborn, had played a lead role in the founding of the zoo and was one of the era's most noted paleontologists. (He would later achieve fame for naming Tyrannosaurus rex.) The second, Madison Grant, was the secretary of the Zoological Society and a high-society lawyer from a prominent New York family. Grant had personally helped negotiate the arrangement to take Ota Benga.

The clergymen had no success at the zoo, and left the park vowing to take up the matter the next day with the city's mayor. But their complaint did catch the attention of the New York Times, whose editors were dismayed that anyone might protest against the display.

"We do not quite understand all the emotion which others are expressing in the matter," the paper said in an unsigned editorial. "Ota Benga, according to our information, is a normal specimen of his race or tribe, with a brain as much developed as are those of its other members. Whether they are held to be illustrations of arrested development, and really closer to the anthropoid apes than the other African savages, or whether they are viewed as the degenerate descendants of ordinary negroes, they are of equal interest to the student of ethnology, and can be studied with profit."

The editorial said it was absurd to imagine Benga's suffering or humiliation. "Pygmies," it continued, "are very low in the human scale, and the suggestion that Benga should be in a school instead of a cage

ignores the high probability that school would be a place of torture to him … The idea that men are all much alike except as they have had or lacked opportunities for getting an education of books is now far out of date."

* * *

The New York Times report about Ota Benga on 9 September, 1906. Photograph: The New York Times A portrait of Ota Benga taken in Congo. His sharp teeth were the result of tooth chipping, a practice that was popular among young men. Photograph: American Museum of Natural History Reverend James Gordon led the protests against Ota Benga's exhibition and captivity in the monkey house. Photograph: Anne Spencer House and Garden Museum Samuel P Verner took Benga captive in Congo and brought him back to the United States. Photograph: University of South Carolina Samuel P Verner with two boys from the Batetela tribe in Congo in 1902 Photograph: Doubleday William Temple Hornaday, the zoologist and founding director of Bronx Zoo, where Ota Benga was exhibited. Photograph: Wildlife Conservation Society

In the sober opinion of progressive men of science, Benga's exhibition on the hallowed grounds of the New York Zoological Gardens was not mere entertainment – it was educational. They believed Benga belonged to an inferior species; putting him on display in the zoo promoted the highest ideals of modern civilisation. This view had, after all, been espoused by generations of leading intellectuals. Louis Agassiz, the Harvard professor of geology and zoology, who at the time of his death in 1873 was arguably America's most venerated scientist, had insisted for more than two decades that blacks were a separate species, a "degraded and degenerate race".

Two years before Ota Benga arrived in New York, Daniel Brinton, a professor of linguistics and archaeology at the University of Pennsylvania, had used his farewell address as president of the American Association for the Advancement of Science to attack claims that education and opportunity accounted for varying levels of achievement among the races. "The black, the brown, and the red races differ anatomically so much from the white, especially in their splanchnic organs, that even with equal cerebral capacity they never could rival its results by equal efforts," he said.

The dominant force of these ideas – embedded in science, history, government policies, and popular culture – would render Benga's discomfort and humiliation in a monkey-house cage incomprehensible to the vast majority of those who witnessed it.

That it could have occurred in America's most cosmopolitan city in the 20th century would seem enough cause for astonishment. But what appears on the surface to be a saga of one man's degradation – a shameful spectacle – is, on closer inspection, the story of an era, of science, of elite men and institutions, and of racial ideologies that still endure today. Worse yet, Benga left no written account of his own life – and others have since filled the gap with denials, conspiratorial silence, half-truths, and even flagrant deception. But it is possible to return to the archives – to letters, anthropological field notes, and contemporaneous accounts – and to reconstruct the real circumstances by which Ota Benga, before the age of adulthood, was stolen from his home in central Africa and brought to New York City for the amusement, and education, of its residents.

Samuel P Verner, the self-styled African explorer who took Benga from Congo, told a New York Times reporter that neither he nor the park would profit from the exhibition. "The public," he insisted, "is the only beneficiary." Verner further claimed that Benga was there of his own volition: "He is absolutely free … The only restriction that is put upon him is to prevent him from getting away from the keepers. That is done for his own safety.

"If Ota Benga is in a cage," he reasoned, "he is only there to look after the animals. If there is a notice on the cage, it is only put there to avoid answering the many questions that are asked about him." Verner said that he regretted if any feelings had been hurt – but his only concession was to assure the reporter, in an apparent nod to Christian sensitivities, that care would be taken not to exhibit Benga on Sundays.

Hornaday was so pleased by the attendance figures at the zoo that he quietly began making plans to keep Benga on display through the autumn, and possibly until the following spring. For his part, he told reporters that Benga had been put in the primate house "because that's the most comfortable place we could find for him". In response to such claims, Reverend Gordon publicly offered to house Benga at his own orphanage for black children. But he would first have to secure Benga's release.

The New York Times report about Ota Benga on 9 September, 1906. Photograph: The New York Times A portrait of Ota Benga taken in Congo. His sharp teeth were the result of tooth chipping, a practice that was popular among young men. Photograph: American Museum of Natural History Reverend James Gordon led the protests against Ota Benga's exhibition and captivity in the monkey house. Photograph: Anne Spencer House and Garden Museum Samuel P Verner took Benga captive in Congo and brought him back to the United States. Photograph: University of South Carolina Samuel P Verner with two boys from the Batetela tribe in Congo in 1902 Photograph: Doubleday William Temple Hornaday, the zoologist and founding director of Bronx Zoo, where Ota Benga was exhibited. Photograph: Wildlife Conservation Society

On Wednesday morning, the ministers headed to city hall to meet New York's erudite mayor, George Brinton McClellan, who also served as an ex-officio member of the Zoological Society. The clergymen had planned to appeal for Benga's immediate release, but they did not get past the reception area; the mayor's secretary said he was too busy to meet them.

"Certainly the mayor, the executive head of the city, may put a stop to an indecent exhibit," Gordon complained to a reporter. The ministers were told to see Madison Grant, the secretary of the Zoological Society, but at his Wall Street law office, he was similarly unhelpful. He told them that Benga would be at the zoo for only a short time, and that Verner would soon take him to Europe.

When Gordon returned to the zoo that afternoon, he found Benga, with a guinea pig, in a cage surrounded by several hundred spectators. "The crowd seemed to annoy the dwarf," the New York Times reported in an article published the following day. By this point, Gordon had sought the assistance of Wilford H Smith, who had recently been the first black lawyer to successfully argue a case before the US supreme court. After consulting with the city's attorney, Smith agreed to appeal to a court for Benga's release – and John Henry E Millholland, a wealthy white New Yorker who had founded the Constitution League to protest against the disenfranchisement of blacks in the south, agreed to finance the case.

The combination of Smith's stature, Milholland's financial backing, and the threat of a lawsuit undoubtedly got the attention of the Zoological Society's officials. Hornaday's response, however, was minimal: on the advice of Osborn, he quietly removed the sign outside Benga's cage. But spectators continued to flock to the monkey house, hoping to steal a glimpse of the "pygmy".

* * *

The story of Ota Benga's captivity at the Bronx Zoo began in 1903, when Verner – an avowed white supremacist from a prominent South Carolina family – heard about plans for the 1904 World's Fair in St Louis. The fair's organisers hoped to celebrate American imperialism, and map human progress "from the dark prime to the highest enlightenment, from savagery to civic organisation, from egoism to altruism". William John McGee – the president of the newly formed American Anthropological Association, who had been hired to head the fair's ethnology department – issued a call for African "pygmies", who were believed to represent the lowest rung on the evolutionary scale.

Verner wrote to McGee to offer his services. Four years earlier, Verner had brought a large collection of ethnological material to the Smithsonian Museum – as well as two boys from the "Batetela cannibal tribe", whom Verner had taken from Congo and offered to the museum as models. (Neither ever returned home.) Since then, Verner told McGee, he had written extensively on scientific matters in Africa, noting his articles on "pygmies" published in the Spectator and the Atlantic Monthly. Verner added that he was a personal friend of the Belgian king, Leopold II, who controlled Congo Free State, and had

promised any assistance required in the "diplomatic mission".

In a deal finalised in October 1903, Verner was commissioned as a "special agent" by the Louisiana Purchase Exposition Company, charged with conducting an expedition into the African interior to obtain anthropological material and offer "certain natives the opportunity of attending the Exposition in person". The exacting list called for the retrieval from Congo of "one pygmy patriarch or chief. One adult woman, preferably his wife. Two infants, of women in the expedition," and "four more pygmies, preferably adult but young, but including a priestess and a priest, or medicine doctors, preferably old."

McGee stipulated that Verner must secure the voluntary attendance of the delegation and return them safely to their homes and obtain all permissions and the support of King Leopold II. A total of $8,500 was allocated, including $500 for Verner's compensation and an additional $1,500 set aside for unforeseen contingencies. Verner proposed taking a navy warship or gunboat to Congo to "greatly lighten enferences" – a proposition that apparently failed to alarm the fair's officials. Instead, he received official letters of recommendation signed by McGee as president of the American Anthropological Association and acting president of the National Geographic Society. For good measure, Verner secured a letter addressed to Leopold from John Hay, the US secretary of state.

In late November 1903, Special Agent Verner set sail from New York harbour. By early December, he had arrived in London – just as the British consul Roger Casement was returning to the city to file his report investigating atrocities against Congo natives. Verner had stopped to outfit himself with tropical and hunting equipment: he would ship at least 80 cases of supplies – including rifles and ammunition – to Congo.

En route to Africa, Verner wrote to McGee to announce that King Leopold was "so much interested" that he would attend the fair himself, and assured McGee that the cooperation of the so-called pygmies was even more likely now that he had acquired "a more considerable equipment than I at first contemplated," an apparent reference to the military supplies he had purchased in London. Verner reiterated that he had, in a previous letter to McGee, "covered the ground of what I thought wise in the event of a non-assent of the pygmies"; however, that letter has not been located.

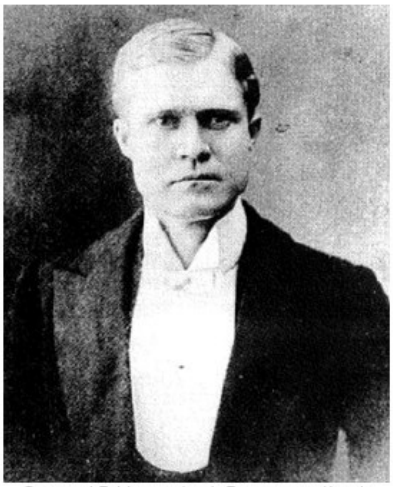
McGee replied: "As you are now placed, you are a law unto yourself and I have implicit confidence in the competence of the court." The letter implicitly sanctioned whatever was necessary for Verner to do to carry out his mission.

A week later, Verner reported his first triumph. "The first pygmy has been secured!" he exclaimed on March 20 1904, the day Ota Benga's life would radically change. Verner told McGee that Ota Benga was obtained from a village where he had been held captive, at a remote site in the forest "twelve days march from any white settlement". And while it is possible that Verner went alone into a remote location in search of his prey, the area, Bassongo, was the site of a well-known slave market and government post where human trafficking was pervasive.

Later, retelling the tale of Benga's capture in a Harper's Weekly article, Verner said that when he found Benga, he was held captive by the Bashilele, who he claimed were cannibals. "He was delighted to come with us," wrote Verner, "for he was many miles from his people, and the Bashilele were not easy masters."

However, he told the Columbus Dispatch that he was waiting for a ship to come in when he ventured a short distance and spotted Ota Benga, along with a few members of his tribe. In this contradictory retelling, he said he made arrangements with a chief to take Benga with him. "He was willing and even anxious to go with me, for the memory of his awful escape from the hungry cannibals had not been forgotten by him."

In yet another account, he wrote that Benga had been captured in war by enemies of his tribe who were in turn defeated by government troops, who then held Benga. Benga elected to travel with Verner on



Samuel P. Verner took Benga captive in Congo and brought him back to the United States.

learning that he "wanted to employ pygmies".

The circumstances of their encounter would continue to change in the telling over the years. The only consistent themes were the alleged threat of cannibals and Verner's role as Benga's saviour. But even without knowing the specific details of their meeting, we can safely assume that Benga was hunted down by Verner.

The British consul Roger Casement's recent inquiry in Congo had confirmed many earlier reports of mass atrocities under Leopold's rule, including widespread enslavement, murder, and mutilation. Men came to Casement with missing hands, as the African American missionary William Sheppard and others had previously documented. Some claimed that they had been castrated or otherwise mutilated by government soldiers and sometimes by white state officials. The widespread and wanton practice of mutilation "is amply proved by the Kodak", said Casement who submitted photographs of at least two dozen mutilated victims. Most observers during this period noted the common sight of Congolese chained by their necks and forced to work for the state. While Benga's personal experience in Congo was not recorded, the incursions deeper into the forest for rubber and ivory would, for his forest-dwelling people, mean greater exposure and vulnerability to state abuses.

Casement's report was submitted to the British crown around the time Benga and Verner met. The report brought overnight fame to Casement, and international scrutiny to Leopold, who set up a commission comprising a Swiss jurist, a Belgian appellate judge, and a Belgian baron, to investigate the allegations. But none of the revelations would spare Benga who was now securely in Verner's net. After obtaining Benga, Verner advised McGee to send a statement to the prominent daily, weekly, and monthly publications to spread the news of his expedition.

On 21 March, Verner wrote to McGee to report that he, accompanied by a state official "of eminence and responsibility", had descended on a village. They obtained another "pygmy" who had been temporarily placed in a local mission.

McGee praised Verner's efforts. "The more I have reflected on the distances and other difficulties you have had to overcome, the more have I been impressed with the clearness of your foresight and the soundness of your plans," he wrote.

McGee reported that plans for the fair were proceeding well. The University of Chicago's Professor Frederick Starr had arrived with nine indigenous Ainu people from Japan. The Patagonians were on a boat from Liverpool, and 300 natives "including Igorottes and Negrito pygmies" had arrived the preceding Monday. Four hundred more were en route from San Francisco. But the African "pygmies" – a term once associated with monkeys – were to be the signal attraction, and with the fair a month away and Verner a month behind his deadline, McGee cared only that Verner complete his mission successfully. "I make but a single plea," McGee wrote, "get the Pygmies." To that Verner responded: "We are not going to fail unless death comes."

In April, Verner wrote to McGee to report hostilities between state troops and the Congolese people that had compounded the difficulties he was having persuading any forest dwellers to return with him. Verner later recalled that the old men shook their heads gravely, the women howled through the night, and the medicine men "violently opposed" his scheme to take some of their people to America. Yet Verner claims he changed their minds by simply supplying salt – which traders and company officials paid the Congolese for their goods and which Verner claimed was more valuable than gold. Somehow, the armed and determined Verner won over a boy he called Malengu, then another called Lanunu, then Shumbu and Bomushubba. He later said more than 20 males in all promised to accompany him, but more than half of them "subsequently gave way to their fears". Most of the "Batwa" ran away "but we succeeded in

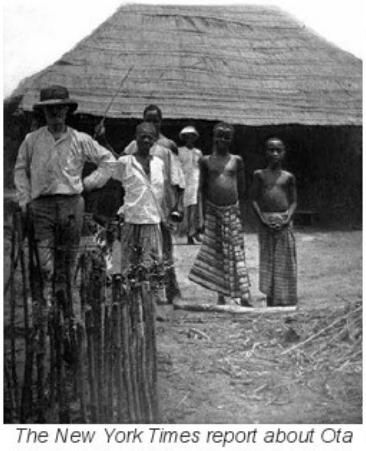
keeping some to their promise."

On the morning of 11 May, Verner, accompanied by Ota Benga and a band of eight other young males of undetermined ages, boarded a steamer for the long journey down the Kasai River to Leopoldville and the mouth of the Congo. The delegation arrived in New Orleans on 25 June. According to the ship's passenger list, the youngest boy, Bomushubba, was only 12, followed by Lumbaugu, who was said to be 14. "Otabenga" – the name Verner used privately with Benga – was said to be 17 – significantly younger than Verner would later claim.

Although the delegation had arrived nearly two months late and fell far short of the goal – not one woman, infant, or elderly medicine man was among them – Verner's African visitors were giddily greeted in St Louis.

"African Pygmies for the World's Fair" was the headline in the St Louis Post-Dispatch on 26 June. Soon, the newspapers would mock the exhibited Africans with one offensive headline after another: "Pygmies Demand a Monkey Diet: Gentlemen from South Africa at the Fair Likely to Prove Troublesome in Matter of Food" and "Pygmies Scorn Cash; Demand Watermelons".

Verner himself did not arrive in St Louis with his coveted acquisitions. Instead, he disembarked in New Orleans on a stretcher and was transported to a sanatorium. Some people suspected sunstroke. Casement, who happened to be on the same ship heading to America, observed that many thought Verner was "cracked".



The New York Times report about Ota Benga on 9 September, 1906. Photograph: The New York Times A portrait of Ota Benga taken in Congo. His sharp teeth were the result of tooth chipping, a practice that was popular among young men. Photograph: American Museum of Natural History Reverend James Gordon led the protests against Ota Benga's exhibition and captivity in the monkey house. Photograph: Anne Spencer House and Garden Museum Samuel P Verner took Benga captive in Congo and brought him back to the United States. Photograph: University of South Carolina Samuel P Verner with two boys from the Batetela tribe in Congo in 1902 Photograph: Doubleday William Temple Hornaday, the zoologist and founding director of Bronx Zoo, where Ota Benga was exhibited. Photograph:

McGee dispatched someone to escort Benga and Verner's other captured "pygmies" from New Orleans to St Louis. A short time later, Verner was back on the scene, writing articles about his adventures in Congo. In one account, beneath the headline: "An Untold Chapter of My Adventures While Hunting Pygmies in Africa," a large portrait of a triumphant Verner, wearing a suit and bow tie, appears alongside pictures of his captives, including Benga, whom he claimed to have obtained for $5 worth of goods.

In another published in the St. Louis Post Dispatch, he claimed Ota Benga was a cannibal – "the only genuine cannibal in America today". On the fairgrounds the delegation was pinched, prodded and poked while their pet parrots and monkeys were taunted and burned with cigars. As the temperatures dropped, they were also subjected to the frigid fairgrounds without adequate clothing or shelter. Behind the scenes, they were measured, photographed and plaster casts were taken for busts.

* * *

Now, two years later, having been deposited by Verner in New York, Benga was once again subjected to the raucous clamour of spectators and a callous disregard for his humanity. Hornaday, ever the showman, eagerly fielded requests for photographs and interviews from around the US and the world.

On Thursday 13 September, the New York Times published a letter written by one Dr MS Gabriel, who said he had seen Benga at the zoo and found the objections to the exhibit "absurd". While the ministers protested about Benga's presence in a cage, it was, on the contrary, "a vast room, a sort of balcony in the open air", which allowed visitors to observe the African guest "while breathing the fresh air".

Wildlife Conservation Society

Benga's childlike ways and broken English were pleasing, Gabriel continued, "and the visitors find him the best of good fellows". It was a pity, he said, that Hornaday did not give lectures related to such exhibits. "This would emphasise the scientific character of the service, enhance immeasurably the usefulness of the Zoological Park to our public in general, and help our clergymen to familiarise themselves with the scientific point of view so absolutely foreign to many of them."

Hornaday saved the clippings and proudly shared them with his friend, the paleontologist Osborn.

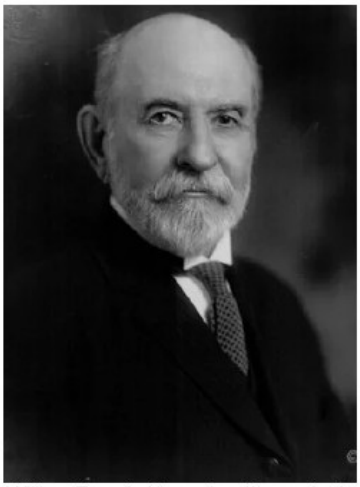
"The enclosed clippings are excellent," Osborn replied. "Benga is certainly making his way successfully as a sensation."

By Sunday 16 September, a week after his debut, Benga was no longer in the cage, but roamed the park under the watchful eye of park rangers. That day a record 40,000 people visited the zoo. Wherever Benga went, hordes followed in hot pursuit. The rowdy crowd chased Benga, and when he was cornered, some people poked him in the ribs or tripped him, while others merely laughed at the sight of a frightened "pygmy". In self-defence, Benga struck several visitors, and it took three men to get him back to the monkey house.

Hornaday wrote to Verner on Monday 17 September, to complain. "I regret to say that Ota Benga has become quite unmanageable," he said. "He has been so fully exploited in the newspapers, and so much in the public eye, it is quite inadvisable for us to punish him; for should we do so, we would immediately be accused of cruelty, coercion, etc., etc. I am sure you will appreciate this point."

Hornaday complained that "the boy does quite as he pleases, and it is utterly impossible to control him". He expressed dismay that Benga threatened to bite the keepers whenever they tried to bring him back to the monkey house.Hornaday's star attraction was turning into a liability. "I see no way out of the dilemma," he wrote, "but for him to be taken away."

That Friday, a crowd invaded the park and pursued Benga as he walked through the woods. Across the country, newspaper headlines revelled in Benga's plight. The Chicago Tribune joined the banter under the headline: "Tiny Savage Sees New York; Sneers". Three thousand miles away, the Los Angeles Times covered the sensation on Sunday 23 September, under the headline: "Genuine Pigymy Is Ota Banga: Can Talk with Orangoutang in New York."



William Temple Hornaday, the zoologist and found- ing director of the Bronx Zoo, where Ota Benga was exhibited.

Another self-described "African explorer", John F Vane-Tempest, published an article in the New York Times, disputing the zoo's classification of Benga as a "pygmy". Under the headline "What Is Ota Benga?" Vane-Tempest said that on the basis of his experience, Benga was actually a southern African Hottentot, and claimed to have conducted a conversation with Benga "in the tongue of the Hottentots". According to Vane-Tempest, Benga had professed great satisfaction with his captivity. "He liked the white man's country, where he was treated as a King, had a cozy room, a splendid room in a palace full of monkeys, and enjoyed all the comforts of home except a few wives." This preposterous account was nevertheless presented as a straightforward news story.

In this midst of this free-for-all, Reverend Matthew Gilbert, of Mount Olivet Baptist Church, wrote to the New York Times to report that the spectacle of Benga's captivity had ignited the outrage of African-Americans across the US. "Only prejudice against the negro race made such a thing possible in this country," Gilbert said. "I have had occasion to travel abroad, and I am confident that such a thing would not have been tolerated a day in any other civilised country."

He enclosed a sober statement from a committee of the Ministers' Union of Charlotte, North Carolina, that read: "We regard the actors or authorities in this most reprehensible conduct as offering an unpardonable insult to humanity, and especially to the religion of our Lord Jesus Christ."

But others were not so sure. The Minneapolis Journal published a photograph of Benga holding a monkey, and claimed, "He is about as near an approach to the missing link as any human species yet found."

On 26 September, with protests mounting, the city controller's office sent an official to investigate a report that the zookeepers were accepting payments to permit visitors to enter Benga's sleeping quarters. The unnamed inspector visited Benga, whom he found clad in a khaki suit and a soft gray cap. He noted Benga's "boyish appearance" and described him as an African native who park visitors believed was "some sort of a wild man who can understand monkey talk." He concluded: "Without attempting to discuss the intellectual accomplishments or demerits of the gentleman, it may be stated that to the unscientific mind this native of Darkest Africa does not materially differ in outward appearance at least from some of the natives of darkest New York." He also was sceptical about claims that Benga's intellect was stunted and that he could understand the chattering monkeys. He said that he would be more convinced of Benga's arrested development if Benga did not speak some English, and said that if Benga could understand the monkeys, "he kept the secret well to himself."

The tide had begun to turn against Hornaday and the zoo. Heated objections had begun to appear even in the pages of the New York Times. Even worse, Benga was now mounting increased resistance. When handlers tried to return him to the cage, he would bite, kick and fight his way free. On at least one occasion he threatened caretakers with a knife he had somehow got hold of. Hornaday was also unsettled by the unruly mobs that chased and taunted Ota Benga. Exasperated, Hornaday attempted to reach Verner, who had inexplicably left the city. "The boy must either leave here immediately or be confined, Hornaday said in a letter to Verner. "Without you, he is a very unruly savage."

But as much as much as he wished to unload Benga, Hornaday refused to release him to Gordon's orphanage unless Gordon promised to return him to Verner upon his return to New York. Gordon would not agree.

In the meantime, controversy swirled around the zoo as protests picked up steam around the country. Even white southerners leapt at the opportunity to mock New Yorkers for the unseemly display – "A Northern Outrage," in the words of one Louisiana newspaper, which added: "Yes, in the sacred city of New York where almost daily mobs find exciting sport in chasing negroes through the streets without much being said about it."

Finally, on the afternoon of Friday 28 September, 20 days after he first went on display – Benga quietly left the zoo, escorted by the man who had captured him. His departure would be as calm and contained as his debut was frenetic and flamboyant. Apparently no reporters were alerted to witness Benga's farewell. He was taken to the Howard Coloured Orphan Asylum, in Brooklyn's Weeksville neighbourhood – the finely appointed orphanage run by Gordon, in the city's largest and most affluent African-American community.

"He looks like a rather dwarfed colored boy of unusual amiability and curiosity," Gordon said. "Now our plan is this: We are going to treat him as a visitor. We have given him a room to himself, where he can smoke if he chooses." Gordon said Benga had already learned a surprising number of English words and would soon be able to express himself.

"This," he asserted, "will be the beginning of his education."

* * *

In January 1910, Ota Benga was sent to Lynchburg, Virginia – a city of nearly 30,000 people, with

The fascinating story of the mother of modern witchcraft

independent.co.uk

http://www.independent.co.uk/arts-entertainment/doreen-valiente-the-mother-of-modern-witchcraft-whose-spells-are-still-used-today-wicca-brighton-a6973196.html

Doreen Valiente's work is being celebrated at a new exhibition in Brighton

- Kashmira Gander
- Monday 11 April 2016

Doreen Valiente was a pioneer of Wicca Doreen Valiente Foundation

Doreen Valiente, the mother of modern witchcraft, was nine-years-old when she had what she called an indescribably mystical experience, and saw the veil of reality tremble.

On a balmy summer evening in the 1920s, she crept into her south London garden at twilight and was consumed by the feeling that her surroundings were fabricated to hide something else: something "very potent."

Her parents were probably right, then, to wonder whether she was interested in the occult when she began careering around her neighbourhood on the household broomstick, and packed her off to a convent school.

Aged 15, she left the school and refused to go back. Inspired by the books she found in her local library, she became fascinated by witchcraft.

Decades later, Valiente was one of the most important figures in Wicca – believed to be the first fully-formed new religion to appear in England and spread across the world – by writing down much of its liturgy, and helping to lift a ban on witchcraft which had been in place for over two centuries.

doreenwithsword.jpg

Valiente poses with a ceremonial sword (Doreen Valiente Foundation)

With high-street stores currently filled with mass-produced pentagram rings, mysterious-looking black clothing and rugged amethyst jewellery, it is hard to imagine that Paganism, and subsets such as Wicca, was ever banned in the UK.

So, a new exhibition at Preston Manor in her hometown of Brighton exploring her role in Wicca is particularly timely for contextualising now ubiquitous symbols and 'witchy' fashions.

The exhibit also showcases her extensive collection of Wiccan and occult artefacts that is believed to be the most important of its kind in the world, which includes Tarot cards, a witch's ceremonial knife called an Athame, and two glass curse bottles.

Valiente was raised in the hangover of Europe's fin de siècle, when science and religion were at a loggerheads, and ideas of green politics, individualism and women's rights which dominated sub-cultural movements in the 1960s and 1970s began to germinate.

"Wicca comes from a growing need for feminism, environmentalism and freedom of individual choice.

Traditional religion in Britain was not very satisfying on all three counts," explains Ronald Hutton, Professor of history at Bristol University.

Born in 1922, Valiente also worked as a translator at Bletchley Park during World War II.

"She was clearly able to keep a secret and used this ability in her subsequent writings on witchcraft," says Philip Heselton, Valiente's biographer.

altarpieces.jpg

Altar pieces as part of Valiente's world-beating collection (Doreen Valiente Foundation)

Categorised under the umbrella-term paganism, Wicca celebrates and ritualises the rhythms and cycles of the natural world and the human participants in those processes, explains Dr Paul Reid-Bowen Senior Lecturer in Religions, Philosophies and Ethics at Bath Spa University.

These beliefs are encapsulated in the Wiccan Rede: "An it harm none, do what you will."

The exhibition also features an ivory wand from Gerald Gardner, who is widely recognised as the founder of Wicca. He was initiated into a coven at the edge of the New Forest in 1939 when Valiente was still a teenager, and began to write his own interpretations of ancient pagan witchcraft.

Valiente first became aware of Gardner by reading about him in a magazine article, and decided to contact him. By the mid-1950s, Gardner appointed her as the High Priestess of the coven he founded - one of the highest positions in Wicca.

"Gardner was important for Valiente in so far as he actively encouraged her to contribute to the development and writing of Wiccan rituals and ceremonies, and also promoted her as a public-facing representative of Wicca," says Dr Bowen-Reid.

"In a religion where initiation and lineage were so important, it is also noteworthy that Valiente's early association with Gardnerian Wicca granted her a certain authority."

While Gardner interpreted ancient rites and rituals, Valiente documented them with poetic fervour, explains Ashley Mortimer, a founding trustee of the Doreen Valiente Foundation and curator of the exhibition in Brighton.

Ritual books owned by Doreen Valiente (Doreen Valiente Foundation)

"She gave the modern Craft a robust religious litany and a logical framework. It was this that allowed it to be more easily passed on through initiation and is probably the reason it spread so firmly and rapidly and continues to expand across the world today," believes Mortimer, who is also the director of the Centre For Pagan Studies.

"Valiente put flesh on the bones of the written witch lore that Gardner had shown her."

Explaining his approach to piecing together the exhibit, he adds: "We wanted to show that the rise of Wicca with Doreen and Gerald provides a bridge to the deep past but also a link to the present and future of Paganism in our society and culture."

ritualbooks.jpg

Doreen provides a bridge to the deep past but also a link to the present and future of Paganism

Ashley Mortimer, The Doreen Valiente Foundation

But Valiente did not simply help to refine Gardner's ideas. She was a pivotal figure in Wicca and paganism in her own right.

"Valiente was one of the creative pioneers and personalities of modern Wicca who helped raise public awareness and bring the religion to maturity," says Dr Bowen-Reid.

"Had Valeinte not been Gardner's High Priestess, Wicca would almost certainly be very different and may even not have survived into today's world," says Pagan Federation president Mike Stygal, which Valiente helped to found in 1971.

In her lifetime, Valiente penned many important books including *An ABC of Witchcraft*, *The Rebirth of Witchcraft*, and *Witchcraft for Tomorrow* - which Heselton describes as her Magnum Opus.

doreen-older.jpg

Valiente pictured later in life (Doreen Valiente Foundation)

Dr Reid-Bowen, however, argues that Valiente's most important work was the *Charge of the Goddess*, a poetic invocation of the female deity that is used in almost all Wiccan and many other Pagan ceremonies across the world.

And as a woman, and the links that affords to the Goddess from whose womb Wiccans believe all things came, Valiente perhaps found an added level of respect in the religion.

"The feminine divine principle, personified as the great Goddess, was revered and worshipped long before her male counterpart," explains Mortimer.

While early Wicca was dominated by strong male personalities, and patriarchal religions have dominated the world for centuries, experts agree that the rise of feminism in the 1970s redressed the balance in the new form of paganism.

"Certainly Doreen was a strong supporter of women's rights and wrote about feminism in her books as well as speaking up for feminist issues throughout her life," says Mortimer.

Such attitudes therefore attract young women in particular to the religion, as evidenced by interviews carried out with Wiccan witches by Professor Denise Cush at the Bath Spa.

Dr Bowen-Reid explains: "Young women may find witchcraft attractive for a number of reasons: its identification and valuation of nature as sacred; its emphasis on empowerment through rituals and magic; its libertarian but unselfish ethic, and its positive attitude towards the body and sexuality; a personal desire to transform oneself and the world; and its support of an enchanted and supernatural worldview."

> **The witch is still one of the very few images of independent female power which traditional society has given to us**
>
> **Professor Hutton**

“Despite all its older negative associations, the witch is still one of the very few images of independent female power which traditional society has given to us,” argues Professor Hutton.

Speaking about her first experiences of what she believed was the supernatural years later, Valiente recalled: “Just for a moment I had experienced what was beyond the physical. It was beautiful, wonderful. It wasn't frightening. That, I think, shaped my life a lot.”

But despite pioneering one of the world’s most popular religions, Valiente liked to keep things simple in her practice.

“Doreen was firmly on the side of natural magic rather than elaborate rituals,” says Heselton.

“She preferred to go up onto the Downs above her home in Brighton under a full moon, on her own or with a few companions, perhaps lighting a small fire in a hollow to commune with the Old Gods of the land.”

And when the exhibition closes as the autumn leaves fall, and highstreet stores find another “edgy” trend to latch onto, a blue heritage plaque placed on the orange-brick of her high-rise council flat in Brighton will alert passers-by: “Doreen Valiente poet, author and mother of modern witchcraft lived here.”

0 Comments

The octopus that ruled London - BBC News

bbc.com

BBC

The octopus that ruled London

By Justin Parkinson BBC News Magazine

- 9 hours ago

Sketch of the octopus from the Crystal Palace aquarium

Image copyrightScience Photo Library
Image caption

Scientists have long pointed out the extraordinary scale of genetic differences between octopuses and most other animals. But the creatures also had the power to inspire terror in Victorian Britain.

Adults paid sixpence and the under-12s got in for half-price. Queues spilled into the grounds of Crystal Palace in autumn 1871 as the public waited for a glimpse of the biggest sensation in London.

It wasn't a freak show or a demonstration of the latest technology that attracted them, but a creature that had been around for millions of years, living in every ocean.

An advertisement in the Times informed potential visitors to Crystal Palace's new aquarium the chance to view "thousands of living creatures of the sea", but what everyone wanted to see was "the wonderful Octopus, or Devil Fish".

The eight-legged, boneless cephalopod mollusc (not a fish) had become a literary sensation, with the publication of Victor Hugo's novel Toilers of the Sea five years earlier. It featured a fight between a fisherman and a giant octopus. Hugo claimed the animal, well known previously to seafarers but little seen by anyone else, drank the blood of its "victims".

Image copyright Alamy
Image caption

The Crystal Palace aquarium attracted crowds to see its octopus

"He draws you to him, and into himself," he wrote. "While bound down, glued to the ground, you feel yourself gradually emptied into this horrible pouch, which is the monster itself."

In 1867, a year after the publication of Toilers of the Sea, a captive octopus went on display at the aquarium in the French town of Boulogne. The Crystal Palace aquarium put one on display when it opened in 1871.

It "had to bear the uninterrupted gaze of on-lookers", according to JE Taylor, a noted Victorian writer on aquarium-related matters. "It sat for its portrait in the illustrated papers, and had all its points noted down by newspaper correspondents with the same faithful detail as if they were those of prize cattle at the Agricultural Show."

When another aquarium opened in Brighton in 1872, the presence of an octopus - the craze for which was becoming known as "cephalomania" - was de rigeur. The owners added to any Hugo-inspired sense of seaside terror by informing customers it had been "caught in a lobster-pot at Eastbourne".

The octopus

- Octopuses divide into two types, the deep-sea finned octopuses and their finless, shallower water cousins
- Most of the world's octopuses fall into the shallow water category
- Many octopuses have poison glands, but few are toxic to humans - the bite of the blue-ringed octopuses is the exception

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"It would have been a bit like a freak show for the Victorians," says Carey Duckhouse, curator of the Brighton Sea Life Centre, as the aquarium is known today. "They would have featured models of ships in the cases for the octopus to grab hold of. They would probably have loved that, as they enjoy playing."

One possible visitor to Crystal Palace aquarium was the writer HG Wells, who was just five years old when it opened and lived in Bromley, four miles away. Several octopus-like creatures appear in his stories.

In his 1894 essay The Extinction of Man, Wells pondered a "new and larger variety" that might "acquire a preferential taste for human nutriment". Could it, he asked, start "picking the sailors off a stranded ship" and eventually "batten on" visitors to the seaside?

More famously, the invading Martians in Wells's War of the Worlds have tentacle-like arms. "To me it is quite credible that the Martians may be descended from beings not unlike ourselves," the narrator relates, "by a gradual development of brain and hands (the latter giving rise to the two bunches of delicate tentacles at last) at the expense of the rest of the body. Without the body the brain would, of course, become a mere selfish intelligence, without any of the emotional substratum of the human being."

Image copyright Alamy
Image caption

An illustration from a 1906 edition of War of the Worlds: The Martian tripods have octopus-like tentacles

Octopuses, solitary creatures which live in dens, have hard, parrot-like beaks for killing, and tearing pieces of flesh from their prey. They pierce the shells of their prey, injecting poison that causes paralysis. They then release salivary enzymes, loosening the meat from the inner shell.

The HG Wells Society says there is no "compelling evidence" that Wells went to see the Crystal Palace octopus, but doesn't discount the idea. He wrote of seeing the dinosaur statues in the same park, the world's first attempt to create life-sized models of the ancient animals.

Cephalomania would have been hard for Wells to avoid growing up. A giant squid, related to the octopus, appeared in Jules Verne's 1869 novel 20,000 Leagues Under the Sea, subsequently made into several films.

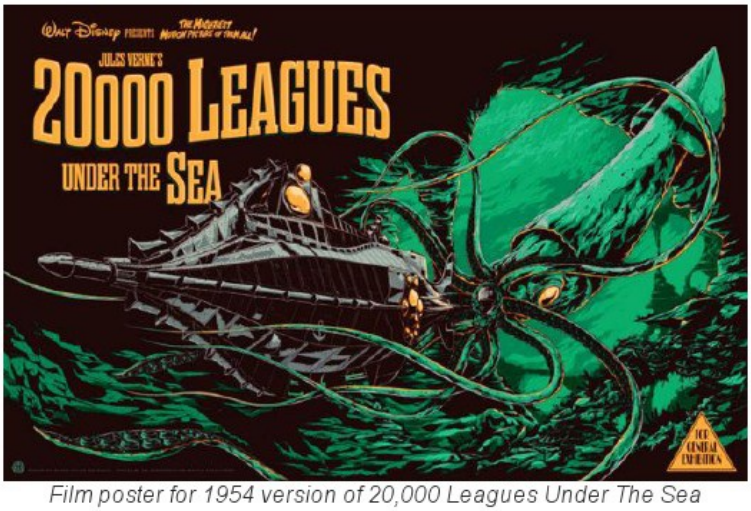

Image copyright Alamy

Film poster for 1954 version of 20,000 Leagues Under The Sea (starring Kirk Douglas)

Tentacles have continued to be synonymous with creepiness and oddness. Cthulhu, a cosmic deity featured in the 1928 HP Lovecraft story Call of Cthulhu, has an octopus-like head. One of Spider-Man's enemies is Dr Octopus, a scientist who has designed four metallic tentacles to complement his arms and legs.

Research published last year showed that, so long ago was its genetic diversion from other creatures, that the octopus effectively had "the first sequenced genome from an alien".

Image copyright Alamy
Image caption

Alfred Molina as Dr Octopus - one of Spider-Man's deadly enemies

The Crystal Palace octopus and its successors remained on display until the 1890s, when a monkey house replaced the aquarium. Attitudes appeared to soften during that period - the unfathomable moving to the outer realms of the edible.

"The octopus is highly valued as a bait for catching other fish," Andrew Tuer wrote to the Times in 1887, "but, while beloved of the Spanish and other seamen, it is not often eaten in this country. I had one curried and found it most excellent - something like tender tripe."

When Pink Floyd headlined The Garden Party concert at Crystal Palace in 1971, a century after the aquarium had opened, their performance included a large inflatable octopus. It floated on the lake in front of the stage, surrounded by dry ice - a scene Wells might have enjoyed.

In 2010, Paul, an octopus living at the Sea Life Centre in Oberhausen, Germany, was credited with correctly predicting eight results in a row. Was he using his "alien" powers to help humanity, or at least the part of it that liked a flutter, the press wondered. Statistical experts put his oracle-like qualities down to good luck.

Ironically, one of the ongoing attractions of the "alien" octopus is the ability to behave in what's seen as a "human-like" way, says Duckhouse. They can open jars and grab their handlers as they pass by open-topped tanks, looking for attention.

"They've got personality," says Duckhouse. "They would have seemed outrageous to the Victorians, but they are better understood today and people love them."

Follow Justin Parkinson on Twitter @justparkinson

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The Triangle Shirtwaist Fire

deadmaidens.com

Exploring the relationship between women & death. All things danse macabre to death row. Examining the deadly & celebrating the 'deadicated'

The Triangle Shirtwaist Fire

Posted on 21/03/2016by deadmaidens

skeletonrising

On March 25th 1911, just one block north of Washington Square at the corner of Greene Street and Waverly, Mrs. Lena Goldman was sweeping the sidewalk in front of her little restaurant – it would soon be time for the dinner rush.

Dr. Winterbottom, who lived nearby, looked out over the square to observe people running toward Washington Place. Moments later with his medical bag in hand, he too joined the fray, racing across the square.

Dominick Cardiane was pushing a wheelbarrow down Greene Street when he heard a sound like “a big puff” followed by the sound of breaking glass. The noises spook a horse, who rears up and proceeds to run down the street, the cart it is pulling bouncing wildly behind.

William Shepherd, a reporter for the United Press, was crossing over to Washington Place when he saw smoke pouring out of a window on the 8th floor of the Asch building. Shepherd was soon standing among many others on the street below.

They all saw what looked like a bundle of fabric from the garment factory come out of the window. “He’s trying to save the best cloth,” remarked a man, thinking that the factory owners were tossing out their fabric in an attempt to save it.

Halfway down, the wind caught it and the bundle opened.

It was not a bundle – it was a *girl*.

The Triangle Shirtwaist Factory, manufactured shirtwaists for ladies – located on the 8th and 9th floors of the Asch Building the factory employed approximately 100 men who mainly filled supervisory positions and 500 women and young girls. The majority of the girls were immigrants. Pauline Newman, who came from Lithuania and worked at the factory stated, *“It resembled a kindergarten: we were all youngsters. The day’s work was supposed to end at six in the afternoon. But, during most of the year we youngsters worked overtime until 9 every*

triangle-punish

Dont_Come_In_Monday

night except Fridays and Saturdays. No, we did not get additional pay for overtime. I will never forget the sign which on Saturday afternoons was posted on the wall near the elevator stating — "If you don't come in on Sunday you need not come in on Monday!"

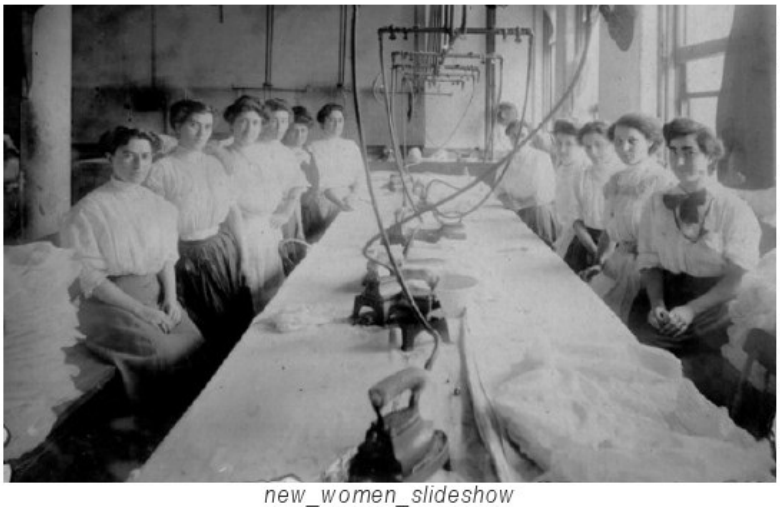
They were the kind of employers who didn't recognize anyone working for them as a human being. You were not allowed to sing. You were not allowed to talk to each other. They would sneak up behind you, and if you were found talking to your next colleague you were admonished. If you'd keep on, you'd be fired. If you went to the toilet, and you were there more than the forelady or foreman thought you should be, you were threatened to be laid off for a half a day, and sent home, and that meant, of course, no pay, you know? You were watched every minute of the day by the foreman, forelady."

The girls started work at 7:30 in the morning and were given a single half hour for lunch. Another employee of the Triangle factory described their conditions as *"unsanitary – that's the word that is generally used, but there ought to be a worse one used. Whenever we tear or damage any of the goods we sew on, or whenever it is found damaged after we are through with it, whether we have done it or not, we are charged for the piece and sometimes for a whole yard of the material. At the beginning of every slow season, $2 is deducted from our salaries. We have never been able to find out what this is for."*

There was an area of the factory called "the children's corner" which housed large cases that were high and deep enough for the children to hide in, so that when a factory inspector came he found no violation of the child labor law, because he did not see any children at work, for they were all hidden in the cases and covered up with shirt waists.

It had been a Saturday that day and most of the women and men employed at the Triangle Shirtwaist Factory had been kept working until just before 5 o'clock, by factory owners Max Blanck and Issac Harris. Just before quitting time, as the girls were gathering up their belongings to leave someone yelled "FIRE!"

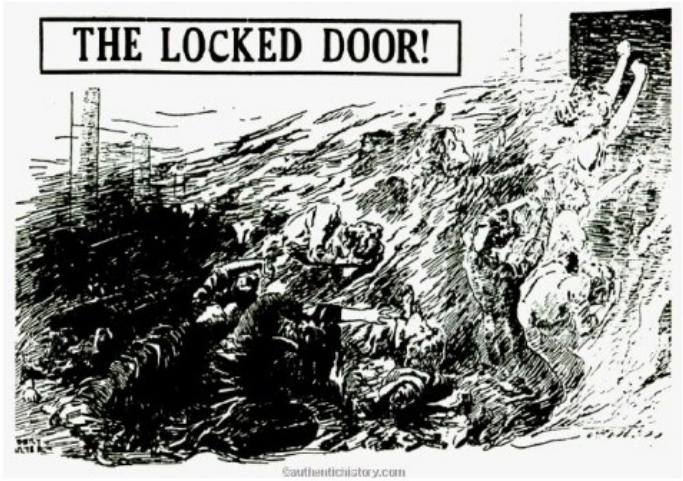
A still burning match or cigarette had been carelessly discarded. With piles of fabric everywhere and completed shirtwaists hanging from lines just overhead, within a few short



new_women_slideshow

minutes the fire had turned into an inferno, flames and smoke pouring out of the 8th, 9th and 10th floors.

Since the building was considered fireproof there was only a single, flimsy fire escape, one working elevator and all the doors, which opened *inward*, were kept locked in an effort to prevent theft. All of the Triangle factory employees were subject to searches when they exited at the close of the work day.



locked

The foreman and a number of the male employees did their best to douse the flames with the available water buckets, alas, it was to no avail.

A few were able to escape via the narrow stairwell. Some 200, including Blanck and Harris were able to get to safety by making their way up to the roof – a means of escape not widely known.

Heroic elevator operators were able to save some of the girls by making as many trips as they could before the elevator broke down. The picture of smoldering, terror stricken girls – crying, screaming, scratching would haunt them always.

When the elevator finally ceased operation a number of people tried to escape by sliding down the elevator cables but instead, fell to their deaths, while others simply jumped. Some 25 bodies were later recovered from the bottom of the elevator shaft – only two survived. It is believed that the dead bodies of their fellow co-workers cushioned their fall, allowing them to survive. On the final trip, elevator operator Joseph Zitto would later testify that he could hear the bodies falling, hitting the top of the car – then, the blood and the coins from pockets and purses began to rain down upon them.

Outside, if you remember, was United Press reporter William Shepherd. It was through his eyes that most of the nation experienced the next eighteen minutes. Shepherd phoned in details while watching the horrific events unfold, while young Roy Howard telegraphed his story to the nation's newspapers.

Shepherd begins – *"I saw every feature of the tragedy visible from outside the building. I learned a new sound–a more horrible sound than description can picture. It was the thud of a speeding, living body on a stone sidewalk."*

bodies

I looked up and saw that there were scores of girls at the windows. The flames from the floor below were beating in their faces. There was a living picture in each window – screaming heads of girls waving their arms. We cried to them not to jump. We heard the siren of a fire engine in the distance. The other sirens sounded from several directions."

However, when the fire trucks arrived their ladders only reached between the 6th and 7th floors and the water from the fire hoses not past the 7th floor.

They took out fire nets to catch the falling girls but their bodies only broke through the nets, crashing to the sidewalk below.

Shepherd continues: *"I looked up to see whether those above watched those who fell. I noticed that they did; they watched them every inch of the way down and probably heard the roaring thuds that we heard. It seemed to me that the thuds were so loud that they might have been heard all over the city.*

As I looked up I saw a love affair in the midst of all the horror. A young man helped a girl to the window sill. Then he held her out, deliberately away from the building and let her drop. He seemed cool and calculating. He held out a second girl the same way and let her drop. Then he held out a third girl who did not resist. They were as unresisting as if he were helping them onto a streetcar instead of into eternity. Undoubtedly he saw that a terrible death awaited them in the flames, and his was only a terrible chivalry.

triangle3

Then came the love amid the flames. He brought another girl to the window. Those of us who were looking, saw her put her arms about him and kiss him. Then he held her out into space and dropped her. But quick as a flash he was on the window sill himself. I saw his face before they covered it. You could see in it that he was a real man. He had done his best.

We found out later that, in the room in which he stood, many girls were being burned to death by the flames and were screaming in an inferno of flame and heat. He chose the easiest way and was brave enough to even help the girl he loved to a quicker death, after she had given him a goodbye kiss. He leaped with an energy as if to arrive first in that mysterious land of eternity.

Up on the [ninth] floor girls were burning to death before our very eyes. They were jammed in the windows. No one was lucky enough to be able to jump, it seemed. But, one by one, the jams broke. Down came the bodies in a shower, burning, smoking-flaming bodies, with disheveled hair trailing upward. They had fought each other to die by jumping instead of by fire."

Triangle-Factory-cartoon-1911-In-Compliance-with-the-Law

At the same time, rescue efforts were happening all over –

Across the way at New York University's Law School building several law students led by Charles Kremer and Elias Kanter tied two short ladders together so the factory workers could climb across to their building's roof. Kremer went over to the 10th floor to look for survivors and found a single girl, her hair on fire, running toward him. He caught her in his arms where she fainted as he put out the fire with his hands. They were able to save some 150 men, women and girls that day. Shockingly, a number of law students reported witnessing men kicking, biting and beating the women and girls so they could escape to safety first.

Forewoman, Fannie Lansner was a calm presence, speaking both Yiddish and English to the girls who were huddled about her, all crying and screaming. Lansner guided some of them down the stairways and kept watch over others waiting for the elevator Trip after trip the elevator made and Miss Lansner remained on the floor, and though several girls begged her to go with them down, Miss Lansner said she would be "all right," and told them to go out as quickly as possible. She would lose her life in the fire.

Dr. Ralph Fralick did want he could from the street, checking everyone he could after they struck the pavement, attempting to administer first aid or injections for pain when possible. He later told officials that he was not able to save anyone, but he felt he had helped a few young girls to pass with a bit less pain.


triangle-factory-fire-being-fought

Three male cutters formed a human chain from the 8th floor window to an adjacent window next door. Some girls were able to cross over on the backs of the three men. But the men lost their balance and all three fell – to join the already growing number on the pavement.

Meanwhile, the girls kept jumping….

Five young women on the Greene Street side embraced each other and jumped. They crashed right through the sidewalk and into the basement, their clothes and hair burning as they fell. Another group of girls grabbed onto an electric cable which could not hold their weight – it snapped and they all fell to the sidewalk below.

One girl jumped holding a fire bucket. Another one tossed her purse, her hat and then herself.

Some jumped together, holding fast to one another, while others leapt alone.

Broken, twisted bodies lay in heaps on the sidewalks and by now there were thousands of spectators behind the police lines unable to believe what they were witnessing.

The firemen were now able to enter the building with their hoses to extinguish the flames. The steel and concrete structure was undamaged — for the Triangle Building itself did indeed prove to be fireproof. Firemen would later say that they found 19 bodies melted against the locked door. 25 were found huddled in death in the cloakroom trying to escape the flames, some with their hands covering their faces in death. Another group of girls was discovered in a small room refused to move to safety, so in shock they were the rescuers had to beat them to safety.

skeletonrising

As night began to fall, search lights were directed to the upper floors creating a chilling effect to the already grim sight. Using nets, the firemen lowered the bodies, out the window to the waiting police below. The nets were soon exhausted and blankets from the horses were used. The bodies were spread in a row on the east side of Greene Street, many of them in coffins. Only 65 coffins were available, so the steamship, The Bronx, was sent to Blackwell's Island to bring down a supply of 200 additional coffins.

Throughout the night, ambulances transported the dead bodies to Bellevue Morgue on 26th Street and to the adjoining pier on the East River.

A reporter from the New York Times remarked that the *"remains of the dead, it is hardly possible to call them bodies because that would suggest something human, and there was nothing human about most of these"* were being taken in a steady stream to the morgue for identification.

Police estimates of 200,000 people – family and friends as well as the curious entered the makeshift morgues to file past the coffins. Authorities were completely unprepared by the new horrors that would come next – a growing number of victims' loved ones became hysterical and suicidal and a makeshift hospital was created to attend to these poor people.

Unbelievable stories of anguish were shared by families – a mother identified her daughter by what remained of her hand stitched stocking; a girl was identified by a family ring burned into her flesh; a father who, after waiting in the line for five hours identified all three of his daughters and, grief stricken attempted suicide on the spot. A lady identified her fiancée by his ring. When she asked if a pocket watch had been found with his remains the watch was produced. When she opened it she gazed upon her very own portrait and became hysterical. Their engagement had taken place just the night before.

Then there was the nightmare for those who did survive – Rose Cohen having escaped the fire and made her way home said, *"I couldn't stop crying for hours, for days. Afterwards, I*

19681-004-3945FF02

used to dream I was falling from a window, screaming. I remember I would holler to my mother in the dark, waking everybody up, 'Mama! I just jumped out of a window!' Then I would start crying and I couldn't stop."

An entire nation grieved over the 148 deaths, so easily preventable. Their collective outrage changed U.S. labor laws and led to the adoption of fire safety measures. Many call it the day the New Deal was born. Women factory workers had protested their working conditions and demanded better wages. Apparently, women's voices were not enough, they would pay, for the benefit of us all, with their corpses.

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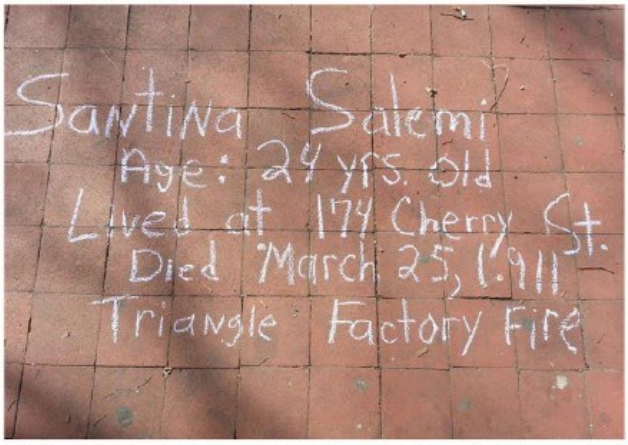
The factory owners, Blanck and Harris were brought to trial and were found not guilty by a jury of their all male peers. They made some $60,000 off the tragedy. Some of the families rallied together and sued the pair, but in the end they were only compensated $75 a piece in exchange for a human life.

Just two years later, Blanck was caught violating the fire codes – he had been locking the factory doors. He was fined only $20.00.

Rest in peace dear ones – you have not been forgotten, not even in the passing of a hundred years.

Further Reading

The Triangle Factory Fire and the Living Issue of Labor



Chalk by the LES Young Historians at PS 126 • Photograph by their teacher Alfonso Guerriero*

chalk

Cornell University Website, *Remembering the 1911 Triangle Factory Fire*

Remember the Triangle Fire Coalition

The Names Map displays the name, home address, likely age, country of origin, and final resting place of all known Triangle Fire victims.

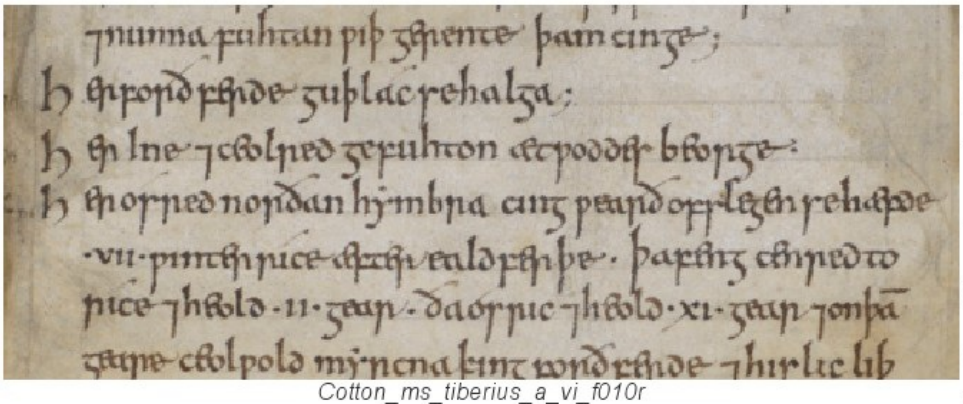
This entry was posted in Maiden Post, Sarah Troop and tagged Change, Death, Emotion, Experiences, Grief, History, Law, Loss, New York, Society, Women. Bookmark the permalink.

The Tripping Saint? - Medieval manuscripts blog typepad.co.uk

THE BRITISH LIBRARY

11 April 2016

Today is the feast day of St Guthlac, a 7th-century saint from the Anglo-Saxon kingdom of Mercia. The British Library has digitised a number of manuscripts related to Guthlac, including the earliest fragments of the 8th-century *Life of Guthlac*. Guthlac was a warrior in the Mercian border-lands who, after 9 years of fighting, had a religious conversion and became a hermit in Crowland, in Lincolnshire, where he lived in solitude on an island in the middle of a marsh. Guthlac's cult was enormously popular, two Old English poems about him survive and he is mentioned in the Anglo-Saxon Chronicle. But aside from this, he is also of interest because the account of his life, written by a monk named Felix in around 740, is thought by some to contain one of the earliest known descriptions of an acid trip.



Cotton_ms_tiberius_a_vi_f010r

Entry for 714 mentioning Guthlac's death, from the Anglo-Saxon Chronicle B-text, England, c. 977, Cotton Tiberius A VI, f. 10r

Guthlac was born roughly 1 year later than Bede, around 674, and died in 715. He came from a tribe named the Guthlacingas. Having given up his life as a soldier, he became a monk at the abbey of Repton for two years, where he was disliked by his fellow monks on account of his abstinence from alcohol. Clearly feeling that he needed isolation in order to better contemplate God, Guthlac retreated to the Fens and took up residence in an ancient burial mound which had been partially excavated by treasure-hunters. He was visited in his cell by various people seeking his advice, including the Mercian king Æthelbald. Unfortunately for Guthlac, however, his life of quiet spiritual contemplation was often interrupted by terrible attacks from demons, which are described in some detail the earliest text about him:

They were ferocious in appearance, terrible in shape with great heads, long necks, thin faces, yellow complexions, filthy beards, shaggy ears, wild foreheads, fierce eyes, foul mouths, horses' teeth, throats vomiting flames, twisted jaws, thick lips, strident voices, singed hair, fat cheeks, pigeon breasts, scabby thighs, knotty knees, crooked legs, swollen ankles, splay feet, spreading mouths, raucous cries.

In another episode, the devils visit him in the form of horrible beasts:

Suddenly he heard a noise of as of a herd of beasts rushing together and approaching his dwelling with a mighty shaking of the earth. Straightway he saw manifold shapes of various

monsters bursting into his house from all sides. Thus a roaring lion fiercely threatened to tear him with its bloody teeth: then a bellowing bull dug up the earth with its hoofs and drove its gory horn into the ground; or a bear, gnashing its teeth and striking violently with either paw alternately, threatened him with blows … the hissing of the serpent, the lowing of the ox, the croaking of the raven, made harsh and horrible noises to trouble the true soldier of the true God.

The British Library holds a late 12th or early 13th-century manuscript roll which contains 15 roundels illustrating the life of Guthlac. The image below shows Guthlac being carried to the gates of hell by the devils, which is described in another episode in the *Life*.

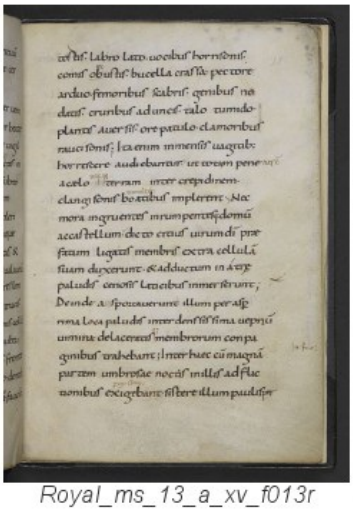
Guthlac and devils

Drawing of Guthlac being carried to the gates of Hell by demons and being given a scourge by St Bartholomew with which to repel them, Harley Roll Y 6, roundel 8. For more Hell-mouths in British Library manuscripts, see 'Prepare to Meet Your Doom'.

The story of his life, or 'hagiography', describes how Guthlac lived a life of strict abstinence: 'from the time when he began to inhabit the desert [by which Felix means the Fen-land] he ate no food of any kind except that after sunset he took a scrap of barley bread and a small cup of muddy water.' To the modern medical mind, there is a vital clue here. Writing in *Health, Disease and Healing in Medieval Culture*, M. L. Cameron proposes an fascinating theory about Guthlac's visions of devils. Barley is one of the grains susceptible to the fungus ergot. Ergot produces a number of alkaloids of the ergoline family which, when ingested, can cause hallucinations in humans -- in April 1938 the Swiss chemist Dr Albert Hofmann synthesised a novel related compound, Lysergic acid diethylamide or LSD. So, perhaps Guthlac's extraordinary visions of devils were, in fact, caused by his diet of Barley bread. Of course, Felix might have been describing an authentic spiritual experience, but the LSD theory is an intriguing one.

Page from Felix's 'Life of Guthlac', England (? Worcester or ? Ramsey) c. 950-975, Royal 13 A XV, f. 13r. This page contains part of the first description of the devils quoted above.

Like many medieval hagiographies, Felix's Life of Saint Guthlac conforms to a particular pattern. The text is probably modelled on similar texts like the life Saint Anthony by Athanasius or Jerome's life of Paul the Hermit. Felix succeeds in making Guthlac embody both the ideals of Christian sanctity and of Anglo-Saxon warrior society, so that Guthlac appears to be sort of a cross between St Anthony and a real-life Beowulf. It's hard to know how much the account of his life can be trusted. But, there is a certain symmetry in the fact that Guthlac's feast is celebrated today, which is almost exactly 78 years after Dr Hofmann



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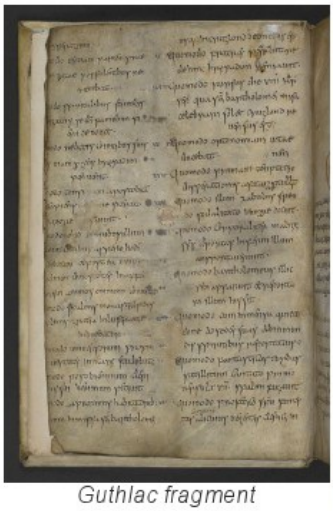
discovered LSD. Hofmann's diary entry for 19 April 1938 describes his experiences as he experimented on himself with the new compound. On arriving home that evening, a neighbour 'Mrs R.' brought him milk, except 'she was no longer Mrs. R., but rather a malevolent, insidious witch with a colored mask'. It's a shame there isn't a manuscript roll which illustrates the scene.



Guthlac fragment

The earliest fragment of Felix's 'Life of Guthlac', Southern England, late 8th or early 9th century, Royal 4 A XIV, f. 107r

Happy Feast of Saint Guthlac!

~ Mary Wellesley

Guthlac exorcism

Further Reading:

For more on the effect of ergot on hermit-saints, see M. L. Cameron, 'The Visions of Saints Anthony and Guthlac' in *Health, Disease and Healing in Medieval Culture*, ed. Sheila Campbell, Bert Hall and David Klausner (Basingstoke: Macmillan, 1992), pp. 152-58.

For the account of Guthlac's life, see *Felix's Life of Saint Guthlac*, ed. and trans. Bertram Colgrave (Cambridge: Cambridge University Press, 1956).

Posted by Ancient, Medieval, and Early Modern Manuscripts at 12:02 AM

About The Victims | The Servant Girl Murders Austin, Texas 1885 servantgirlmurders.com

The Servant Girl Murders Austin, Texas 1885

About The Victims

It has been my intent since I started this website to provide some biographical information about the victims of the murders since there was scant information about them in the original newspaper articles. Most of the victims would have most likely lived their lives in historical anonymity had this tragedy not happened.

The task of finding biographical information about the victims is difficult for two reasons: one, the irregular nature of recordkeeping and record preservation in Texas in the late 19th century; and two, women and persons of color were disproportionately underrepresented and underdocumented in the public record compared with property-owning males. Nevertheless I have tried to gather the information that is available in the public record and present it here, incomplete and fragmented though it may be.

The murders of 1885 created a window, although a shattered window, into the lives of these women in that place in time. We can pick up the pieces and try to construct a portrait of what their lives were like: They raised families, worked in their communities, and were remembered by those who loved them, their children and their children's children, until being inevitably forgotten by far flung descendants.

I consider this a work in progress and hopefully I can make updates to it in the future.

children

Mollie Smith

She was a light-colored mulatto, apparently about twenty-five years of age.

…not married…

[She] had been in the service of the family as a cook for a little over a month.

*The deceased woman possessed a high temper, and she had once spoken of nearly killing a man with a bottle.*1

These four lines comprise the entirety of the newspaper's description of **Mollie Smith**. They also illustrate the frequent signifiers applied to women of color at that time, especially the specificity regarding their racial categorization and temperament.

Mollie Smith, like many other persons in 1880s Austin, came from somewhere else. She was born in Virginia in 1857, was in Texas by the early 1870s if not sooner, and first appears on the US Census in Waco, Texas, working as a domestic servant at the residence of Friend Ovid Rogers (1830-1905), the county tax collector. The Rogers household included a wife, two daughters and a son, Robert, a lawyer, who was the same age as Mollie.2

Domestic servants, especially young women employed as such, seemed to change employment with some frequency, depending upon a variety of factors.

Mollie Smith evidently moved back and forth between Waco and Austin a couple of times in the early

new family — were deeply unsettling to the 14-year-old Eula.

***

James and Eula did not have the means to "go to housekeeping" as James's mother described it, and the newlyweds moved into the family home of James's parents on Hickory Street (8th Street) just west on downtown. James Phillips Sr. was a carpenter and builder and he had a small workshop on the property. Eula spent most of 1883 pregnant; she gave birth to a baby boy, named Thomas, after her father, in January 1884. The rest of 1884 evidently passed uneventfully, perhaps she had settled in with being a new mother and the attendant concerns.

In January 1885 James and Eula moved to the farm of George McCutcheon and his family in Williamson County. McCutcheon was a friend of Eula's father and most likely McCutcheon had offered steady work to James.

The move to the McCutcheon place proved to be ill-fated. McCutcheon's wife died in March. Later that year, Eula became pregnant by the 36-year-old McCutcheon and he quickly purchased pharmaceuticals to terminate the pregnancy.

In October 1885, James and Eula returned to Austin and again took up residence at his parent's home. Eula was described as unhappy during this time, sometimes sleeping in the parlor. James was drinking, unemployed and suspicious that his wife was seeing another man.

In the last three months of 1885, Eula and James's marriage seemed to be unraveling. Eula started having a not-so-discrete affair with 27-year-old John Dickinson. Dickinson was single, attractive, wealthy and well-connected, and he held the prominent position of Secretary of the Capitol Commission, the agency overseeing the construction of the state capitol building then in progress.

In November of 1885, Eula left her husband, taking her infant son with her. She then spent a week at the residence of Fanny Whipple, where she met Dickinson in the evenings. Evidently Eula did not plan on returning to James because she had Mrs. Whipple fetch her belongings from the Phillips home. Eula only stayed at Mrs. Whipple's a week then moved into the home of May Tobin where she spent the following week, again seeing Dickinson on several occasions. She then left Mrs. Tobin's and went to Manchaca and Elgin and stayed with relatives.

Both Whipple and Tobin operated what were called "assignation houses;" which were private residences in which the owners rented rooms for romantic encounters and provided a certain amount of discretion to their customers; discretion that would not have been possible if one checked into a local hotel or boarding house.

While Eula was gone, and at the urging of his mother to straighten up, James Phillips stopped drinking, secured a carpentry job, bought some furniture on credit. At the beginning of December, accompanied by his older sister, Dorothy Creary, James traveled to Elgin and convinced Eula to come back to Austin. Eula and Thomas returned to the Phillips home.

All was seemingly quiet at the Phillips household the rest of that month; James was worked on the construction of Fireman's Hall and Eula and the baby were at home.

On the night of Christmas Eve, after the Phillips household was fast asleep, Eula slipped out of the house and accompanied by someone unknown, arrived at May Tobin's, where she had previously spent time with John Dickinson. Eula asked Tobin for a room, but none were available and Eula left. Within an hour Eula was dead. May Tobin and whoever accompanied Eula were the last persons to see her alive. 67

***

In my opinion, Eula's secret Christmas Eve liaison strongly suggests a continuing romantic involvement;

one for which she would risk her absence being detected in order to spend whatever time she could to be with her paramour before leaving Austin the next day with her husband.

***

James Phillips Jr., who in spite of being severely injured on the night of his wife's murder, was subsequently indicted and tried for the murder of Eula and was found guilty. James was portrayed by the prosecution as a violently jealous husband, and claimed that he was motivated by Eula's infidelities to kill her.68

However, the conviction was subsequently overturned by the Texas Court of Appeals, which stated that the entirety of evidence of Eula Phillips's infidelity was inadmissible because the prosecution produced no direct evidence that the defendant himself had knowledge of his wife's infidelity.69

After the ordeal of his trial, James remained in Austin and lived with his parents until 1891 when he married Ida Hart. James and Ida moved to Georgetown, Texas; James worked variously as a farmer, carpenter and music teacher.70

James and Ida went on to raise four children before Ida's untimely death in 1910 at the age of 41. James Phillips, Jr. died in Georgetown in 1929. James and Ida have numerous descendants still living in Texas.71

***

After the murder of his mother, Thomas Lawrence Phillips was raised by his aunt Dora Allen. George and Dora Allen, Thomas, his father and his grandfather lived in the Phillips home on Hickory Street until it was sold and demolished in 1891. Thomas continued to live in Austin with the Allens until 1906; the city directory lists his occupation as bartender.72

Galveston Causeway

Thomas Phillips moved to Galveston sometime in the early 1910s. He worked as a pile driver for Missouri Iron and Bridge Company, and was most likely involved with the construction of the Galveston Causeway.73

In 1916 Thomas married Lydia Donahue, who was ten years his senior. The couple had no children.74

Thomas Phillips was recorded as living in Arkansas in 1937.75

Notes

Mollie Smith.

1) Austin Daily Statesman, January 1, 1885, January 2, 1885.

2) U.S Census, McClennan County, Texas, 1880.

3) Austin Daily Statesman, January 1, 1885, January 2, 1885. Austin City Directory 1881, 1883, 1885.

4) U.S Census, McClennan County, Texas, 1900.

5) U.S. Census, Travis County, Texas, 1900. U.S. Census, Cook County, Illinois, 1910, 1920, 1940.

Austin City Directory, 1895, 1903.

6) U.S. Census, Travis County, Texas, 1900. Austin City Directory, 1897-1922.

7) Ibid.

Eliza Shelley

8) Austin Daily Statesman, May 8, 1885.

9) Austin Daily Statesman, May 8, 1885. Austin City Directory, 1885. U.S. Census, McLennan County, Texas, 1880.

10) Austin Daily Statesman, May 8, 1885. Austin City Directory, 1885. U.S. Census, McLennan County, Texas, 1880. U.S. Census, Travis County, Texas, 1880.

11) Austin Daily Statesman, May 8, 1885. Austin City Directory, 1885.

12) U.S. Census, Walker County, Texas, 1880. Conduct Registers, Texas Department of Criminal Justice. Huntsville, Texas. Austin, Texas: Texas State Library and Archives Commission.

13) U.S. Census, McLennan County, Texas, 1880. U.S. Census, Travis County, Texas, 1900, 1920. Austin City Directory 1906.

14) U.S. Census, Tarrant County, Texas 1910. Texas Death Certificates 1903-1982 Online Database.

15) U.S. Census, McLennan County, Texas 1880. San Angelo City Directory, 1944.

Irene Cross

16) Austin Daily Statesman, May 23, 1885.

17) U.S. Census, Travis County, Texas, 1870.

18) U.S. Census, Travis County, Texas, 1880.

19) Austin Daily Statesman, May 23, 1885. Austin City Directory, 1885.

20) Ibid.

21) Record of Internments, Oakwood Cemetery, City of Austin, Texas.

22) U.S. Census, Travis County, Texas, 1870, 1880, 1900, 1910. Marriage Records, Travis County District Clerk, Austin, Texas. Austin City Directory, 1887, 1918.

23) Ibid.

24) U.S. Census, Travis County, Texas, 1870, 1880, 1900, 1910, 1920, 1920. Austin City Directory, 1922, 1927, 1929, 1936, 1939, 1955, 1957, 1958. Texas Death Certificates Online Database.

Mary Ramey

25) *Austin Daily Statesman*, September 1, 1885.

26) U.S. Census, Travis County, Texas, 1880.

27) U.S. Census, Travis County, Texas, 1870, 1880. Austin City Directory, 1881, 1883, 1885. Jennifer Bridges, “Carrington, Edward H.” *Handbook of Texas Online*.

28) Ibid.

29) Ibid.

30) U.S. Census, Travis County, Texas, 1900.

31) Marriage Records, Travis County District Clerk. Austin, Texas.

32) U.S. Census, Travis County, Texas, 1900. Jennifer Bridges, "Carrington, Edward H." *Handbook of Texas Online*.

33) U.S. Census, Travis County, Texas, 1870, 1880, 1900, 1910.

34) Record of Internments, Oakwood Cemetery, City of Austin, Texas.

Gracie Vance & Orange Washington

35) Austin Daily Statesman, September 29, 1885. San Antonio Express, September 28, 1885.

36) Austin Daily Statesman, September 29, 1885. San Antonio Express, September 28, 1885. Austin City Directory, 1885.

37) U.S. Census, Washington County, Texas, 1870.

38) U.S. Census, Travis County, Texas, 1880. Marriage Records, Travis County District Clerk, Austin, Texas.

39) U.S. Census, Travis County, Texas, 1880. Austin City Directory, 1914.

Susan Hancock

40) Austin Daily Statesman, December 25, 1885.

41) U.S. Census, Washington County, Texas, 1870. U.S. Census, McLennan County, Texas, 1880.

42) U.S. Census, Haywood County, Tennessee, 1850. U.S. Census, Fannin County, Texas, 1860. U.S. Census, Washington County, Texas, 1870. U.S. Census, McLennan County, Texas, 1880.

43) *Texas, Confederate Pension Applications, 1899-1975. Vol. 1–646 & 1–283.* Austin, Texas: Texas State Library and Archives Commission.

44) U.S. Census, Washington County, Texas, 1870

45) U.S. Census, McLennan County, Texas, 1880.

46) Austin Daily Statesman, December 25, 1885; December 30, 1885; January 29, 1886; January 30, 188;, February 5, 1886; June 5, 1886; June 18, 1886; June 19, 1886; June 22, 1886; June 1, 1887; June 2, 1887; June 3, 1887; June 8, 1887; New York Times, December 26, 1885. San Antonio Express, December 26, 1885.

47) Ibid.

48) Ibid.

49) Austin Daily Statesman, June 19, 1886.

50) Ibid.

51) Austin Daily Statesman, June 8, 1887.

52) *Texas Death Indexes, 1903-2000*. Austin, TX, USA: Texas Department of Health, State Vital Statistics Unit.

53) Marriage Records, Travis County District Clerk, Austin, Texas. Austin City Directory, 1885. Austin Daily Statesman, December 22, 1886.

54) Marriage Records, Travis County District Clerk, Austin, Texas. Austin City Directory, 1900. U.S. Census, Travis County, Texas, 1900.

55) Ibid.

56) Austin City Directory, 1903.

57) Waco City Directory, 1909. U.S. Census, McLennan County, Texas, 1910, 1920. U.S. Census Dallas County, 1930, 1940. Texas, Death Certificates, 1903–1982 Online Database.

58) Personal interviews with Richard Bagby, Scherrie Osborn.

59) Waco City Directory, 1886. Marriage Records, Travis County District Clerk, Austin, Texas. U.S. Census, Travis County, 1900. U.S. Census, Hawaii Territory, 1920. The Typographical Journal, 1914. Honolulu Star Bulletin, Aug. 7, 1912; Aug. 8, 11, 1913; Mar. 17, 1914.

60) Austin City Directory 1887, 1897.

Eula Phillips

61) San Antonio Express, December 26, 1885. Austin Daily Statesman, February 14, 1886. New York Times, December 26, 1885.

62) U.S. Census, Travis County, 1870, 1880. Eanes, Richard. *The Descendants of Edward Eanes of Henrico and Chesterfield Counties in Virginia*. 1940. Slaughter-Eanes Papers, 1835-1944. Briscoe Center for American History, The University of Texas at Austin. Heep, Zoe Cage, *Zoe's Story.* Austin, Texas : 1984. Personal interviews with Dorothy Larson, Marilyn McLeod, Pat Tarpy, Betsy Urban.

63) U.S. Census, Travis County, 1870.

64) U.S. Census, Travis County, 1880. Austin Weekly Statesman, July 21, 1881.

65) Austin Daily Statesman, December 1882. Travis County Civil Minutes, Vol. O, 1882-1883.

66) Marriage Records, Travis County District Clerk, Austin, Texas.

67) And previous paragraphs: Austin City Directory, 1885. U.S. Census, Travis County, 1880. Austin Daily Statesman, December 25, 1885; December 31, 1885; February 13, 1886; February 14, 1886; February 16, 1886; May 26, 1886; May 27, 1886; May 28, 1886; May 30, 1886; October 22, 1886; November 11, 1886. San Antonio Express, December 26, 1885; February 14, 1886; February 26, 1886; May 30, 1886. *The State of Texas vs. James O. Phillips*. Travis County Archives.

68) Ibid.

69) "James O. Phillips vs. The State." *Reports of Cases Argued and Adjudged in the Court of Appeals of Texas. 1883-1889*. Austin : Hutchings Printing House.

70) Austin City Directory, 1887. U.S. Census, Williamson County, 1900, 1910, 1920. Texas, Marriage Collection, 1814-1909 Online Database. *Texas Death Indexes, 1903-2000*. Austin, TX, USA: Texas

Department of Health, State Vital Statistics Unit.

71) Ibid.

72) U.S. Census, Travis County, Texas, 1900. Austin City Directory, 1906. *World War I Selective Service System Draft Registration Cards, 1917-1918*. Washington, D.C.: National Archives and Records Administration. Texas Death Certificates 1903-1982 Online Database. Galveston City Directory, 1921.

73) Ibid.

74) Ibid.

75) Thomas Phillips date of death was previously listed as 1920, however this subsequently proved to be incorrect. Social Security records list him as living in Arkansas in 1937.

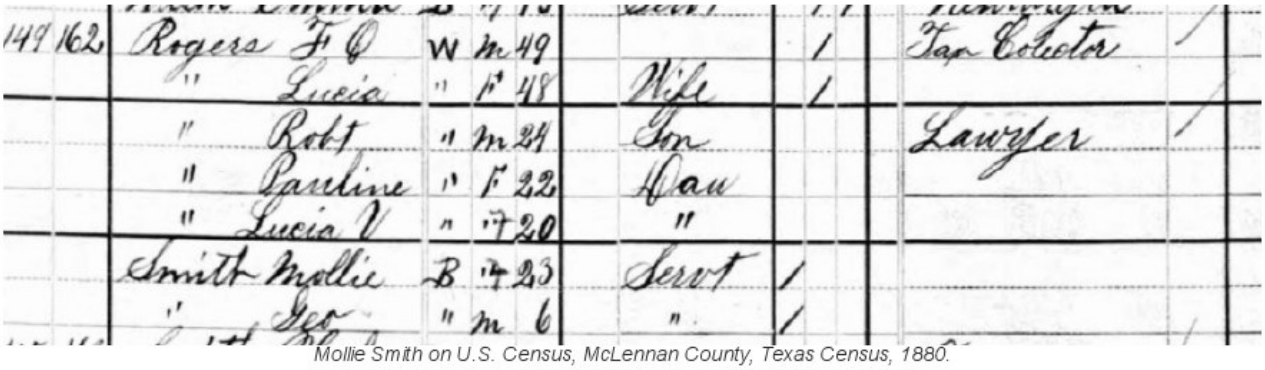
Images:

Photo-illustration from unidentified albumen print.

Detail from U.S. Census, McLennan County, Texas, 1880.

Lena Hancock. Dallas, 1955. Courtesy of Scherrie Osborne.

Galveston Causeway Postcard.



149	162	Rogers F Q	W	m	49		1	Tax Collector
		" Lucia	"	F	48	Wife	1	
		" Robt	"	m	24	Son		Lawyer
		" Pauline	"	F	22	Daw		
		" Lucia V	"		20	"		
		Smith Mollie	B		23	Servt	1	
		" Geo	"	m	6	"	1	

Mollie Smith on U.S. Census, McLennan County, Texas Census, 1880.

1880s; she is listed in the Austin City Directory more than once during that time period; but Walter Spencer, a boyfriend, stated that he knew her in Waco during the same time period. At the time of her death she was working at the residence of Walter Hall on West Pecan Street (6th Street) just past Shoal Creek. A few months prior she had worked at the home of Frank Woodburn on Chestnut Street (18th Street) just south of the University.3

One important detail missed by the newspapers was that Mollie had a ten-year-old son, George.

His exclusion raises several questions. Was George separated from Mollie and if so, why? Was George merely overlooked by the newspaper? And what became of him after her death?

The newspaper reporter covering the crime left no stone unturned, detailing everyone in the household and their relation to the deceased. In the later murders the children of the deceased were always mentioned. This exclusion seems to indicate that George was not with his mother during that fateful December in Austin. The absence of George with his mother in Austin is exceptional – in every instance of the murders, the children were always residing with their mothers at the residences where they worked.

I think it is within the realm of possibility that George Smith might have been the son of Robert Rogers, based on the fact that George was not with Mollie in Austin at the end of 1884 and was instead being kept with the Rogers family. Mollie was also listed as being single in the 1880 census, rather than divorced or widowed.

***

George Smith is a common name and 11-year-old George would be very difficult to track down in the historical record with any accuracy without supplemental uniquely identifying details.

There is a George Smith listed in the 1900 census living in Waco, who is the correct age (26); occupation noted as lawyer; race listed as white; parents listed as unknown.4

There are three African American George Smiths listed as living in Austin in the early 20th century. Two are close to the correct age, the other is unknown.

Whether any of the George Smiths in Austin, or any other George Smith in Texas, were the orphaned son of the servant girl **Mollie Smith** would be difficult to determine; but I would like to take the opportunity to briefly note them since they were in Austin at that time (circa 1900).

- George W. Smith worked as a maintenance man at the Deaf and Dumb Asylum. He was married in Austin; had a son and daughter; he and his family eventually moved to Chicago where he worked as a maintenance man at a hospital there. Interestingly, while living in Austin his race was recorded as “black” in the Travis County Census; ten years later in Chicago, his race was recorded as “mulatto”; twenty years later in the subsequent US Census his race was recorded as “white” and his then adult son’s occupation was recorded as Chicago police officer.5

- George H. Smith worked as a porter at various retail businesses in Austin including the Driskill hotel; he was married and lived in East Austin.6
- Rev. George E. Smith, pastor of the Apostolic Church of God; he was married and lived on Rosewood Avenue in East Austin.7

***

Whatever happened to young George after his mother's death, he would have been old enough to remember her; and if he was not in Austin, he was at least spared the memory of her murder.

Eliza Shelley

> …a colored woman named Eliza Shelley, and her three small children. The woman was employed by him [Dr. Lucien B. Johnson] as a cook, and had been in the service of the family a long time.
>
> …the woman had no money, unless a few paltry cents, that she might have saved from her wages.
>
> Eliza had formerly lived in the country, where she also was in his service, and was an excellent woman. She had a husband in the penitentiary, to whom she was greatly attached.
>
> The Doctor's wife [Ruth] also testified to the good character of the deceased. The murdered woman was about thirty years old, of medium size, and of unmixed African blood.8

The *Austin Daily Statesman* portrayed **Eliza Shelley** in a positive light, remarking on her good character, temperament and steadfastness; a faithful wife, mother and employee.

There are several discrepancies between the various sources for information about **Eliza Shelley**. According to the US Census, **Eliza Shelley** was born in Texas in 1857. In 1880 she was living in McLennan County, Texas and was the mother of two children, Georgia, a daughter, aged 7, and an unnamed son, aged 6 months. At the time of her death, the newspaper reported that she had three boys.9

The newspaper also reported that she had been working for the Johnson family for some time, however the 1880 US Census lists Dr. Lucien Johnson and his wife living in rural Travis County (rather than in Austin). A 23-year-old, white, female servant is also listed as being employed by the family. Eliza was not listed with the Johnsons at that time. And the 1885 Austin City Directory listed Eliza as residing in a "colored" boarding house of East Ash Street.10

By 1885 Lucien Johnson and family had moved to Austin. **Eliza Shelley** was murdered at their home on Cypress Street on the night of May 7, 1885.11

Ike Shelley, a prisoner in Huntsville, Texas in 1880, was likely Eliza's husband. He was incarcerated in 1879 and released November, 1885.12

***

"Shelley" is a very rare surname among African Americans in Texas during that time period, and the few

that show up in the public record are hard to trace. Three possible descendants of Eliza include:

- Oscar Shelly, the only African American named Shelley in Austin in the early 20th century. Oscar was born approximately 1879; he is in the Austin City Directory in 1906; he turns up again in the 1920 Travis County Census as the owner of a home on Rosewood Avenue with his wife, Marguerita.13
- Thornton Shelley, born Travis County 1879, mother Eliza Johnson; father William Shelley. He died 1953 in Somerville, Texas.14
- Georgia Shelley, living in San Angelo, Texas, 1944.15

None of these individuals turn up reliably or consistently in the US Census or other public records in the early 20th century and it would be hard to determine if they were related to **Eliza Shelley**, but I thought they were worth noting for the genealogical possibilities.

Irene Cross

> …a colored woman named Irene Cross, living in the yard of Mrs. Whitman,…
>
> The house in which she lived had two apartments; in one of them slept a small boy, a nephew of the woman, and the other was occupied by her grown son and self.16

Irene Cross was born in Mississippi, about 1847. By 1870 Irene and husband Haywood Cross were living in Austin, along with their 9-year-old son Washington.17

By 1880 **Irene Cross** was widowed, her husband having died sometime in the 1870s. Irene lived on Chestnut Street (now 18th Street) with her son, Washington and an 8-year-old nephew, Douglas Brown.18

In 1885 she was living on Linden Street, across the from Scholz Garden; Washington and Douglas were still living with her. She was murdered there the night of May 23, 1885.19

The night Irene was murdered, Washington was gone, but Douglas was there; he was one of the few people to see the killer whom he described as a, "*big, chunky negro man, bare-footed and with his pants rolled up*."20

Irene Cross, like **Mollie Smith** and **Eliza Shelley**, was buried in the colored section of Oakwood Cemetery.21

***

Washington Cross continued to live in Austin; he married twice, first to Macky Brown with whom he had one child, Estella Cross, in 1888. He later married Nancy Spence in 1892. There is no trace of what happened to Nancy Spence although Washington Cross lived next door to a Spence family in Austin in 1910.22

Washington Cross is listed in the city directory as late as 1918; there are no records of his death.23

Irene Cross's granddaughter, Estella Cross married Eugene Armstrong, a horse trainer. Eugene died of tuberculosis in 1917. They did not have children. Estella lived in Austin the rest of her life, she died in 1967 and is buried in Evergreen Cemetery.24

Mary Ramey

> *…a colored child*
>
> *…11 year old daughter25*

Mary Ramey wan born in Austin in 1875. She never knew her father, Jacob Ramey; he had died several months before she was born.26

Mary was raised by her mother, Rebecca Ramey, and grew up in a family which included an older brother and sister, a grandmother Harriet Carrington and an uncle Edward H. Carrington, who had opened the Carrington grocery store on East Pecan Street (6th Street) in 1872 and which was one of the first African American-owned businesses in Austin.27

The grocery store was also home to the Carrington and Ramey families — downtown merchants often lived on the property from which they conducted their businesses and the Carrington family did so in the early years of their business.

Growing up on Pecan Street, experiencing the sights and sounds of a busy but friendly neighborhood, **Mary Ramey** would have been known and loved by family and friends and neighbors, including an uncle who ran a blacksmith shop next door. She would have been the baby of the family, the center of attention who greeted regular customers and folks from the neighborhood who stopped in the store for lunch. Her mother would have told her to stay out of the busy street and to stay away from the streetcar tracks and not to wander into the lumber yard behind the store and not to fall into Waller Creek just to the east. As Mary grew up she would have followed her brother and sister to Central Grammar School; she would have made friends with children in the neighborhoods along Red River Street and East Avenue, where at that time, many African American families made their homes.28

By the mid-1880s Edward Carrington had apparently sold or leased the store on Pecan Street to Richard Dukes and had re-located his own business to Mesquite Street (11th Street) a few blocks north. Rebecca Ramey found employment working as a domestic servant at the residence of Valentine O. Weed on East Cedar Street (4th Street) and she and Mary lived on the property. On the night of August 31, 1885, an intruder entered Rebecca Ramey's bedroom, knocked her unconscious and then took Mary into the backyard where he raped and murdered her.29

***

After the death of her daughter, Rebecca Ramey moved to East Austin neighborhood of Rosewood where she lived for the rest of her life with her older daughter Minnie and son-in-law Lee Green.30 An 1888 newspaper article stated that Rebecca had "never recovered from the shock and the wounds of that terrible night of blood."

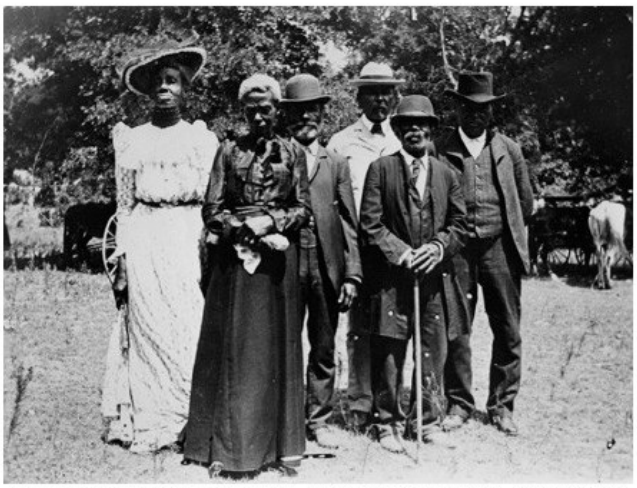
By 1885, **Mary Ramey's** surviving siblings, Edward (1869 – 1888) and Minnie (b. 1870) were old enough to have found gainful employment and were living independently. Edward married Janette Lindsey in 1887. He worked as a clerk at Duke's Grocery, formerly Carrington's and then as a porter at the Iron Front saloon where he was killed in an electrical accident in 1888. Minnie Ramey married Lee Green in 1895.31

By 1900, Edward H. Carrington had moved back into the grocery store on East Pecan and he continued to operate it until 1907 when his son-in-law, Louis D. Lyons took over. Edward Carrington, was an influential leader in Austin's African American community; he loaned money to families in need and his business served as an informal community center. His family continued his efforts to serve Austin's

African American community after his death in 1919.32

Edward H. Carrington had four daughters, one of them named after his sister, Rebecca. The Carrington daughters married, had families and still have numerous descendants living across the United States.33

Rebecca Ramey died in Austin in February, 1909. Her daughter Minnie died three months after her in May, 1909. Rebecca has no living descendants that I am aware of.34



Mary Ramey's uncle, Edward H. Carrington on far right. PICA 05476 Austin History Center, Austin Public Library.

Gracie Vance & Orange Washington

…a man and a wife, two colored people, known as Gracie Vance and Orange Washington.

…mulatto wife or mistress

…his so-called wife Gracie Vance

Gracie Vance (sometimes called Washington)

…

> *…the girl Gracie was living with Orange Washington without resorting to the formality of legal marriage*
>
> *…Orange whipping Gracie — an act that he had been frequently guilty of. 35*

In 1885, **Orange Washington** was employed by Michael Butler, an Austin builder. Orange rented a small cabin on the property of William Dunham at 2408 Guadalupe Street and **Gracie Vance** lived there with him. They were both murdered there the night of September 28, 1885.36

***

Orange Washington was the oldest son of George and Mary Washington, originally from Virginia. By 1870 the Washingtons were living in Brenham, Texas working on a farm with four children including Orange.37

***

Gracie Vance was daughter of Eliza and Charles Vance. Gracie was born in Texas in 1865. She was briefly married to Albert Hall, a Masontown railroad worker, before she met Washington.38

Gracie's mother, Eliza Vance was born in Tennessee in 1842. Eliza Vance lived in Austin with her son James and his wife Julia through at least 1914. Eliza worked as a washerwoman into her 70s; she likely died about 1920.39

Susan Hancock

…a white lady, the wife of Mr. M. H. Hancock… 40

Susan C. Hancock was born Susan Clementine Scaggs, in Alabama in 1840. I have not been able to find her parents or immediate family apart from a twin sister, Martha Fallwell, and a brother William T. Scaggs.41

Her husband, Moses H. Hancock was born in North Carolina in 1830. By 1860 he was living in Bonham, Texas, working as a carpenter.42

During the Civil War Moses Hancock served in Howell's Battery and the Eleventh Texas Field Artillery from Fannin County, Texas.43

Susan married Moses Hancock about 1868. By 1870 the Hancocks were living near Brenham, Texas and they had a daughter, Lena. Moses still worked as a carpenter. Susan's sister Martha Fallwell and her husband were their neighbors.44

By 1880 the Hancock and the Fallwell families had moved to Waco, where they again were neighbors. The Hancocks also had another daughter by this time, Ida.45

Sometime between 1880 and 1884, the Hancocks moved to San Antonio without the Fallwells. They then moved to Austin in early 1885. Moses likely hoped for carpentry work in Austin, which at that time was experiencing a construction and housing boom. They purchased a home on Water Street in the southern part of the city, just north of the Colorado River.

On the night of December 24, 1885, an intruder entered the Hancock home. Lena and Ida Hancock had gone to a Christmas party and were not at home that night. **Susan Hancock** was asleep in her daughter's bed when an intruder struck her in the head knocking her unconscious before carrying her into the backyard. Moses Hancock woke up when he heard a noise and was able to scare the intruder off. **Susan Hancock** was severely wounded; she survived three days and died on December 28, 1885.46

***

After the murder of **Susan Hancock** the Hancock family was pulled apart.

Suspicion fell upon Moses, and he was arrested for murder. Moses found an unexpected advocate in John Hancock, who thought the case against Moses was dubious and defended him pro bono and the case against him was dropped. However, through a complicated series of efforts on the part of his brother-in-law, William Scaggs and the proddings of private detectives, Moses was later re-arrested, charged, indicted and tried for Susan's murder.47

In court testimony William Scaggs and his wife stated that Moses was a drunk and abusive husband who had made threats against his wife. **Susan Hancock's** sister, Martha Fallwell's relationship to Moses was not as bad as the Scaggs, but she did paint a somewhat unflattering portrait of her brother-in-law, stating that Moses never mistreated Susan, except cursing her when he was drunk, and that Susan was afraid of any drunk man.48

16-year-old Lena Hancock defended her father, testifying that "Papa always treated mama kindly, and never whipped us girls in our lives."49

Susan Hancock had thought about leaving her husband and at one point and had written a letter detailing her reasons for leaving.

> Dear Husband: I have lived with you 18 years and have always tried to make you a good wife and help you all I could. I have loved you and followed you day and night. You won't quit whiskey, and I am so nervous I can't stand it, you know, it almost kills me for you to

drink, and Lena is almost crazy and will lose her mind. If I was to do anything to disgrace you and our children, you would leave me, you would have quit me long ago.

Take good care of yourself. Write to me at Waco, and I will answer every letter.
Your wife until death,
Sue Hancock

Susan never went through with her plans to leave Moses but she kept the letter hidden away and it was later found among her belongings after her death.50

***

After the death of his wife, Moses Hancock was his own worst enemy. He was drinking heavily, he was threatening and abusive to his in-laws and various others; he made up strange stories and accusations related to the murder and talked about leaving the country. In spite of himself he was ultimately exonerated of Susan's murder in 1887.51

Moses Hancock remained in close proximity to his daughters when possible, eventually moving in with Lena, who was evidently a devoted daughter, taking in Moses when she lived in Austin and later in Waco, taking care of him until his death at the age of 89 in 1919.52

***

In February 1886, 16-year-old Lena married Moses Ramsey. The Ramseys had been neighbors of the Hancocks in Austin. The marriage was short lived however. Moses died of a sudden illness only nine days after his daughter Roxie was born in December 1886. 53

Lena next married Joseph Cerberry in Austin in 1890. They had two daughters, Mary, born 1891 and Maude, born 1894. Joseph drove a beer wagon for Houston Ice & Brewing; Lena took care of their daughters.54

By 1900 the Cerberrys were still married and still in Austin, but Lena Cerberry was then listed in the city directory as running a boarding house at 207 East 9th Street (which coincidentally was the location of the infamous Burt murders of 1896).55

Lena and Joseph were divorced by 1903, but Lena was still in Austin, working as a dressmaker, taking care of her daughters as well as her father, Moses who now lived with them.56

Lena moved to Waco in 1909; she was married two more times, the last husband being a fireman who was 18 years her junior. They moved to Dallas but eventually divorced sometime in the 1930s. Lena lived the rest of her life in Dallas; she died in 1958.57

Lena Hancock has several descendants still living in Texas who remember her as smart generous woman, with a great fondness for animals, especially dogs, and I have been told that Lena always kept several large dogs around the house, as well as what was described as a vicious parrot that guarded the house. She never spoke to her descendants about what happened to her mother.58 Although, if Lena had been home that Christmas Eve night and if she had been asleep in her bed instead of her mother, she would have most likely been killed instead.

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After her mother's death, Ida Hancock lived with the Fallwells in Waco until she returned to Austin with them in 1887. She married Ashley Cooper, an Irishman, in Austin in 1894. Cooper worked as a typesetter for the *Austin Dispatch* and later the *Austin Daily Statesman*. Ida and Ashley Cooper left

Lena Hancock, 1955.

Austin in 1901 and were constantly on the move for a number of years, living in Houston, El Paso, Bisbee, and San Francisco, before settling in Honolulu in 1905. In 1906 Ida left Ashley and moved to Mexico City without him. In 1912 Ashley Cooper, still residing in Honolulu, attempted to serve Ida with divorce papers but the Mexican authorities were unable to locate her and efforts to find her were eventually called off in 1914. 59

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Susan Hancock's sister, Martha Fallwell and her husband Elisha, moved to Austin in 1887, and Elisha C. Fallwell served as an Austin police officer for the next ten years.60

Eula Phillips

> [She was] the pretty young wife of Mr. James Phillips, Jr.
>
> That she feared him when he was drinking.
>
> [She had] a child, 18 months old…
>
> That she was unfaithful to her marriage vows.61

This is essentially all that the newspapers had to say about Eula; although her "unfaithfulness" was investigated in greater detail in the press and in the courtroom in the weeks after her murder and it dominated the criminal investigation and prosecution of her husband, James.

Eula Phillips was born Eula Burditt on April 22, 1868 to Thomas and Alice Burditt. The Burditts came from a family of early settlers of Travis County and numerous Burditt families farmed and ranched in the area. Likewise, Eula's mother family, the Eanes, were early settlers in the county and Eula had an extensive number of relatives from her mother's side of the family living in the area as well.62

By 1870, Thomas, Alice and their two daughters 4-year-old Alma and 2-year-old Eula lived on a farm near Walnut Creek that adjoined that of Alice's brother, Richard Eanes.63

By 1880 Thomas and Alice had separated; Thomas lived and worked on the farm of his brother, Giles Burditt; Alice and the girls had relocated to southern Travis County, near Onion Creek. Alice taught school in Manchaca.64

In late 1882, Alice filed for divorce from Thomas. However the case never came to trial because in the intervening weeks Alice had died, most likely succumbing to a typhoid epidemic in the Onion Creek area at the time. She was only 36 years old.65

Less than a month later, Eula married 21-year-old James Phillips, Jr. in January 1883.66

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I would speculate that the marriage of Eula to James Phillips, taking place almost immediately after the death of her mother, was the result of an arranged marriage; and that this sudden series of events — the death of her mother, her subsequent marriage, and the move into a new household with a strange

The Woman who Ruled the Papacy

medievalists.net

March 9, 2014 By Medievalists.net

By the end of the ninth century the once powerful Carolingian Empire had splintered into smaller, unstable kingdoms, and was facing aggressive attacks from the north by the Vikings, from the east by the Magyars, and from the south by Muslim pirates. Whereas a hundred years earlier much of Europe was under the rule of Charlemagne, now it being led by weak men who were usually having to fight off rivals. As one historian put it "Europe was in pieces."

The Woman who Ruled the Papacy

This decline was also evident in Rome, where the Popes ruled. This time period was perhaps the darkest in the history of the Papacy – beginning with the trial of Pope Formosus, a year after he died in what is known as the notorious **Cadaver Synod**. After he died, there would be sixteen Popes over the next fifty years – it known or suspected that fifteen of them were murdered (the only one who did not was Leo VII, said to have died of a heart attack while having sex). The Papal throne was being decided by the local political players of Rome, who were often ready to do anything to have their man as Pope.

It was during this time that a woman named Marozia entered the scene. Born between 890 and 892, she was the daughter of the Roman consul Theophylact, Count of Tusculum, and of Theodora, a senatrix and *serenissima vestaratrix* of Rome. This couple had risen to dominate Roman politics, and made their share of enemies. One of them was Liudprand of Cremona, a diplomat and historian. He called Theodora a "shameles harlot…whose very mention is most foul, was holding the monarchy of the city of Rome, and not in an unmanly way."

When Sergius III became Pope in 904 Theophylact and Theodora made sure that their teenage daughter was introduced to the Pontiff – soon Sergius and Marozia were lovers, until she became pregnant and bore him a son named John. For the Pope to have any children was a serious embarrassment, but it probably gave the House of Theophylact political leverage. Meanwhile Marozia was then married off to Alberic I of Spoleto.

The House of Theophylact continued to dominate Roman politics and the Papacy into the 920s, and when Marozia's parents and husband died, leaving her to assume leadership. In his book *The Birth of the West*, Paul Collins explained:

An extraordinary women, her importance lies not in her paramours, but in the fact that she continued the tradition of the Theophylact clan in maintaining stability in Rome and the Patrimonium…She understood that the sexual was political and was able to use this to her advantage in a patriarchal world. Obviously beautiful and alluring to men, she was also intelligent, strong-willed, and independent like her mother.

When Pope John X (914-928) decided that he could challenge Marozia, she responded by marrying another of his rivals, Guy, Margrave of Tuscany and then returning to Rome where they seized the city's

Castel Sant'Angelo in the 17th century

main fortress, the Castel Sant'Angelo. When the opportunity arose, Guy sent his men to the Papal residence, where they killed the Pope's brother, and dragged the Pontiff back to Castel Sant'Angelo, where he was imprisoned. A few months later he was dead – Liudprand writes "they placed a cushion over his mouth by which they most wickedly suffocated him."

At this point, Marozia knew who she wanted on the Papal Throne – her son John – but since he was still a teenager he was still a little too young. So she had Leo VI and Stephen VII keep the chair warm until she had both of them killed, and in 931 her son, now in his early twenties, became Pope John XI. Marozia was now at the height of her power – as one monk complained, "Rome has been subjected to the power of a woman, as we read in the Prophet, 'The women dominate Jerusalem'."

However, it seems that Rome was not enough for her, and in early 932 she proposed a marriage with a longtime adversary, Hugo of Arles, King of Italy. If they got married they would get a very special wedding gift from the Pope – he would bestow upon them the titles of Emperor and Empress. One historian remarks "Marozia of all people could have transformed that hollow title into a meaningful one."

Marozia and Hugo walking through Rome, from a 19th century depiction

Hugo arrived in Rome, and the couple were married inside Castel Sant'Angelo by her Papal son. However, there was one detail overlooked by Marozia – she had another son Alberic, the son of her first husband Alberic I of Spoleto. He was born soon after John but we don't know anything of his life previous to this. However, it seems likely that he did not favour the marriage and probably feared that he would soon become a victim of the political machinations of his mother and her new husband.

Liudprand explains what happened next:

Alberic, at his mother's request, was pouring water so that King Hugo, his stepfather, that is, could wash his hands, he was hit in the face by him as a reprimand because he would not pour the water moderately and carefully. Therefore this man, so that he might avenge the offense against himself, gathered together the Romans and addressed them with a speech like this:

"The dignity of the Roman city is led to such depths of stupidity that it now obeys the command of a prostitute. For what is more lurid and what is more debased than the city of Rome should perish by the impurity of one woman, and the one-time slaves of the Romans, the Burgundians, I mean, should rule the Romans? If he hits my face, that is, the face of his stepson, and, what is more, when he is a recently arrived guest, what do you think he will do to you as soon as he has settled in?

The Roman population rose up in rebellion and attacked Castel Sant'Angelo. King Hugo escaped by climbing down its walls with a rope, but Marozia and John XI were captured. Alberic became the ruler of Rome, and would continue to imprison his mother and stepbrother for the rest of their lives. He would maintain control of the city for more than twenty years, and on his deathbed he ensured that his son Octavian would become the next Pope (he would become Pope John XII, serving from 955 to 964).

The story of Marozia would fade away – perhaps it became the inspiration for the myth of **Pope Joan** – but from what we know about her she deserves to be seen as one of the most fascinating women of the

Middle Ages. She was the lover of one Pope, mother to another, and grandmother to a third. During her lifetime she not only ruled over Rome, but over Papacy as well.

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Filed Under: Best of Medievalists.net, Features Tagged With: Italy, Papacy, Politics, Rome, Tenth century

This Documentary Celebrates the Women Who Lead Bahia's Once-Secret Afro-Brazilian Religion

remezcla.com

By Andrew S. Vargas March 8, 2016March 9, 2016 by Andrew S. Vargas
Photo: Lianne Milton for the Washington Post
1608

Perhaps no New World religion has been as misunderstood as the syncretic spiritualities brought across the Atlantic by West African slaves and preserved by their descendants into the present day. Vehemently condemned as witchcraft and satanism by mainstream faiths, religions like Santería, Palo Monte, Voodoo, and Candomblé continue to be shrouded in mystery, misunderstanding, and prejudice throughout Latin America and beyond. But when U.S. filmmaker Donna Roberts began familiarizing herself with the culture and religious practices of Bahia, Brazil, she was stunned to find a vibrant, ancestral spiritual community where women and elders are held up as leaders, and the natural world is revered and protected.

With a dual formation as an environmental advocate and a television film producer, Roberts eventually decided to turn 10-plus years of engagement with spiritual communities in Bahia into a one-hour documentary. The result, entitled ***Yemanjá*** in reference to the female Orixa associated with the sea, is an exploration of Candomblé practice in Brazil from its origins as a secret slave religion to its present as both a strong faith community and a receptacle of ancient wisdom. Along the way, Roberts gives special attention to Candomblé's reverence for the environment, its use of often neglected medicinal plants, and its harmonious integration of the spiritual and natural worlds.

On the eve of the film's premiere at New York's City College Center for the Arts as part of the Caribbean Cultural Center African Diaspora Institute's upcoming happening "Trade/itions: Transatlantic Orisha Sacred Traditions" we chatted with Roberts about spirituality, saudade, and always bringing an open heart.

On Beginning Her Journey into Candomblé

> "There is just this energy in Bahia, it is so hard to explain… once you go, you know you'll go back."

So my first trip to Bahia was in 1997, in March, and the culture there blew me away. I remember seeing this poster at a new friend's apartment of the Sisterhood of the Boa Morte, the Sisterhood of the Good Death. And it was this black and white photo of these four or five women, and they were elder women and they looked so powerful and so dignified, and clearly they were leaders, formal leaders, and I had to know more. And so that started my journey into the world of the Candomblé culture and really being drawn in to this notion of elder women of color as the strong leaders in the community, not just in the household.

On Mystical Occurrences

In 2006 when I was doing my research I went to [Candomblé elder] Mae Felinha, and I never though I would be able to meet her because people say "She's so busy, and she's the elder, and she's the most important, and she'll never have time to talk to you." Well she opened her home, and was so welcoming and humble and gracious.

And I said "I want to learn about the role of women and nature in Candomblé." And she said, "My daughter you have to come back when the drums are beating." And I really wasn't exactly sure what she meant, but I thought "Well, this is never going to happen." But ironically, as life tends to do, I would go on to meet her in 2009, 2010, 2011, and finally our last shoot of the film was during her Festa of Yamanjá, which would be her last Festa of Yemanjá because she passed the following year before february 2nd,

when Yemanya is celebrated in Bahia. And so her advice to me to come back when the drums are beating, exactly culminated in the final three days of production on our film.

On Filming a Candomblé Ceremony

I never anticipated filming any sort of ritual ceremony, because I've come to understand that that's very closed. I had been an observer in various terreiros [Candomblé spiritual centers], but I was not even going to ask for permission because I wanted to approach the topic as sincerely and respectfully as possible. And I know a lot of journalists, or so-called "journalists" over the years have misrepresented the traditional African religions so badly that it's created all sort of problems and misunderstanding and persecutions, and that's the last thing I wanted to risk.

When I was at Mãe Felinha's terreiro in 2011 for an interview with her, she said "well we're having a Festa de Olorum tonight, so will you please come in and be our guest." And I said, "That would be wonderful". And the gentleman who was our escort, I said to him "I'm sure we shouldn't bring our camera tonight right?" And he said "Well let me ask, let me see what she says." And we had just interviewed her, and I had been interacting with her now for many years, so we had a relationship. And she said, "No, you can bring your camera. If you're in the way we'll let you know." So something I never imagined happening, and I was not going to ask, it was the easiest thing imaginable.

yemanja 1167716_orig

On the Greatest Gift You Can Bring

The first time I met Mãe Felinha, when I said, "When I come back what can I bring?"– because I had a very strong notion of the importance of reciprocity — she said, "The most important thing for you to bring is an open heart." That's what we always must remember to do, is bring ourselves with an open heart. So to this day whenever I remember that advice, it brings tears to me eyes. Because here's this woman in her fairly humble dwelling, which was also her religious community space, and here I'm coming from North America thinking, "Well, should I bring clothes? Should I bring money? Should I bring gifts?" And she's telling me to bring an open heart, right? But knowing that she's a daughter of Yemanyá, I did always bring her jewelry. And in fact in the film she's wearing jewelry that I gave her on several occasions.

On Learning From the Ancient Ways

My greatest objective, at least going in to it, has been to show a culture that is still in tact, where this ancient wisdom culture is thriving, and it never lost that deep understanding, respect, reverence, for elders, ancestors, and the natural world, and this strong sense of community based in spirituality.

So for me that's really important, for this example that's still alive. It's not in some remote jungle or village that you have to travel to on dirt roads for hours to find these people who are still maintaining the elder ways. No, this is a major city center. And Africans travel to Bahia to relearn the ways of their ancestors because it's so preserved there. So for me at this time that we have global climate change… we have extreme social inequities, where most Western cultures are obsessed with looking young and basically discarding the importance that the elders of our communities hold — I just think this is an amazing example of a paradigm, that if we could integrate one small part of what this culture practices on a daily

yemanja 1277333_orig

basis, then I think we as Westerners would find our lives and ourselves transformed.

On Bahia's Special Energy

There is just this energy in Bahia, it is so hard to explain. But as everyone I've ever known who's been there, once you go you know you'll go back. There's this expression that I think is pretty uniquely Brazilian: saudade. I remember the first time I left Bahia I started crying on the morning I had to leave and I thought, "This is crazy, what's going on here?" And of course that was in 1997, so I guess some part of my DNA knew that I was leaving a place that was going to be a very important part of my journey. But there's this very strong, palpable energy. And I think it's because of the African heritage. I really do… There's something very familiar, very soothing, and very energizing.

This entry was posted in and tagged Afro-Latino, brazil, Candomble, Documentary, interview, Yemenja. Bookmark the permalink.

Tiger cub taken to shopping centre by 'drunk' circus worker who was showing off

15:40, 15 Mar 2016 Updated 16:05, 15 Mar 2016 By Kelly-Ann Mills

mirror.co.uk

This shocking footage sees a man walking a tiny tiger cub on a leash outside a shopping centre.

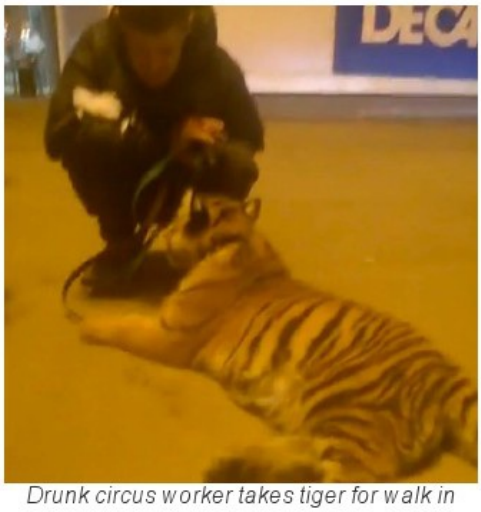
The man, who worked at a circus , was showing off the young animal and could be seen teasing it.

He is reported to have taken the tiger inside the shopping centre , although this footage shows the pair in the car park.

Media reports in Russia say the man was drunk and has since been sacked from his job with the circus after the footage was released.

Drunk circus worker takes tiger for walk in shopping centre

Drunk circus worker takes tiger for walk in shopping centre



Drunk circus worker takes tiger for walk in shopping centre

Drunk circus worker takes tiger for walk in shopping centre

In the clip the wild animal, which is being held on a long lead, bites the man on the arm and on the leg.

The footage was shot in Ryazan, a town 120 miles south of Moscow.

The Concealed Revealed

Timber Markings in Suffolk

On April 7, 2016April 7, 2016 By Ceri Houlbrook

Take a look at any pre-20th-century wooden beam, doorway or fireplace, and chances are you'll see some form of markings. Most of these markings will have served practical functions, carved by carpenters, hewers, or merchants. Others may simply have been carved by idle hands, not unlike many of the initials scratched into school desks today: markings essentially serving the inclination to declare 'I was here'. But there is another body of markings which are believed to have fulfilled a different function: the apotropaic mark.

Apotropaic markings, believed to protect buildings from evil or misfortune, can be seen in a variety of buildings and in variety of symbols: compass-drawn circles; VVs; hearts; diamonds; grid patterns; x-forms; and burn marks. These have been extensively surveyed by Timothy Easton and Matthew Champion (e.g. in Timothy's article in the Weald and Downland publication (p.22ff); on the Medieval Graffiti website; and in their chapters in Ronald Hutton's excellent book Physical Evidence for Ritual Acts, Sorcery and Witchcraft in Christian Britain), and I'd refer anyone with an interest in these markings to their work. But here are just a few examples that I came across while in Suffolk, arguably one of the most ritually-marked counties in Britain.

The first stop on my tour of Suffolk timber markings was the 'Laxfield Door': a barn door from Michaelmas Barn, Laxfield, kindly showed to me by its owner Michael Cole.

Again, this has been written about in detail by Timothy Easton (who very kindly referred me to it), but in brief it is a 19th-century barn door containing numerous compass-drawn circles, which Timothy describes as hexafoils. Why might these geometric patterns have been considered effective at warding off evil or misfortune? There's no way of knowing. But clearly a lot of effort went into their making, so surely they must have served some function.

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I interviewed the door's finder and owner, Michael, and will publish this online soon, but for now it's interesting to note that the perceived efficacy of these timber markings continues today: Michael's wife is reluctant to let the door leave their home in case it does actually work.

Also interesting, Michael's home, Michaelmas Barn, contains some other timber markings which may have served protective functions: sideways 'VV' marks on an external wooden post. Were these invoking the Virgin of Virgins?

The second stop: another 19th-century barn door at a farmhouse close to Laxfield. This one, which currently acts as an internal bathroom door, is described by its owner as 'the witchcraft door', and consists of a cluster of integrated circles.

Interestingly on the other side of the door there is some (probable later) graffiti: carved letters within frames. These look more akin to the graffiti we witness today: people leaving their marks by carving their initials.

The third stop, just up the road: The Royal Oak, a 15th-century inn.

Around the wooden fireplace are several markings, which an information panel outside describes as 'witch marks…carved to keep witches away'. These markings are a little more ambiguous: two half-circles and two possible saltires. They may or may not have served any

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protective function but, looking at the fireplace, I spotted something else that has definite apotropaic origins. Can you see what I'm talking about?

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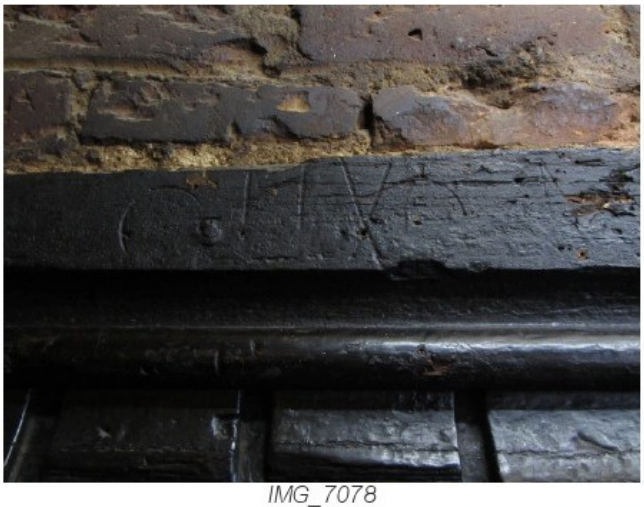
IMG_7083



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Tiny gnome homes evicted from park start appearing elsewhere

March 28, 2016 yahoo.com

NEWPORT, Pa. (AP) — Some tiny gnome homes that were evicted from a Pennsylvania park are making magic elsewhere.

Little Buffalo State Park managers gave permission for Steve Hoke to create the mini houses in December but then decided they could affect wildlife habitat.

Hoke had made about 40 gnome houses in tree roots, in hollow logs and on stumps around the forest near Newport. He says children loved the houses but he removed them last month.

Millerstown and Duncannon offered to keep the gnome homes in local parks.

News site Pennlive.com (http://bit.ly/1Ronnij) reported Monday that 11 gnome homes have been moved to Millerstown Community Park and three are in Noye Park in Duncannon.

Hoke says the reaction to the gnome homes has been positive and "people are thrilled to have them there."

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Information from: Pennlive.com, http://www.pennlive.com

Arizona, Indiana towns at odds over John Dillinger's gun

March 29, 2016 yahoo.com

TUCSON, Ariz. (AP) — Police in southern Arizona are at odds with a small Indiana town over a Tommy gun taken from notorious gangster John Dillinger during an arrest more than 80 years ago.

Officials in Peru, Indiana, want the Colt Thompson submachine gun turned over that Tucson police confiscated in 1934 when they took Dillinger into custody and now display at police headquarters, The Arizona Daily Star reported (http://bit.ly/1pHUC5p).

Peru officials told local newspaper Kokomo Tribune that they believe the weapon was stolen from police there in 1933 when a Dillinger accomplice posed as an insurance agent and asked police to lay out their guns so he could give them a quote.

Dillinger, accomplice Harry Pierpont and others returned to the police station that night and held officers at gunpoint while stealing several items, including the Tommy gun, said Peru City Attorney Pat Roberts, whose father was one of the officers on duty.

After other robberies nationwide, the outlaws were caught in Tucson.

"We understand it's a big part of their history," Tucson police Sgt. Pete Dugan said of the request for the gun. "But it's also a big part of Tucson's history."

Dillinger and his accomplices had several weapons when they were arrested, and it can be difficult to determine the origin of each, Dugan said.

Peru officials say the gun's serial number can prove their claim.

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Information from: Arizona Daily Star, http://www.tucson.com

Tree Root That Ate Roger Williams, Providence, Rhode Island

RoadsideAmerica.com

Tree root and the Founder of Rhode Island. See the uncanny resemblance!

Tree Root That Ate Roger Williams

Providence, Rhode Island

Roger Williams founded Rhode Island, and did so as a refuge of religious freedom. That's important now, but it was apparently so unimportant back then that when Williams died in 1683 he was shoveled into an unmarked grave. Nearly 200 years passed before someone decided to dig him up and give him a proper burial. That was in 1860, and that's when the problems started.

"Roger Williams was supposedly buried in a corner of a yard over on Benefit Street," said Kirsten Hammerstrom, curator of the Rhode Island Historical Society. "They did some digging, and found 'greasy earth'" (a hint that a body had been there) and they also found something else. An apple tree root. "And because of its shape," Kirsten continued, "they assumed that, 'This is Roger.'"

Tree root and the Founder of Rhode Island. See the uncanny resemblance!

The root had entered the coffin. It curved where Roger's head should have been and entered the chest cavity, growing down the spine. It branched at the two legs, and then upturned into feet!

Kirsten fixes us with skeptical eyes. "Do you really think that an apple tree could eat someone?" Her answer is obviously no, but ours is a rousing "Yes!" And generations of New Englanders have felt the same way. We believe in the tree root that ate Roger Williams.

Such enthusiastic public support presents philosophical and practical problems for the Rhode Island Historical Society. How do you display something that you don't believe in, and where do you put it?

The root stays in one of the Society's historic buildings in Providence, the John Brown House (the Brown University John Brown, not the abolitionist John Brown). But the Society feels that the House should tell John Brown's story, not a tale of some corpse-eating root. This has meant that it has been relegated to the basement in recent decades -- although visitors who asked could usually get it hauled upstairs for a peek.

That changed in 2007, thanks to Kirsten. "Maybe I'm a fool for getting it out," she says. "But people ask! You know? I don't want to say no. And people enjoy it. You meet the need."

A Solomon-like compromise was reached: the root would be displayed in the old carriage house behind the John Brown House, not in the House itself. It's mounted on a wall, secure behind a wire grid, a padlock, and throw bolts. This is one root that won't have any more human snacks. It's also inside a coffin-shaped frame as a visual aid, so that visitors can see which part of the root swallowed Roger's feet, which part ate his head, etc. "That was done by some previous curator," Kirsten tells us. "People who have this kind of job frequently have an odd sense of humor."

It isn't a perfect arrangement, of course. The root is next to the TV that shows the John Brown family

Tree root and the Founder of Rhode Island. See the uncanny resemblance!

video history -- a comparison in style and substance that the Rhode Island Historical Society would probably rather avoid. But we notice that whenever Kirsten mentions Roger Williams, she gestures toward the root. And sometimes she slips and calls it "Roger." Maybe her skepticism is more professional than personal?

Tree root and the Founder of Rhode Island. See the uncanny resemblance!

Not a chance.

"Some Baptists came from Texas and I scheduled a tour of the House -- but all they wanted to see was the root!" she says, exasperated. "I personally don't understand it. But people seem enthused and thrilled -- so, all right."

(Note: The RoadsideAmerica.com search engine, Roger, was inspired by the post-mortem founder of Rhode Island, as both are wooden and tend to get into things.)

Tree Root That Ate Roger Williams

John Brown House

Address:
52 Power St., Providence, RI
Directions:
At the John Brown House, in the downtown historic district. I-195 exit 2. Drive north on Main St./US 44 for four blocks, then turn right onto Power St. for one block. The House will be on the left, just past Benefit St.
Hours:
Hours and days vary. (Call to verify)
Phone:
401-273-7507

Turkey's PM orders hunt for Ottoman architect's skull - BBC News

bbc.com

BBC

By News from Elsewhere... ...as found by BBC Monitoring

- 11 April 2016

Mimar Sinan designed buildings and bridges across the Ottoman Empire

Turkey's prime minister has ordered an investigation into the disappearance of the skull of architect Mimar Sinan, who designed some of the Ottoman Empire's most celebrated buildings.

Sinan, who lived in the 16th Century, was buried in a tomb near Istanbul's Suleiman Mosque, both of which he designed. His skull was removed for study in 1935 by a group of historians, but - for reasons lost in time - was never replaced, the Daily Sabah newspaper reports. Now Prime Minister Ahmet Davutoglu says he's determined to find out its whereabouts.

"We will utilise all our tools, including DNA analysis, to find and return the skull to put an end to this blight to his memory," Mr Davutoglu said during a visit to the Suleiman Mosque, calling the affair "a shameful episode" in the country's history. "Sinan amalgamated an entire civilisation and left it to us, and we couldn't even protect his body," he said.

The removal of Sinan's skull came at a time of increased nationalism and racism, the Haberler newspaper says, and it's thought that scientists wanted to measure his head to assess the possible brain capacity of the man regarded as an architectural genius.

For Mr Davutoglu, the loss of the skull is comparable to poor decisions which he says let "monstrous" modern buildings "betray" Istanbul's skyline. He says, from now on, ministers should not approve any building that harms the city's "nature and historical fibre". "If we had truly learned Sinan's lessons, we would have never erected these buildings."

Image copyright AFP

Turtle Lake Monster - Canada History and Mysteries

mysteriesofcanada.com

Canada History and Mysteries

Over the past 40 years, there have been numerous reported sightings of an unusual animal in Turtle Lake, located in West-central Saskatchewan. Natives call it Big Fish. Descriptions, however, vary widely. Some say it is three meters long and others say it is 10 meters long. Some say it is black or a brown… or green. Some say it has a dorsal fin like a shark; some say it is sleek like an otter. Often the Turtle Lake Monster is reported to tear apart fishermen's nets, to terrorize boaters, and to scatter schools of fish. One thing is definite: the lack of certainty about its appearance has not inhibited local entrepreneurs from selling monster burgers and monster hats on the shore of this pretty lake.

Turtle Lake

Check this 2001 description for Dave Yanko:

There's something strange and mysterious in Turtle Lake.The fish aren't talking'. And judging by the descriptions from the people who've seen it, it's anywhere from three to nine metres in length (10 to 30 feet), with or without a dorsal fin, smooth or scaly, with a head resembling either a dog, a seahorse or a pig.

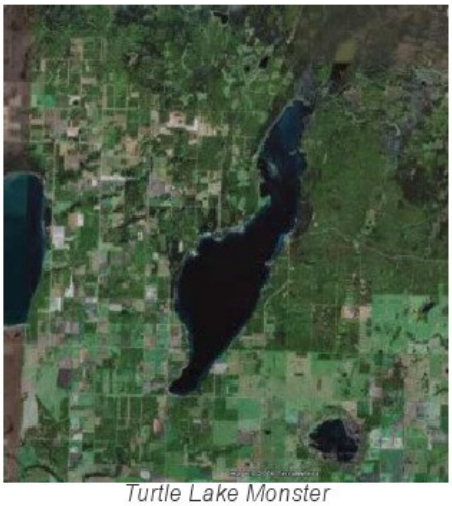
It's no new phenomenon to Turtle Lake, located 120 kms (74 miles) northwest of North Battleford. It's been there for as long as anyone can remember -well before the lakeside bar might have provided an explanation. Indian legend holds that people who ventured into its territory were never seen again.

No one's blamed it for any recent disappearances. Again, the fish aren't talking. But each year, on average, one boater returns to shore with a wide-eyed tale about a goose-bumpy encounter with something from the deep. Something with mass. Something big.

It's not a large tourist attraction like "Nessy", of Loch Ness, Scotland, or "Ogopogo", of Lake Okanagan in British Columbia. Yes, there is the odd ball cap and restaurant place mat signaling the unusual occurrences to unwary visitors. But it's a low-key thing; local color rather than feature attraction at the small, resort community.

Saskatchewan people are a down-to-earth lot uncomfortable about hyping something they believe has to have a simple, rational explanation. Many think it's nothing more than a giant sturgeon who, by choice or circumstance, abandoned his normal river habitat for Turtle Lake.

But there's a problem with that one. Although sturgeon can live to be 65 years old and grow to four metres (12 feet) in length, they live and feed on the bottom. It's not likely they'd choose to loll about on the surface of a deep lake. Not impossible, but not likely.


Turtle Lake Monster

A former school teacher from the region has another theory.

Millions of years ago, Saskatchewan was covered by a sea. In that body of water lived a variety of aquatic dinosaurs, including one called plesiosaur. Perhaps, says Ben Blatz, a few plesiosaurs adapted and survived in the depths of Turtle Lake. And one of their descendants is responsible for frightening the tan off the occasional boater.

Perhaps. A few years ago I talked to a man who saw it while fishing with his daughter and grandson.

Gordon Watt, who farms about 200 kms south of Turtle Lake, was casting from his boat when he spotted something in the water about 12 meters (13 yards) off the bow.

“Its head came up, its back came up and it sort of rolled over -we never saw the tail,” he said. “Its head looked like a seahorse.”

Members of the fishing party were “thunderstruck” and “amazed”, said Watt. Yet, once their astonishment subsided, they cranked up the boat motor, zipped over to the area where the thing slipped under and tried to snag it.

Could have been quite a ride.

Watt said maybe it was a sturgeon, “but I’m not convinced.”

What creature lurks in Turtle Lake? Saskatchewan folks will tell you it’s The Turtle Lake Monster. For the time being, that’s the best answer we’ve got because the fish aren’t talking.

Staking the Vampire Hunter: Unraveling Sean Manchester's Narratives | Vamped

vamped.org

TOPICS:Highgate VampireSean Manchester

Posted By: Erin Chapman July 15, 2015

St. Micheal's church can be seen above the Terrace Catacombs, where Ashurst House was located prior to the land being sold in 1830. Credit: Erin Chapman

It took three months for Anthony and I to write and research "5 Reasons Why a Wampyr Didn't Walk in Highgate Cemetery" (Feb. 27, 2015) so it wasn't a surprise when the sequel "5 More Reasons Why a Wampyr Didn't Walk in Highgate Cemetery" (May 27, 2015) took another three months to complete.

"5 More Reasons" focused on holes in Manchester's vampire theory, whereas the prequel discussed the geographic impossibilities of the vampire's location in the cemetery. We sourced online and print resources, compared narratives and I reached out to numerous people via email for clarification on details regarding events and claims.

The first person I tracked down was Sandra Harris. Now named Sandra Harris Ramini, she was the reporter who interviewed Sean Manchester and David Farrant at Highgate Cemetery on March 13, 1970 for Thames TV's *Today* program. Harris interviewed Manchester at the cemetery's North Gate where Manchester claims "all hell broke loose".

When I read the passage about the "fainting camera man" in Manchester's books *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Famous Highgate Cemetery and Environs* (1985; 1991), I suspected he embellished and played-up the event in order to create a more mysterious ambiance for his readers.

To double-check my suspicions, I tracked down Sandra Harris online. I first looked for her on LinkedIn and found nothing so I tried Google. When I used the key words "Sandra Harris Thames TV," a LinkedIn profile showed up on the search results with "Sandra Ramini"—and it was accompanied by a photo of her.

I needed to find a photo from back in the day for a comparison to confirm her identity. After about twenty minutes I tracked one down on a blog post discussing the history of West Australian TV. To double-check my sources, I found a current photo from a 2012 article that described Sandra's career history dating back to when she worked at ABC in Perth—it was definitely her.

Left: Sandra Harris poses next to TV camera, ca. 1960s. Credit: WA TV History. Right: Sandra Harris in 2012. Credit: Brooke Bannister – ABC Local; 720 ABC Perth. Photo montage by Anthony Hogg.

I emailed Sandra for her version of events recounted in Manchester's book on Dec. 3, 2014, and asked her about obtaining an archived copy of the original interview at the cemetery on Dec. 4. I was disappointed by her response, which arrived the same day: "Sadly, not a chance. In those days there was a big skip outside Thames Television and reams of valuable tape and film were chucked out on a daily basis. Precious stuff was lost like that. Tragic. Sorry."

143541892810223 I tried another avenue and emailed Thames Television on Mar. 15, 2015 and again on May 26, 2015. I was met with a dead end. As of writing this I still haven't received a reply.

My next avenue of investigation was to pursue more information regarding an "animal deaths" article Manchester cited in his book: Graham Newsom's *Finchley Press* article, "Animal Deaths—'Vampire' Theory" (April 13, 1979), from which Manchester had quoted then-chairman of the Finchley Royal Society for the Prevention of Cruelty to Animals (RSPCA), Joan Ferris, regarding dead animals drained of blood.

I emailed the Finchley RSPCA looking for Joan Ferris or anyone else that remembered the events from 1979. I received the following emailed reply from their Branch Support Specialist on Dec. 30, 2014:

> Sorry for the delay in response – the person I wanted to speak with has been away for Christmas.
>
> Sadly, Mrs Ferris has passed away and we do not have contact with any surviving next of kin. I was able to speak to our current Chairman, who joined as a member in the late 1970s. She did not recall the article, although the Highgate Cemetery is still well known in the area. She has said she will look through any old files in case there is anything of interest. In addition, we are meeting next week with the committee, and I will see if we have any minute books dating back to that time and let you know if I find anything relevant.
>
> Our Chairman, Anne, did mention the newspaper you referred to is still in print today and, even if they do not have archives dating back that far, Barnet council might. The link to this service can be found at:
> http://www.barnet.gov.uk/info/200111/local_studies_and_archives/702/local_studies_and_archives
>
> Re animal autopsies, you may not be aware, but this area is very close to the Royal Veterinary College, London – may or may not be useful or relevant, but thought it could give you another area to approach? If I find any more, I will let you know -and good luck in your research.

The RSPCA was a dead end so I contacted the Royal Veterinary College, University of London via Facebook in an attempt to retrieve any autopsy reports on the animal deaths. As of writing this I haven't received a reply.

I also contacted the Finchley and Camden Police Departments via their website to obtain police reports on the incidents and received no reply.

I couldn't find an original copy of the article Manchester cited, but knew the British Library would have it. Living in Vancouver, Canada, and knowing how expensive online copies are, I required assistance from someone closer to London.

In January, I asked a friend in England, Andy Boylan, who I knew traveled frequently for work if he was planning on heading to London soon. As luck happened, he was in February. We were able to co-ordinate a visit to the library so Anthony ordered the materials online for pick up. Andy emailed me a copy of the article in question and I was a happy girl.

I quickly discovered Manchester had selectively quoted the article and left out some important bits from his book—like what was the most likely cause of the animal deaths were (an Alsatian). Also he conveniently omitted certain parts of the actual article he quotes as a report on pages 116 and 117 of his 1985 account.

Front page story: Graham Newson's "Animal Deaths–'Vampire' Theory," *Finchley Press* (April 13, 1979). Sean Manchester selectively quoted from this article and downplayed rational explanations for the so-called "vampire deaths" featured in book. Credit: Andy Boylan, British Library/Finchley Press.

Tracking Manchester's sources on the animal deaths took more legwork than investigating Manchester's mysterious "nobleman" claim. His theory was a foreign nobleman ventured to London in a coffin and eventually took residence as a vampire in Ashurst House, which is where Highgate Cemetery now stands.


nchley Press

ANIMAL DEATHS— 'VAMPIRE' THEORY

Lib.-Lab. fight for second pl

Sparkling farewell for Sister Mary

11287292_10152720063231371.

To establish the authenticity of Manchester's vampire, I needed to locate the nobleman that lived at Ashurst House. The tenant list seemed like the most logical avenue to pursue because if there was no foreign nobleman on the list, Manchester had some explaining to do. British History Online provided detailed citations of dates and names for the area in question. I had hit the jackpot.

The site provided a detailed succession of tenants with no mention of a "foreign nobleman" and vol. 17 of *Survey of London* (1936) describes the timeline and residents even further.

Investigating Manchester's claims proved to be challenging, but we were able to prove his vampire theory had more holes than a sieve. Despite writing both articles, I still have some leftover material that could warrant further investigation for another feature article on Vamped—and that's just from a couple of chapters. Imagine what the rest holds…

Notes:

1. **"all hell broke loose":** Sean Manchester, *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Famous Highgate Cemetery and Environs* (London: British Occult Society, 1985), 49.
2. **the passage about the "fainting camera man" in Manchester's books:** Manchester, *The Highgate Vampire* (1985), 49; Sean Manchester, *The Highgate Vampire: The Infernal World of the Undead Unearthed at London's Highgate Cemetery and Environs*, Rev. ed. (London: Gothic Press, 1991), 76.
3. **a blog post discussing the history of West Australian TV:** Ken McKay, "ABC Presenters Reminisce About the 1960s, 70's and 80s," *WA TV History* (blog), Dec. 8, 2010, accessed June 15, 2015, http://watvhistory.com/2010/12/abc-presenters-reminisce-about-the-1960s-70s-and-80s/.
4. **a current photo from a 2012 article:** Brooke Bannister, "Who Are You? Sandra Harris," *720 ABC Perth*, May 9, 2012, accessed June 15, 2015, http://www.abc.net.au/local/audio/2012/05/09/3499147.htm.
5. **Manchester had quoted . . . Joan Ferris, regarding dead animals drained of blood:** Manchester, *The Highgate Vampire* (1985), 41.
6. **Manchester's mysterious "nobleman" claim:** Ibid., 89.
7. **a detailed succession of tenants:** A. P. Baggs, Diane K. Bolton, M. A. Hicks, and R. B. Pugh, "Hornsey, Including Highgate: Highgate," in *Friern Barnet, Finchley, Hornsey with Highgate*, edited by T. F. T. Baker and C.R. Erlington, vol. 6 of *A History of the County of Middlesex* (London: Victoria County History, 1980), 122–35, accessed April 30, 2015, http://www.british-history.ac.uk/vch/middx/vol6/pp122-135.
8. **describes the timeline and residents:** "Ashurst House and St Michael's Church Monuments," in *The Parish of St Pancras, Pt. 1: The Village of Highgate*, edited by Percy Lovell and William McB. Marcham, vol. 17 of *Survey of London* (London: London City Council, 1936), 54–62, accessed April 21, 2015, http://www.british-history.ac.uk/survey-london/vol17/pt1/pp54-62.

Find out how Erin first discovered Sean Manchester's Highgate Vampire claims were impossible in "Cemetery Logistics: How I Tracked the Highgate Vampire" (April 4, 2015).

Erin Chapman

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on "Staking the Vampire Hunter: Unraveling Sean Manchester's Narratives"

1. Bob Emery | January 19, 2016 at 3:20 am

Your Sean Manchester article series displays excellent research work.
(I personally think SM should have realized all along that it was Karl Marx wearing fake fangs; after all

he was a central European.)

- Erin Chapman | January 19, 2016 at 9:20 am

  Hi Bob, thank you for the kind words. There was a lot of time and effort put into them. Are you familiar with the case or did you just stumble upon my article randomly? And yes Karl Marx with fangs would be quite a site!

/* Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }

Fluid dynamics explain how quickly a vampire could drain your blood

phys.org

- General Physics
- March 19, 2016

Fluid dynamics explain how quickly a vampire could drain your blood

March 19, 2016

Throughout human history there have been tales of vampires – bloodsucking creatures of folklore that prey on their victims by draining their life essence, usually via the blood.

To coincide with the 85th anniversary of Universal Pictures' 'Dracula' starring Bela Lugosi, should you (unfortunately) be assailed by a vampire, students from the University of Leicester's Department of Physics and Astronomy have used fluid dynamics to examine how long it would take for the undead fiend to drain an average human's blood – and have calculated that it would take only 6.4 minutes to drain 15 per cent of the blood from the external carotid artery in a human's neck.

15 per cent was used as the benchmark as any more blood loss causes the heart rate to change, while less can be taken without affecting the circulatory system of a human.

The aorta, the main artery of the body, splits into five other arteries. For the purpose of the study the team was concerned with the velocity of blood flowing into only the common carotid artery.

They also assumed the five arteries are of even thickness, enabling them to calculate the velocity of blood flowing into the common carotid artery.

By examining the average human blood pressure in arteries measured relative to the air pressure, this gave the students the pressure difference.

They then worked out average density of blood at room temperature and were able to deduce how much blood would come out of a puncture in a human's neck (with vampire fangs assumed to leave puncture holes with a width of 0.5mm each).

Considering the human body has an average of 5 litres of blood and that a vampire might feasibly take 15%, in the study a vampire would drain 0.75 litres of blood, and by their calculations it would take 6.4 minutes to do so.

The students presented their findings in a paper for the *Journal of Physics Special Topics*, a peer-reviewed student journal run by the University's Department of Physics and Astronomy. The student-run journal is designed to give students practical experience of writing, editing, publishing and reviewing scientific papers.

Course tutor, Dr Mervyn Roy, a lecturer in the University of Leicester's Department of Physics

and Astronomy, said: "Every year we ask each student to write around 10 short papers for the *Journal of Physics Special Topics*. It lets the students show off their creative side and apply some of physics they know to the weird, the wonderful, or the everyday."

The paper 'The Draining of a Lifetime' is available here: physics.le.ac.uk/journals/index.php/pst/article/view/855/624

7 comments

Osiris1

2.7 / 5 (3) Mar 19, 2016
Why is this in a physics site. Only dullards believe in 'vampires' of the human kind. The same kind that read comic books and are never found as even sophomores at any engineering or science major offering institution.

compose

3.7 / 5 (3) Mar 19, 2016
Nice try, but your resistance is futile: the official science just confirmed the physical possibility of vampires once again...

kochevnik

5 / 5 (1)Mar 19, 2016
Vampire cult, I suspect, originates from the belief that menstrual blood clots to produce children. This was common belief until 18th century. Taoists said a man could become immortal drinking it. In China it is considered the source of yin energy. From this blood was extracted 'oil of messeh' which was the oil used to create the Messiah (anointed one) Blood is thicker than religion

someone11235813

not rated yet Mar 19, 2016
What's special about the 85 anniversary?

obama_socks

1 / 5 (2) Mar 19, 2016

> Vampire cult, I suspect, originates from the belief that menstrual blood clots to produce children. This was common belief until 18th century. Taoists said a man could become immortal drinking it. In China it is considered the source of yin energy. From this blood was extracted 'oil of messeh' which was the oil used to create the Messiah (anointed one)
>
> Blood is thicker than religion

- kochevnik ...and just as effective. Hey, where's Stumpy/Otto. Stumpy/Otto should know a lot about sucking.

obama_socks

1 / 5 (2) Mar 19, 2016

> What's special about the 85 anniversary?

- someone
If you have ever watched the movie "Dracula" with Bela Lugosi, you would understand. Personally, I liked the one with Frank Langella better as it wasn't as scary. There was another one with Gary Oldman and Winona Ryder. That was good too.
But the REAL Vlad the Impaler was one hellofa character. One mean SOB.

Osiris1

not rated yet 21 hours ago
So called 'vampires' if real would have an incredible appetite for human lives. Since their 'reproduction' is by biting and taking over a body with its internal 'curse' and not by sex and pregnancy which takes a lot longer, it is logical to assume that within a sickeningly short time the vampires would wipe out first the human species and soon afterward every mammalian species with 'blood'. The whole world could mathematically become vampire plagues as their numbers increase geometrically every day. Before that, however, starvation would set in as this 'pseudo-species that produces no energy would die en masse, ravenously hungry with nothing but each other's lifeless, bloodless, non-harvestible undead walking corpses to eat. AS they ALL run down on pseudo energy, the world would become a vast rotting charnel house of giga-death. This is the direct and unavoidable result of their oft written about life cycle.
Steven Hawking would maybe reason no differently.

Journal reference: Journal of Physics Special Topics Provided by: University of Leicester

Unbelievable! Read what this vampire-girl did to her male neighbour in Lagos (photo)

naij.com

https://www.naij.com/770139-unbelievable-read-what-this-vampire-girl-did-to-her-male-neighbour-in-lagos-photo.html
Retrieved March 29th 2016 10:19 pm PST USA

NAIJ.com Official Market

Shocking! 20-year-old "vampire girl" kills neighbour with teeth

Soonest Nathaniel 1 week ago

– A girl has killed her neighbour with her teeth

– The suspect and the victim had a heated argument which degenerated into violence

– Police claim that the girl's teeth was poisonous and caused the victim's death

A 20-year-old girl identified as Ogbonna Onyinyechi who allegedly bit one Engineer Pius Ezema to death at 15, Ondo Street, Okobaba in Ebute Metta area of Lagos state, has revealed what led to the incident.

The suspect who has been in detention at Denton Police Station since the incident which occurred on March 12, said Pius quarreled with her for singing loudly near his window in the 'face-me-I -face-you' apartment where they lived as next door neighbours.

Daily Post reports that the argument was said to have developed into a fierce fight which led to biting and the eventual death of the victim two days after.

But Onyinyechi, narrating what transpired between her and the deceased to National Mirror, said she did not kill her neighbour as alleged.

According to her, she only defended herself from the deceased's brutal attack. *"Pius is not my boyfriend and he had never asked me out. He has a fiancée and they were planning to get married in July this year.*

"After the beating I received from him that morning, I became too scared to sleep in my room alone. That night, I went to my friend's house to sleep.

"I came back on March 14, two days after he fought me and I learnt that Pius was dead. I was shocked. I asked our neighbours who killed him? How did he die? They told me that Pius did not come out of his room the previous day and his brother was worried as he could not reach him on his mobile phone so he decided to check him in his room.

"They said the brother knocked and knocked but Pius did not answer. They attempted to break his door but still he did not respond. When they finally forced his door opened, they found him laying face up and foaming from his mouth.

Vampire

"My neighbours told me that I killed Pius with my bite. I was confused. I don't know what they were talking about. Some neighbours told me to run away but I refused since I know that I did not poison him.

"The police later came from Denton police station and arrested me. They said my teeth was poisonous and caused Pius' death.

"I don't intend to kill Pius. I am a Catholic and I forgave him all he did to me. I want police and government to carry out an autopsy on Pius and they should conduct medical examination on my teeth. I don't know why I am in this mess but God will see me through," she stated.

Meanwhile, sources reportedly said the case is still under investigations and the suspect will be charged to court upon conclusion of investigation.

Damion Baston, ‘vampire pimp,’ loses court appeal in sex-trafficking case

washingtontimes.com

By Andrew Blake- The Washington Times - Tuesday, March 29, 2016

A federal appeals court in Georgia has upheld the conviction of Damion St. Patrick Baston, a Jamaican pimp currently in prison for charges of sex trafficking, money laundering and aggravated identity theft.

Also known as “Drac” — short for “Dracula” — Baston was arrested in 2013 and was later found guilty of 21 counts stemming from a violent prostitution ring he ran from Australia to Florida.

Baston “sometimes dressed up as a vampire, complete with yellow contact lenses and gold-plated fangs,” and “forced numerous women to prostitute for him by beating them, humiliating them and threatening to kill them,” said Judge William Pryor for the 11th Circuit Court of Appeals.

A jury convicted Baston on all 21 counts during trial, and he was subsequently sentenced to 27 years in prison to be followed by a lifetime of supervised release. Yet while Baston was quick to challenge the ruling, the 11th Circuit Court of Appealsruled last Thursday that he had in fact been rightfully convicted and actually should be required to compensate one of his victims to a greater amount than previously determined.

“Baston challenges the sufficiency of the evidence for one conviction, a supplemental jury instruction and the award of restitution to his victims. Those challenges fail, but the cross-appeal by the government about a refusal to award one victim increased restitution has merit,” the appeals court ruled.

Among the arguments Baston made during his appeal was that the U.S. government was wrong to penalize him for arranging sex work in Australia, where prostitution is lawful.

He claimed that “money made in Australia from a legal brothel is legal” so “sending the money by … wire transfer is not money laundering because there is nothing illegal about that money.”

“We conclude that Congress has the constitutional authority to punish sex trafficking by force, fraud or coercion that occurs overseas,” the 11th Circuit Court of Appeals ruled last week. “We affirm Baston’s convictions and sentence, but we vacate his order of restitution and

remand with an instruction for the district court to increase his restitution obligation."

Andrew Blake is a digital writer/cybersecurity reporter for The Washington Times. He is passionate about cybersecurity, technology and the Internet. Andrew graduated from the University at Buffalo with a degree in cultural anthropology. He can be reached at ablake@washingtontimes.com.

How ghosts, superstitions, and vampires have been used for psychological warfare

Cyriaque Lamar

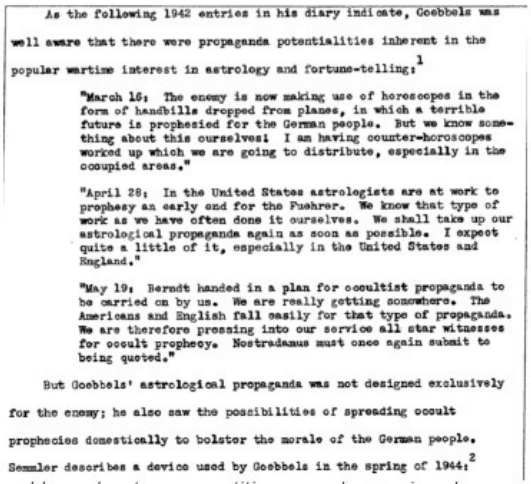
gizmodo.com

Military psy ops aren't limited to leaflets, propaganda broadcasts, and Korean pop music. In the past, the US military has played on their opponent superstitions of vampires, ghosts, and astrology. Here are some strange examples.

How ghosts, superstitions, and vampires have been used for psychological warfare

Relations between North and South Korea have been frosty since the sinking of the ROK Cheonan, and… Read more io9.com

In World War II, US forces exploited the Nazi's predilection to put stock in superstitions and the occult. The Rand Corporation's 1950 memorandum "The Exploitation of Superstitions for Purposes of Psychological Warfare" details how pseudoscience connoisseur Joseph Goebbels counteracted Allied attempts to strike fear into the superstitious strata of the German population:



As the following 1942 entries in his diary indicate, Goebbels was well aware that there were propaganda potentialities inherent in the popular wartime interest in astrology and fortune-telling:[1]

"March 16: The enemy is now making use of horoscopes in the form of handbills dropped from planes, in which a terrible future is prophesied for the German people. But we know something about this ourselves! I am having counter-horoscopes worked up which we are going to distribute, especially in the occupied areas."

"April 28: In the United States astrologists are at work to prophesy an early end for the Fuehrer. We know that type of work as we have often done it ourselves. We shall take up our astrological propaganda again as soon as possible. I expect quite a little of it, especially in the United States and England."

"May 19: Berndt handed in a plan for occultist propaganda to be carried on by us. We are really getting somewhere. The Americans and English fall easily for that type of propaganda. We are therefore pressing into our service all star witnesses for occult prophecy. Nostradamus must once again submit to being quoted."

But Goebbels' astrological propaganda was not designed exclusively for the enemy; he also saw the possibilities of spreading occult prophecies domestically to bolster the morale of the German people. Semmler describes a device used by Goebbels in the spring of 1944:[2]

How ghosts, superstitions, and vampires have been used for psychological warfare

Another curious incident noted in the Rand document occurs in Italy, where British military created a giant manikin to scare rural residents. A large, shambling creature was assembled to freak out superstitious locals:

It is worth noting that Jasper Maskelyne did have a penchant for embellishment. The US military however pulled a similar tactic in the 1950s, when Major General Edward G. Lansdale spearheaded the rumor that an asuwang was loose in the Philippines. In Filipino mythology, the asuwang is a winged, vampiric witch that has a hankering for unborn fetuses. The US military was battling Communist Huk rebels and concocted possibly the only covert operation in human history to stage a vampiric attack. Lansdale recalls:

> To the superstitious, the Huk battleground was a haunted place filled with ghosts and eerie creatures. A combat psy-war squad was brought in. It planted stories among town residents of an Asuang living on the hill where the Huks were based.

- bawheidCyriaque Lamar
9/27/10 1:53pm

fascinating, that even men (and women) who've committed the most depraved acts in wartime, and seen the most awful things, can still be scared by the notion of ghosts.

  - AbraKaDaggersbawheid
  9/27/10 2:38pm

  @bawheid: I think that might be part of it. When death is right around the corner, what comes next would be in the forefront of my mind.

  - Evil Tortie's Mom: R.O.A.C.H.AbraKaDaggers
  9/27/10 4:15pm

  @AbraKaDaggers: Plus, if people can do such horrible things, what might non-people be capable of?

- sollipserCyriaque Lamar
9/26/10 11:37pm

Wait, but these were the italians—widely regarded as bigger surrender-monkeys than les francais eux-memes. Wouldn't they have been scared by...erm...anything?

  - Cyruleansollipser
  9/27/10 11:58am

  @sollipse: I don't want to disparage an entire group of people. But my wife's grandmother was from Italy. Devote catholic. However, when my wife got pregnant with our first child grandmother insisted we plant red leafed bushes in front of our house to ward off "The Evil Eye". And yes, she was from a tiny village outside of Bolonga during WWII.

- kludge420Cyriaque Lamar
9/28/10 1:16pm

I wonder why they so carefully avoided the word "religion." Religion is the grandfather of all superstition and is one of the most effective means to get people to do horrible, horrible things.

  - grimjack28kludge420
  10/11/10 12:49pm

  @kludge420: Well then, "for God and Country" might sound a little suspect if they included religion, which has been used as a reason for war and a way to motivate soldiers since history began. Manipulation of a person's passions, their emotions, their fears, that's all part of being a "leader".

- Cupids_HitmanCyriaque Lamar
9/26/10 11:09pm

Haha, love the bit about Tina Turner. That's hilarious.

  - Evil Tortie's Mom: R.O.A.C.H.Cupids_Hitman
  9/27/10 4:14pm

  @Cupids_Hitman: Click through to the linked article — the full thing is even funnier!

- Jester21Cyriaque Lamar
9/27/10 1:45pm

The vampire attack seems to be the most elaborate and extreme prank ever.

  - budboyy2kJester21
  9/27/10 2:08pm

  @Jester21: Except for the guy that had his blood drained.

- blarblarnyarCyriaque Lamar
9/27/10 1:05am

Lol, I remember reading the bit about the asuang/*aswang* in a column of a newspaper. They snatched the Huks ~ninja style and just so badass. I used to be scared of aswangs when I was a kid because they can split themselves from the waist and fly around during the night, preying on pregnant women.

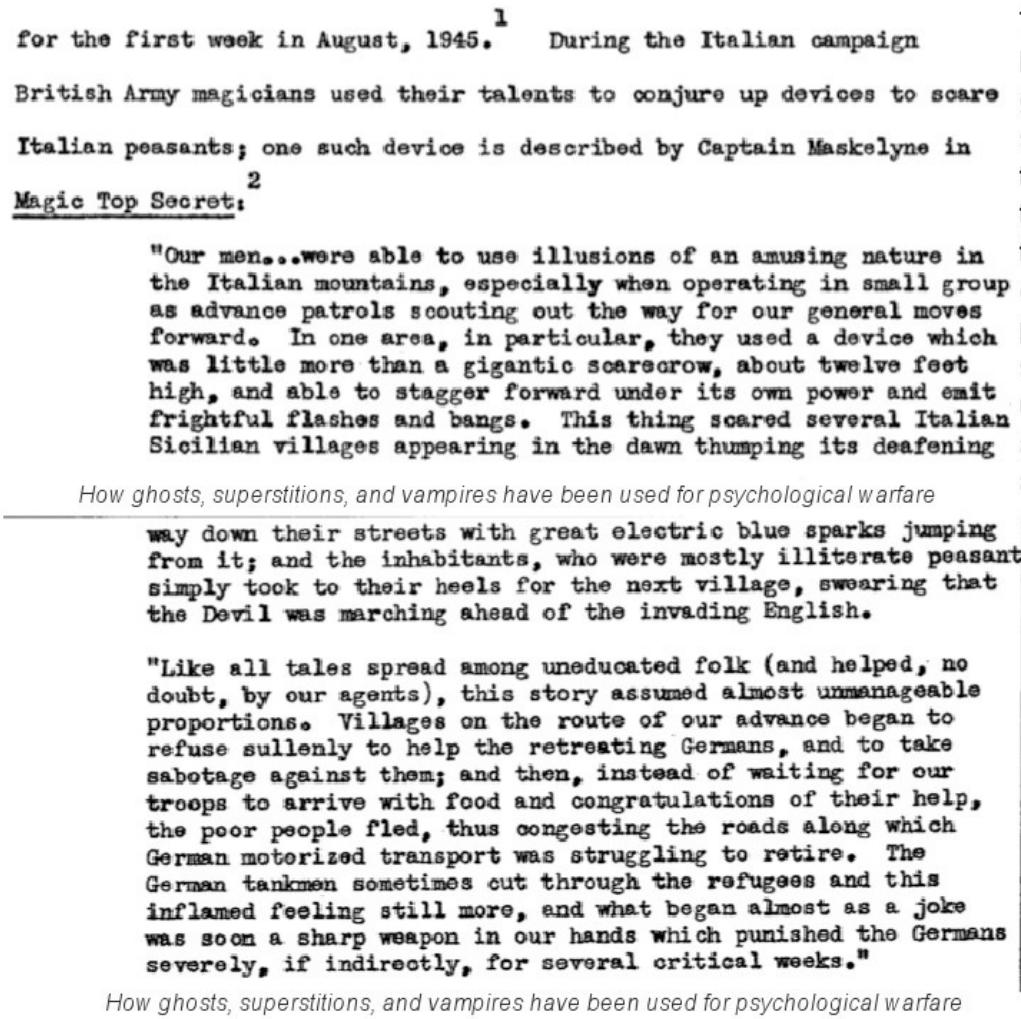
And looking at that movie poster, I think I might have watched that movie on TV way way back when.

- AdamEgyptCyriaque Lamar
9/27/10 3:24am

So when you say, "US forces blasted eerie recordings of disembodied souls" are you saying the army has actual recordings of disembodied souls? Seems newsworthy in itself!

- moetopCyriaque Lamar
9/27/10 10:14am

Facemelting!



for the first week in August, 1945.[1] During the Italian campaign British Army magicians used their talents to conjure up devices to scare Italian peasants; one such device is described by Captain Maskelyne in Magic Top Secret:[2]

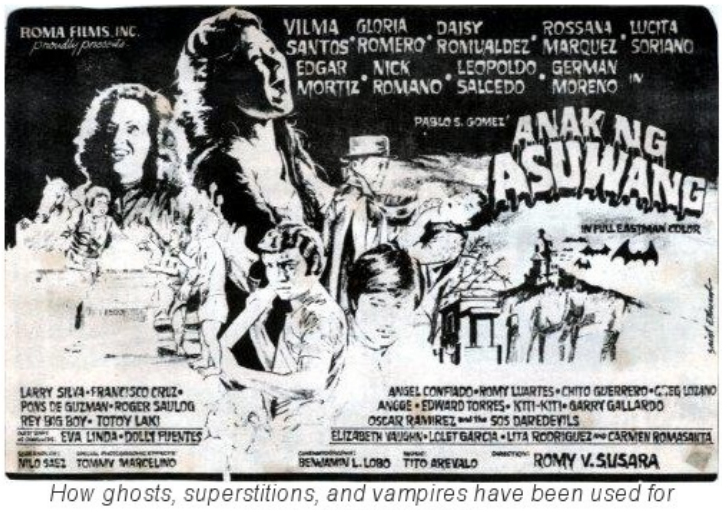
"Our men...were able to use illusions of an amusing nature in the Italian mountains, especially when operating in small group as advance patrols scouting out the way for our general moves forward. In one area, in particular, they used a device which was little more than a gigantic scarecrow, about twelve feet high, and able to stagger forward under its own power and emit frightful flashes and bangs. This thing scared several Italian Sicilian villages appearing in the dawn thumping its deafening way down their streets with great electric blue sparks jumping from it; and the inhabitants, who were mostly illiterate peasants, simply took to their heels for the next village, swearing that the Devil was marching ahead of the invading English.

"Like all tales spread among uneducated folk (and helped, no doubt, by our agents), this story assumed almost unmanageable proportions. Villages on the route of our advance began to refuse sullenly to help the retreating Germans, and to take sabotage against them; and then, instead of waiting for our troops to arrive with food and congratulations of their help, the poor people fled, thus congesting the roads along which German motorized transport was struggling to retire. The German tankmen sometimes cut through the refugees and this inflamed feeling still more, and what began almost as a joke was soon a sharp weapon in our hands which punished the Germans severely, if indirectly, for several critical weeks."

How ghosts, superstitions, and vampires have been used for psychological warfare

Two nights later, after giving the stories time to make their way up to the hill camp, the psywar squad set up an ambush along the trail used by the Huks [...] When a Huk patrol came along the trail, the ambushers silently snatched the last man of the patrol, their move unseen in the dark night.

They punctured his neck with two holes, vampire-fashion, held the body up by the heels, drained it of blood, and put the corpse



How ghosts, superstitions, and vampires have been used for psychological warfare

back on the trail. When the Huks returned to look for the missing man and found their bloodless comrade, every member of the patrol believed that the Asuang had got him and that one of them would be next if they remained on that hill. When daylight came, the whole Huk squadron moved out of the vicinity.

Similarly, the US military imitated ghosts when fighting the Vietcong. Operation Wandering Soul was an attempt to rattle Vietcong by playing tapes of "ghost" soldiers who had fallen in battle. This propaganda campaign relied on the Vietnamese belief that if a body isn't interred near its corporeal home, the soul will wander the earth. US forces blasted eerie recordings of disembodied souls on the ground and air. A February 1970 account in *The Tropic Lightning News* described the recording as an effective means to shake up Vietcong forces:

> If you were a Wolfhound of the First Battalion, 27th Infantry, 25th Infantry Division, and were at Fire Support Base Chamberlain on the night of February 10 you might have sworn the place was being haunted by poltergeists, ghosts that is. The moans, groans and weird sounds began at eight that night, a likely time for the cloudlike forms to reveal themselves. Of course, ghosts are nonexistent, or are they? In this case the ghosts and weird sounds were furnished by the Sixth PSYOP Team and the S-5 Section of the 1/27th Wolfhounds who were conducting a night mission at Chamberlain. With the help of loud speakers and a tape of 'The Wandering Soul,' a mythical tale of a Viet Cong gone to Buddha, the mission was a success.
>
> The Wandering Soul is a tape about the soul of a dead Viet Cong. It describes the wandering of this soul about the countryside. The dead VC tells his comrades to look at what has happened to his soul and that he will never be at rest, always wandering,' said Captain William Goodman of Philadelphia, the battalion S-5. 'Buddhists believe very strongly that if they aren't properly buried and properly mourned, their soul will wander through eternity,' added First Lieutenant Peter Boni of Boston, the officer in charge of the Sixth PSYOP Team. 'We play upon the psychological superstitions and fears of the enemy. The method is very effective," Boni said.

Those actually playing the tape were less sanguine about its efficacy. In fact, helicopter crews reported receiving heavier fire when playing the Wandering Soul tape and would even use it

goad Vietcong ground troops on. One swiftboat reserve lieutenant even recalls how the Wandering Soul tape got their boat pelted with rockets, so they opted to blast Tina Turner instead — their boat didn't take fire when blaring The Queen of Rock 'n' Roll in the middle of the night. For a fascinating history of the Wandering Soul initiative, check out Sergeant Major Herbert A. Friedman's article on Psy Warrior.

[Asuwang anecdote Mania via Boing Boing. Top photo from *Weird War Tales* 12 via Fantasy Ink; middle photo via Manananggals.]

Reply

- EvdorCyriaque Lamar
9/26/10 11:14pm

Wait a second, British Magicians?

...Now I'm stuck with the image of Dumbledore fighting in World War 2.

No seriously. *British Magicians conjured an image*.

There's just so much potential for humor in this sentence alone that I'm struggling to get it all out.

Somebody call Harry Dresden!

  - trimetaEvdor
9/26/10 11:32pm

  @Evdor: The phrase "British magicians" makes me think of Jonathan Strange and Mr. Norrell, actually.

  - sollipserEvdor
9/26/10 11:34pm

  @Evdor: You mean constantine, squire.

  - Anekanta - spoon denierEvdor
9/27/10 12:10am

  @Evdor: British ARMY magicians! They have an Army of Dumbledores! I can only imagine that their armour divisions are composed of knights riding dragons!

  - MonkeyTEvdor
9/27/10 12:13am

  @Evdor: You should read more up Jasper Maskelyne and the Magic Gang. The things they accomplished in Africa were pretty amazing.

- Anekanta - spoon denierCyriaque Lamar

9/27/10 12:03am

Interesting... makes me think of ninja clans in remote mountain villages, playing up their "magic" and otherworldly nature to discourage intruders or would-be conquerors.

Of course, it's pretty easy to manipulate someone if you can figure out what they're afraid of. It's why advertisers, tyrants, and false prophets cultivate climates of fear.

Unfortunately, they know that it's much easier to scare someone than it is to help them see the world through calm and rational eyes.

- ifandbutAnekanta - spoon denier
9/27/10 3:23am

  @Anekanta - Destroyer of Worlds!!!: It's why advertisers, tyrants, and false prophets, and Fox News cultivate climates of fear.

  Fixed it for you.

- Anekanta - spoon denierifandbut
9/27/10 9:06am

  @ifandbut: I figured Fox News fit somewhere in the middle of all three, but sometimes it's good to be specific. :)

- catsmasherifandbut
9/27/10 9:16am

  @ifandbut: Forgot CNN and MSNBC as well.

- ifandbutcatsmasher
9/27/10 1:18pm

  @catsmasher: I watch all 3 networks on and off, and while they all to it to an extent, Fox is way more fear based then the other 2.

- FrankN.SteinCyriaque Lamar
9/27/10 5:32am

I firmly believe wars could be led much more humane and effective hadn't they given up their hichly scientific researches too early. What a waste. ;)

- bakanaFrankN.Stein
9/27/10 7:34pm

  @FrankN.Stein: I prefer the nonfiction book the film was based on, but even moreso the nonfiction film that inspired the research for the nonfiction book:

  [boingboing.net]

- trimetaCyriaque Lamar

9/26/10 11:21pm

You know this rumour about the army of invisible vampire ghosts that's heading this way? The one about there being millions of them? Well, it's not true. So make sure you tell people there's no truth in this rumour, will you? Set their minds at rest. And there are not 2,300,009 of them, no matter what anyone says. Nor has the Great Wizard made them twice as big as normal.

- justvisitingtrimeta

9/27/10 7:47am

@rwald: I was thinking of this bit too. Ahh, Rincewind. Psychological Warrior Extraordinaire :)

- alex136trimeta

9/30/10 5:09am

@rwald: Those must have been some interesting times.

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- 99Telep☺dpr☹blemsCyriaque Lamar

9/27/10 1:23am

If they had Ike on that boat he would of won the war with one stiff bitch slap.

You don't f- with Ike.

- §erenada99Telep☺dpr☹blems

9/27/10 2:09pm

@99TelepodProblems: Spousal abuse humour! Great! Just why I come to IO9.

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- Gimmi-Sagan-Om-DrakenCyriaque Lamar

9/26/10 11:01pm

- sollipserGimmi-Sagan-Om-Draken

9/26/10 11:35pm

@Gimmi Mørgäikkönën: Me likey. Me also think funny man should be trying to fly plane with his mind too, because ground coming up very fast.

- QuiltGimmi-Sagan-Om-Draken

9/26/10 11:40pm

@Gimmi Mørgäikkönën: Thanks for the new desktop background!

- Gimmi-Sagan-Om-Drakensollipser

9/27/10 12:08am

@sollipse: @sollipse: And I want to know why there is a steering wheel in the plane?? It would have a stick in a plane like that, and in larger planes they don't look like that either haha..But he should pay attention, flying is easy though...

- Gimmi-Sagan-Om-DrakenQuilt

9/27/10 12:09am

@Quilt: anytime!

- Martin RuzowCyriaque Lamar

9/27/10 7:57am

Supposedly made an Egyptian Port disappear by using some sort of light contraption. The design of said "machine" is still considered a secret 50 years later

- MonkeyTMartin Ruzow

9/27/10 9:04am

@section31: There's a bit of controversy about that: there's evidence that they were built, tested and used at least a few times, but by that time, the action in the region had moved and the German pilots over the canal were ordered to save their bombs for other targets. So bombings went down, but there was only one documented kill when they were in use.

The test flight was documented, though, disorienting a pilot with a high ranking military observer on board so much, he almost flew straight into the ground.

- Martin RuzowCyriaque Lamar

9/27/10 7:55am

I remember watching a program about Jasper Maskelyne and his work in North Africa during World War II. I didn't realize his theatre of operations included Europe

- MonkeyTMartin Ruzow

9/27/10 9:07am

@section31: I know the Magic Gang was deeply involved in Operation Quicksilver, Patton's fake invasion force used to distract Germans from Normandy, but I'm not sure is Maskelyne was with them at the time. Beyond that, I don't know.

- Evil Tortie's Mom: R.O.A.C.H.Martin Ruzow

9/27/10 4:06pm

@section31: If you check the link, you'll see how he... er... overstated his work a

bit. A LOT.

- Gothamite88Cyriaque Lamar

9/27/10 12:07am

And of course, the Creature Commandos:

- PessimippopotamusCyriaque Lamar

9/26/10 11:07pm

- itstimetopaythepriceCyriaque Lamar

9/27/10 1:41pm

- Chris BraakCyriaque Lamar

9/27/10 1:52pm

Yeah, did you ever hear about Ian Fleming's plan to get Aleister Crowley to make secret occult propaganda that would lure German officials into turning coat?

There are some assertions that this plan led to Rudolf Hess's solo flight into Scotland that resulted in his capture.

Hahah. Aleister Crowley.

- Diogenes-the-CynicCyriaque Lamar

9/26/10 11:47pm

This is quite possibly the best article I've read on io9.

British magicians in Africa also set up optical illusions to hide plane fields, setting up false towns for the Germans to bomb, and utilizing mirrors.

Edit—link: [en.wikipedia.org]

- Cyriaque LamarDiogenes-the-Cynic
9/27/10 12:08am

@Diogenes-the-Cynic: Thanks, but thanks more for that awesome tip!

- Diogenes-the-CynicCyriaque Lamar
9/27/10 1:18am

@Cyriaque Lamar: You're most welcome, keep the articles coming!

- illuminatisDiogenes-the-Cynic
9/28/10 3:18pm

@Diogenes-the-Cynic: not to mention that seeing 2 dozen guys in tuxedos with machineguns, running at you, would just flip anyone out.

- children.of.revolutionCyriaque Lamar
9/27/10 7:08am

You forget to mention how Aleister Crowley helped the British war effort by colaborating with the War Cabinet in the Occult War section.

- SG-17Cyriaque Lamar
9/26/10 11:31pm

If they really want to scare the crap out of their enemies they should use The Batman.

- sollipserSG-17
9/26/10 11:35pm

@SG-17: Why? The Scarecrow seemed to do the trick.

- Quiltsollipser
9/26/10 11:38pm

@sollipse: Batman beats Scarecrow

- ijustwritebooksQuilt
9/27/10 12:29am

@Quilt: Batman beats everyone. Always.

- grindilkinijustwritebooks
9/27/10 12:42am

@ijustwritebooks: Except River Tam. And Grendel.

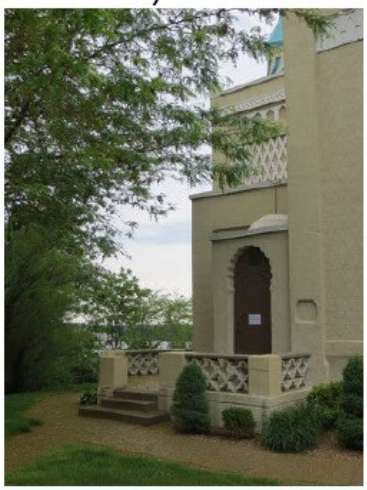
Villa Katherine

atlasobscura.com

Quincy, Illinois

This Mediterranean castle was built for a millionaire and his giant dog

The interior courtyard. Joanna Poe on Flickr (Creative Commons)



The interior courtyard. Joanna Poe on Flickr (Creative Commons) Villa Katherine Smallbones on Wikipedia (Creative Commons) The interior courtyard. Joanna Poe on Flickr (Creative Commons)

The Villa Katherine is a jumble of Mediterranean architectural styles built by an eccentric millionaire for him and his dog.

Born in 1849, W. George Metz was the son of a wealthy Quincy pharmacist. After the deaths of his parents Metz embarked on a two-year world tour. Impressed by Mediterranean architecture, he designed a home inspired by the Villa ben Ahben in Morocco based on photos of the building and others of the same style. The eccentric structure included other Mediterranean flourishes such as a reflecting pool with an elaborate mosaic at its bottom which takes up the large central courtyard, and a minaret which is an exact replica of one he had seen on a Tunisian mosque. Metz lived virtually alone in the large estate with only his massive mastiff, "Bingo."

After the death of his beloved pet, who at one point was in the running for the world's largest dog, Metz sold the mansion, which subsequently went through many owners before finally falling into disrepair. A group calling themselves "The Friends of The Castle" acquired the home in 1978 and lovingly restored it to its

original condition. Though the bluff has a great view of the wide Mississippi River, the house has few windows, in keeping with the Moorish style. While the building is now open for tours and private events, visitors should beware as the house is rumored to be haunted by Bingo's ghost.

Sources

- http://qtown.info/king-of-the-castle-the-mystery-behind-one-mans-dream-part-i/
- http://www.prairieghosts.com/villak.html
- http://www.illinoisinfocus.com/quincy-villa-katherine.html
- http://dupontcastle.com/castles/villakat.htm

VILLA KATHRINE: QUINCY'S WEIRD & HAUNTED HOUSE

prairieghosts.com

Those traveling along Illinois' Great River Road may be shocked when they reach the old town of Quincy and see what appears to be a small Moorish castle overlooking the Mississippi. The house is not a figment of their imagination but a real-life castle that was created by an eccentric millionaire named George Metz, who abandoned the place after the death of his only companion – his dog, Bingo. Although Metz loved the house, he has not returned here in death. The same cannot be said for Bingo, who continues to linger here, many decades after his passing.

Villa Kathrine was built in 1900 as a virtual museum for the exotic furnishings collected by Metz during his world travels. The son of a wealthy Quincy businessman, William Metz, George was so rich that he never worked a day in life. When he came into his fortune, he decided to travel the world instead. His love for the world's wonders made Metz himself something of a wonder to the small town folks in his home town. Reporters wrote speculative tales about Villa Kathrine, which was named for his mother, and townspeople gossiped about the castle's mysterious owner.

According to legend, Metz's wanderings were motivated by his lifelong dream to find the perfect home. He found it in the centuries old Villa Ben Ahben in Algiers. He later stated that he was struck by the golden color of the exterior and the large domes and became obsessed with creating his own version of the place in Quincy. He also wanted to purchase suitable furnishings for the house and he claimed to spend the next two years wandering North Africa with the "secretive Moors", haggling with caravan trains. He bought thousands of items and pieces of furniture for the villa including crescents for his domes, antique door knockers, divans, Egyptian lamps and much more. During this time, he drew and sketched and discarded ideas for the house and then he returned to Quincy to make his dreams come true.

Needless to say, he had a tough time finding a sympathetic architect to build the "perfect house" in his hometown. Finally, he found a young man named George Behrensmeyer, who took Villa Kathrine on as his first commission. Together they found a site for the house on a bluff that looked down on the Mississippi River and toward the homes and buildings of the city. Working from Metz's drawings, Behrensmeyer began designs for the dream castle. He scaled the place down so that it would rest securely on the bluff and then in 1900, the brick and stucco walls of Villa Kathrine began to rise.

Locals whispered about the unusual house from the very beginning. According to legend, Metz built the house in mourning over a lost love. The stories had it that he met a “fair-haired, blue-eyed” woman in Germany and together, they had discovered the beauty of Villa Ben Ahben. Metz planned to bring his love home with him to his villa on the banks of the Mississippi but his bliss was short-lived. Sadly, she refused to come to Quincy and broken-hearted, Metz retired to a reclusive life in the newly completed villa.

Metz’s refusal to deny or confirm the story fueled the gossip and speculation ran rampant, but little record about Metz’s world travels remain except when it was related to the house. As history would have it, the villa on the hill created --- and devoured --- the man.

The finished castle evoked images of Moorish homes in North Africa and Spain but at its heart, Villa Kathrine was a modest, two-story home. However, a one-story side wing, the two square towers, several porches and the numerous setbacks and projections gave it an exotic, castle-like outline. The villa’s unique square south tower was decorated on all sides with a diamond pattern, with inlaid, carved lattice woodwork. Another tower was topped by a Moslem minaret with swirling red and white stripes and a silver dome. It was a miniature replica of a dome on the famous Mosque of Thais in Tunisia. The north tower also had a dome that was topped with a Muslim crescent that Metz found in an ancient ruin in northern Africa.

The building was also characterized by an unusual variety of windows that included rounded and pointed arches, keyhole shapes and diamonds that added to the villa’s exotic appearance. The larger windows were also fitted with grilles in Moorish patterns. A terrace surrounded the front entrance and one could reach the door through a Moorish arch. Over the front door was a tile that held a relief cast of a woman’s hand that was adorned with a wedding ring and holding a dove. Some believe that it was a cast of the hand of Metz’s lost love but we will never know for sure. The wooden door was ornamented with antique brass door trimmings brought from an old house in Algiers.

The inside of the building continued the Moorish theme. Heavy wooden beams crossed the ceiling and keyhole niches were fitted into the walls. Shelves of exotic pottery, carved chairs and tables, wall hangings and rugs added greatly to the feel of the rooms. Inside of the front door was the drawing room and up a short flight of steps and through glass doors was the interior court. The court was surrounded by a gallery that was supported by eight pointed arches embraced by spiral pillars. The pillars are copies of those in the Court of Dolls in Seville, Spain. Around the center court, on both floors, were small square rooms that bordered a central pool. Above the pool, the villa’s atrium was open to the roof, where a winter glass cover would be replaced by a summer awning. The walls of the court appear to

be covered in black and white tiles but this is only an illusion. For some reason, Metz had the walls painted to look like tile, an odd, money-saving gesture that stands out amidst the wealth of the house. Metz furnished the court with chairs, rugs, settees and stools and the area was dimly lit by oil lamps. In the dining room though, he hung a huge chandelier that once graced the salon of a luxurious Mississippi River showboat. The dining room and smoking room were decorated with rugs, art objects, tapestries and trophies that he had collected in the East.

The stairs ascended from the court into the upper levels and the north tower. The court is surrounded by a decorative rail and around it is an upstairs gallery where the bedrooms were located. Entry to the summer dining room was gained from the north tower's stairs. Metz often dined there on summer nights, enjoying the cool air and the view of the passing boats on the river.

Metz lived at Villa Kathrine as a bachelor for 12 years. He was not a total recluse though. On September 30, 1904, Albert Hastings and Pansy Darnell, an old family friend of the Metzs, were married at Villa Kathrine with Metz playing the wedding march on his pipe organ.

Despite friends who often dined with him however, his only constant companion in the house was his beloved dog, Bingo. Brought over from Demark by Metz after one of his trips, Bingo was a 212-pound Great Dane that was rumored to be the largest dog in America. Metz had a special addition built for the dog off the kitchen. When Bingo died, he was buried on the grounds of the estate. Faced with the loss of his longtime friend, a cloud descended over Metz's dream, plunging him into a terrible depression.

Villa Kathrine Creator George Metz

Out of fear for his safety, most based on his age and his ability to climb stairs and care for the house, Metz's relatives urged him to sell the place. Finally, in 1912, he agreed.

One day, a visiting couple, who professed a great interest in the house, prevailed on him to sell to them. Their enthusiasm convinced Metz that they would be ideal occupants for the villa and he sold the house and all of its furnishings to them. Little did he know that the buyers were actually agents for the railroad, who planned to tear down the house and build a railroad yard on the site. Word got out and vandals descended on the mysterious house and carried off the decorations and the furniture, turning the place into a ruin.

Metz returned to the house one time, in 1913, with a reporter from St. Louis. The house was overrun with vermin and birds, the tinted walls were stained and destroyed and what little furniture remained was shredded. He left it, vowing "never to return to this ruin again." Nineteen years later, Metz did come back for one final visit, returning this time with a reporter from Decatur to find the villa crumbling with decay. "I wish this place were mine again," he said, "I'd tear it down."

George Metz never lost his love for views of the Mississippi River. After leaving Villa Kathrine, he lived in a succession of apartments with a wide view of the river, first at the Hotel Newcomb, then on the second floor of a house and finally at the Lincoln Douglas Hotel. He spent most of his spare time feeding the birds and squirrels in Quincy's parks. Poor health finally brought him to St. Vincent Hospital, where he died from pneumonia in 1937.

Villa Kathrine survived the treachery of the Alton-Quincy Interurban Railroad and it passed into the lives of decades of owners, renters, caretakers and finally, the Quincy Park District. After years of decay and vandalism, the castle has at last been saved and restored for generations of people to marvel over --- and to wonder about.

It seems impossible for such a wonderful house to exist without at least one ghost story connected to its history and it's no surprise that Villa Kathrine does have one resident ghost. As mentioned, it's the spirit of Bingo that seems to have lingered here. Perhaps it was George Metz's enduring affection for the dog that kept him from passing on to the other side, but whatever the reason, staff members at the house have often reported hearing the clicking of Bingo's toenails on the tile floors of the house. This canine phantom creates one more mystery of Villa Kathrine --- one that merely adds to the lore of the house.

What drove George Metz to create such an unusual and eccentric place? We'll likely never know but we can certainly be happy that something did and gave us this little piece of weird Illinois to appreciate.

Thanks to Donna Haire and the Friends of the Castle

HUFFPOST WEIRD NEWS

Is Mysterious Viral Hoaxer 'Zardulu' The Greatest Hoax Of All?

The "performance artist" is said to be behind numerous viral videos, including Pizza Rat and a three-eyed catfish.

- Hilary Hanson Viral News Editor, The Huffington Post

It started with a rat taking a selfie.

In January, New York City actor Eric Yearwood revealed that "selfie rat" — a viral video that appeared to show a rat taking a selfie — was a hoax, surprising virtually no one. But what was most interesting was Yearwood's explanation for the hoax: that the video was staged by a mysterious, rat-training, Brooklyn-based performance artist who called herself "Zardulu."

> pic.twitter.com/3bDHQcUV0s
>
> — Zardulu (@iamthemythmaker) February 11, 2016

Gothamist speculated that this "Zardulu" was also behind the even more famous "Pizza Rat" video, which shows a rat dragging a slice of pizza in the New York City subway. Both viral videos featured New York City rats, and both Yearwood and the man who filmed "Pizza Rat," Matt Little, are members of the Upright Citizens Brigade Theater. (Little and Yearwood say they do not know each other, and Little maintains that Pizza Rat was not staged.)

Yearwood said in January that Zardulu was likely behind other viral hoaxes. An anonymous person claiming to be Zardulu strongly hinted she was behind "bagel pigeon," and on Wednesday she claimed responsibility for "Pizza Rat."

The legend of Zardulu has been snowballing for months, with an article in the Daily Dot and a segment about her on podcast Reply All. This week, the New York Times published an interview with yet another UCB actor, Greg Boz, who claimed that he worked with Zardulu to stage a hoax involving a "three-eyed catfish" plucked from Brooklyn's Gowanus Canal last year.

But many people are ignoring the possibility that Zardulu herself may be the greatest hoax of all.

On Wednesday, Gothamist's John Del Signore — who originally broke the selfie rat story — noted that Yearwood's and Boz's stories about Zardulu are getting more and more ridiculous as time goes on. For instance, Yearwood most recently told Gothamist that Zardulu invited him to a highly ritualized rat funeral that involved a floating gold platform, then to a bonfire in New Jersey where multiple people dressed as Zardulu danced around him.

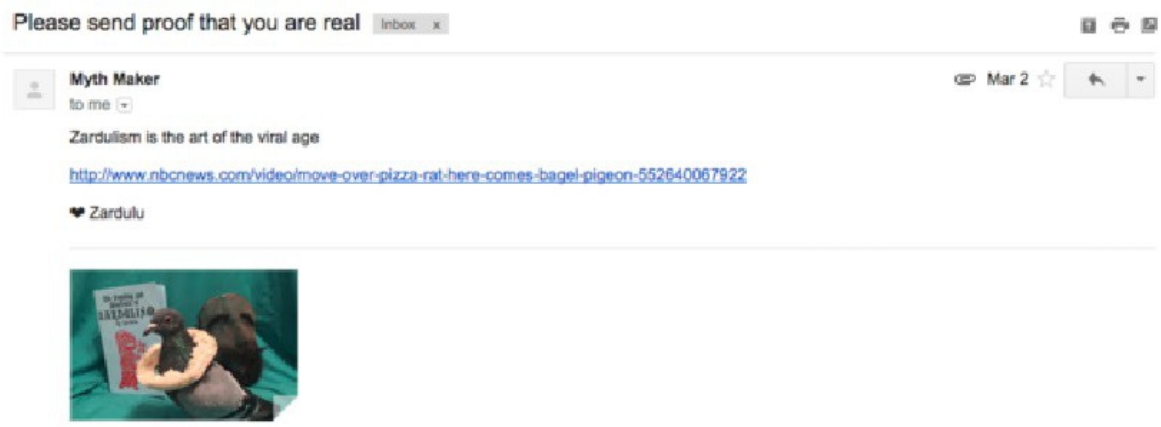
"At this point our best guess is that Yearwood *is* Zardulu (for the record, he denies it) or that Zardulu is the creation of another improv comedy actor (Boz?) or actors in Yearwood's circle," Del Signore wrote.

And there's no hard evidence that Zardulu really exists. The person who has emailed The Huffington Post, along with numerous other outlets, claiming to be Zardulu, has refused any attempt to verify his or her identity. Of course, if Zardulu were real, this would make sense, as Zardulu wishes to be anonymous, like a robe-wearing, rat-training Banksy.

"You're assuming that I want you to do a story on me, which I don't," the person claiming to be "Zardulu" told HuffPost in January. "So, if a lack of proof that I exist means you will not be doing one, that is quite

alright with me." And when this reporter asked Zardulu Wednesday if an in-person meeting would be possible the response was, "We already have."

But despite the apparent desire not to have a story written about her, Zardulu seemed to crave media attention. After more than a month of no contact, HuffPost received an email from Zardulu, including videos of "herself" in a mask and robes, discussing art and rats. When this reporter did not respond, Zardulu emailed again, this time with the subject line "Please send proof that you are real."



And though there's no smoking gun that Zardulu is a lie, there are plenty of reasons to be suspicious.

For one thing, Twitter and Facebook accounts for Zardulu became active just the month before Eric Yearwood went to Gothamist with his story. Zardulu, however, had an explanation.

"I got an email a few months ago that essentially said 'I'm gonna RAT you out' so I knew that time was running out," Zardulu wrote. "I was pretty upset when things started to unravel but soon decided it could be an opportunity to say what I'd been thinking for a long time, that creating urban legends is the art of the viral era. It is Zardulism. So, I made a couple social media accounts to spread that message."

> You should never watch anything without thinking about Zardulu https://t.co/UN9PGbwevw
>
> — Zardulu (@iamthemythmaker) March 30, 2016

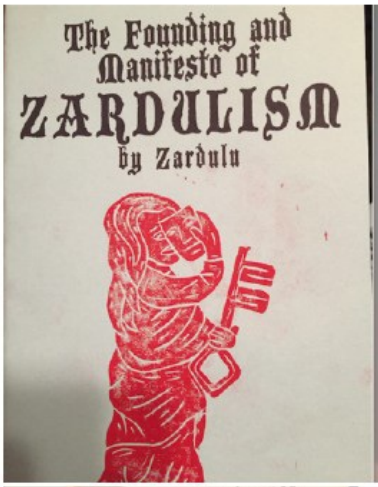
Additionally, while "Pizza Rat" creator Matt Little (who has never claimed to know Zardulu) and "Selfie Rat" star Eric Yearwood, both members of UCB, claim not to know each other, Yearwood and Greg Boz — the man who spoke with the New York Times about working with Zardulu on a catfish hoax— *do* know each other. They have worked on projects together at the UCB and have been Facebook friends since August 2015. Nevertheless, Boz told HuffPost that the fact Zardulu worked with both of them seemed purely coincidental.

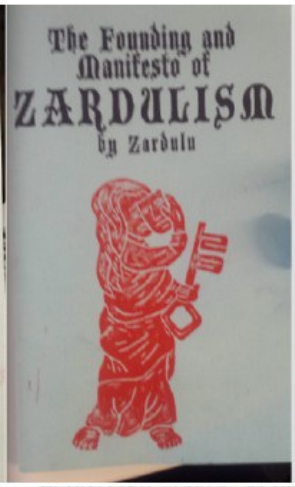
Weeks ago, Boz mailed HuffPost a handmade pamphlet titled, "The Founding and Manifesto of Zardulism." (A copy of that pamphlet is now available online). Though it's clear there are several of these pamphlets floating around, Boz claimed that he personally only had one — the one Zardulu had given him, and which he mailed to HuffPost.

But evidence suggests Boz had at least two pamphlets in his possession. Each of these pamphlets includes woodblock stamps in red paint. Every pamphlet has some spots where red ink fell on the pages while still wet.

Before he mailed the pamphlet to HuffPost, Boz emailed some photos as a preview. But the stray ink spots on the photos Boz sent do not match up with those in the pamphlet that arrived in the mail.

Greg Boz/Hilary Hanson

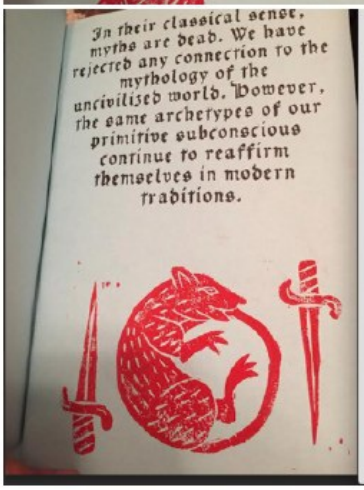




The version sent in the mail (right) has two large streaks near the bottom left that do not appear in the photographed version.
Greg Boz/Hilary Hanson
The ink spots near the sword are in totally different places in each version.

When asked about this, Boz admitted that the photos depicted a different copy. When pressed for explanation, he said, "We must have had a misunderstanding."

For now, Yearwood and Boz seem unfazed by speculation that Zardulu is a hoax within a hoax.



"It doesn't matter to me one way or the other whether people believe in Zardulu or not," Yearwood said. "I was only a bit player in a video. The other hoaxes that are emerging speak for themselves. As for Zardulu's 'unbelievable' eccentricity — go check out some performance art in Bushwick and then tell me someone dressed in robes passing out catfish is an impossible fantasy."

Boz was similarly dismissive of the Gothamist piece. "I do not understand how anyone could follow the bizarre logic of that article," he said.

But whether or not Zardulu is a performance artist, a creation of Yearwood and Boz, or something else is almost irrelevant to her message — and to the philosophy of "Zardulism."

"In many ways my work is an experiment in the human need for a belief in myth," Zardulu once told HuffPost in an email. "You can disprove a myth a hundred times over but the impact of that original belief is far more powerful."

UPDATE 3-30-2016: *This story has been updated with a comment from Greg Boz.*

'Watcher' house goes back on the market as lawsuit continues

March 28, 2016 yahoo.com

ELIZABETH, N.J. (AP) — A New Jersey home supposedly stalked by an anonymous creepy-letter writer who goes by "The Watcher" is back on the market.

The current owners, a married couple with three children, bought it in June 2014 for nearly $1.4 million. But they refused to move in due to eerie letters they say they received from a person with a "mentally disturbed fixation" on the home.

The couple took the house off the market last summer after suing the previous owners. But they put the house up for sale again last week.

The six-bedroom, 3½-bathroom home is in Westfield, 25 miles west of New York City. According to an online post, it has high ceilings, fireplaces and "elegant foyers," and sits on nearly a half-acre. The listing price $1.25 million

The current owners, Derek and Maria Broaddus, claim in their suit that they should have been warned about the letter writer. They want the former owners to refund them the purchase price and pay punitive damages.

They claim one of the letters they received read: "Do you need to fill the house with the young blood I requested? Once I know their names I will call to them and draw them too (sic) me." The person signs the letters as "The Watcher."

In their suit, they claim they are unable to live in the home "without extreme anxiety and fear for their children's safety and wellbeing."

The former owners, John and Andrea Woods, have called the couple's account fiction and moved earlier this year to have the suit dismissed. But no decision has been made on that request.

The Woods said in a court filing that they received a single anonymous note days before the closing, but they deny the note was disturbing or claimed an ownership right to the home.

Were investors conned into buying rare manuscripts? - BBC News

bbc.com

BBC

By Hugh Schofield BBC News, Paris

- 15 March 2016
- From the section Magazine

Image copyrightAFP

The manuscript of 'The 120 Days of Sodom' written by the Marquis de Sade, photographed in 2014

About 18,000 people in France are believed to have been defrauded in one of the biggest ever arts-market scams. They bought shares in rare manuscripts and letters to a value of nearly 1bn euros, before the company behind it was shut down by regulators. Now the victims of Aristophil want to know what is left of their investment.

Up until a few months ago you could visit a place called the Museum of Letters and Documents, on the Boulevard Saint-Germain in the heart of literary Paris.

Even this morning, Wikipedia English said the museum - with its stock of 130,000 rare manuscripts - was open for business.

It isn't. What was once the haunt of dreamy youth is now a branch of Bang and Olufsen. The documents are in a warehouse in Seine-Saint-Denis.

The closure followed the disgrace of a businessman and enthusiast, who over a decade turned the fusty world of French manuscripts and autographs on its head.

Image copyright AFP
Image caption

Gerard Lheritier holding the "political testament" of Louis XVI, in 2009

Gerard Lheritier was - for a time - a visionary. He saw in the world of rare letters and documents a market that was seriously undervalued.

As his lawyer Francis Triboulet puts it, "Lheritier spotted before anyone else did that people adore old documents - anything that lets them come into physical contact with their heroes of the past."

But today his fortune has been confiscated, his company put into liquidation, while across the country thousands of angry investors are baying for his blood.

The son of a plumber from eastern France, Lheritier was a self-taught outsider in a field dominated by a handful of Paris dealers. About 15 years ago, he enlisted the help of one of these experts, and began buying.

One of his early acquisitions was a document called the Einstein-Musso - 54 pages of calculations on the theory of general relativity - which he bought for just over 500,000 euros.

Image copyright Alamy

Einstein writing

Lheritier's next step was to become his business model. He divided the Einstein-Musso into 400 "shares", which he sold on to investors.

The fact that the total value now amounted to 12m euros - 24 times the amount he had spent - was easily explicable: the market was growing, the investors were in early, and everyone wanted a piece of Einstein.

Over the years Gerard Lheritier developed his system to become king of the market. His presence at a sale set prices soaring.

Image copyright AFP

Gerard Lheritier in Paris, 2014

His company Aristophil employed hundreds of sales staff across France, giving "independent" advice about the huge returns awaiting those willing to make the jump.

Aude Nehring's father was one of those who fell for the lure. Looking for an investment for his children, he was approached by a broker and placed his 35,000 euros in part-shares in seven Aristophil documents.

Gerard Lheritier was offering returns - 40% over five years -

> which he knew were unattainable
> Philippe Julien, Lawyer

He never saw the documents, but he was assured a return of 8% a year. In the contract, Aristophil reserved the right (but significantly not the obligation) to buy back the shares at the appreciated value.

Aude's father died two years ago, never realising that his investment was a dud.

"It makes me so angry to think what Aristophil did," she says. "My father was not a fool. He was a businessman himself. But somehow they managed to persuade him."

Something about the cachet of owning historic documents kept the punters coming.

Image copyright AFP
Image caption

Manuscript of The 120 Days of Sodom written by the Marquis de Sade

And behind the hype there was some reality. Gradually Lheritier was amassing a huge collection of manuscripts - some of which were indeed very valuable: Dead Sea Scrolls, Mozart scores, a Marquis de Sade original.

France's best-known newsreader Patrick Poivre d'Arvor joined the roadshow, lending the scheme - in the eyes of the public - an adamantine kudos.

And there were the museums - first in Paris and a second in Brussels - pushing the notion that documents and letters from the past are intrinsically possessed of value.

But - as the French expression goes - the worm was in the fruit. In November 2014, financial regulators stepped in. Aristophil was defined as a Ponzi-style pyramid scheme, built on false advertising and illusionary market values. Lheritier was charged with fraud, and his vast collection put under lock and key.

Arguing his defence, lawyer Francis Triboulet told me that yes, things had taken a bad turn in 2013-14 - but it was wrong to say the Aristophil model was inherently fraudulent.

"The fact is that the investors were acquiring actual items of value - the documents. And still today, they are the owners of those documents!

> They closed down Aristophil on the basis of a hypothetical fraud that might happen in the future
> Francis Triboulet, Gerard Lheritier's lawyer

"So no-one can even say for certain that they have lost money, because the documents have not been put on the market - and who can say what they are worth?"

Triboulet says the prosecution of his client is like something out of the science fiction film Minority Report, where crimes can be predicted.

"They closed down Aristophil on the basis of a hypothetical fraud that might happen in the future. At the time, not one investor had lodged a complaint. I think in court the charge will be very hard to stand up."

But lawyers representing victims say that the fact of there being assets - the documents - is irrelevant.

"Gerard Lheritier was offering returns - 40% over five years - which he knew were unattainable. But he needed the investment to keep coming in," says lawyer Philippe Julien.

One bizarre twist in the story is that in 2012 - well before the collapse of his company - Gerard Lheritier was the biggest ever winner in France of the EuroMillions lottery, scooping a 170m-euro jackpot.

Absurd though it sounds, there is no evidence to suggest that the win was not genuine. (Initially there was speculation Lheritier was proclaiming a jackpot in order to mask the origin of part of his wealth).

According to Francis Triboulet, Lheritier put 40m euros of the new money straight into Aristophil - proof that it was legitimate (otherwise why would he invest so much of his own cash?)

Meaningless, says the prosecution. Pyramid schemes depend on appearance, so the guilty always spend a fortune.

Boulevard St Germain sign

Image copyright iStock

Based around half a dozen galleries in the modish Saint-Germain quarter, the world of French manuscripts is today gradually recovering its poise - so rudely shaken by the irruption of the Aristophil *parvenu*.

"From the start I suspected a fraud. The vulgarity of the publicity was glaring. Hugo up 5% in a year! Baudelaire up 10%!" says dealer Frederic Castaing.

"But the point is there is no set value for a Victor Hugo letter. It depends on far too many variables.

"Anyway real collectors aren't that interested in the pecuniary value of a document. They love the touch of it, the sense of communing with a personage who is normally shut up in an encyclopedia.

"What Lheritier did was turn part of our cultural heritage into stocks and shares. It was detestable."

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Satan, starvation, and a powerful obsession with evil: what really happened in Salem?

Tim Stanley 10 March 2016 • 7:00pm

telegraph.co.uk

Feature

Satan, starvation, and a powerful obsession with evil: what really happened in Salem?

Robert Eggers's new horror film The Witch suggests that if we want to really understand the Puritans - and their belief in witchcraft - we need to put ourselves in their shoes

WITCH TRIAL: TITUBA, 1692. /nThe 'witch' Tituba of Salem with Elizabeth Parris and Abigail Williams during the witchcraft delusion of 1692. American engraving, 19th century. Credit: © Granger, NYC. / Alamy/Granger, NYC. / Alamy

Back when I was teaching history as a young lecturer, the question appeared on a mock exam paper: “why was there a witch hunt craze in 17th century Massachusetts?” I told my students that I’d give them an extra mark if they dared to write: “there were a lot of witches around.” No one did, the cowards.

If they had they would’ve found themselves inhabiting the alternate reality of The Witch, a new movie by first time director Robert Eggers that dares to ask: what if the Puritans were right?

The Witch will leave you shaking with fear - review

The film begins with William and his family being exiled from a Puritan colony for being too uncompromising in their faith. They settle on the edge of a forest. Life it tough: the crops fail, William’s twins converse with a large black goat. And a new born baby is stolen by a witch, ground down and used as an ointment to make her fly. The household disintegrates. The daughter is finally confronted with a choice: stay with her family and starve or join the coven that prospers in the trees.

This tale of spiritual crisis is rooted in true events. In 1692, children in the village of Salem, Massachusetts, claimed to have been assaulted by witches. Evidence was gathered, trials were held. Over 160 locals were accused of turning into animals, cursing livestock, flying around on poles and even murder. By May 1693, the Colony authorities had executed 14 women, five men and two dogs.

When Arthur Miller wrote The Crucible, his famous 1953 play about Salem, he used witchcraft as an allegory for the anti-communist paranoia of his own time – making it clear that both were the products of conservative hysteria. Miller regarded it as axiomatic that the witchcraft was imagined.

MARTHA COREY. /nThe accused 'witch' with her persecutors in her cell at Salem, Massachusetts, in 1692. American engraving, 19th century.

Credit: © Granger, NYC. / Alamy/Granger, NYC. / Alamy

Eggers takes a different approach. A native of nearby New Hampshire, he tells me that he grew up in fine gothic style: “in an unpainted house, along a dirt road, with a line of white trees. It seemed haunted by the past.” Reading The Crucible, he couldn’t understand how Salem had happened. But trying to imagine it from the point of view of the superstitious colonists surrounded by the dark, mysterious landscape of His own home town, it started to make sense.

"All the characters you liked in The Crucible were incredible sceptics – but that’s not how people were. They believed witches were as real as a tree is a tree or a rock is a rock.” Hence, Eggers chose to make a movie that explores witches from a 17th century point of view – as something that could possibly be true.

Of course Salem was the product of concrete social forces, not demons. New England in the 1600s seemed guaranteed to drive one mad. It was an age of extraordinary violence: war with the Native Americans in the 1670s had taken the lives of one in 10 adult males. Existence was eked out through back-breaking work in unforgiveable conditions – Massachusetts winters came and went like a virulent plague. Competition over land was intense, leading to bitter fights between neighbours. Nonconformists were unwelcome.

Consider the social backgrounds of the first three women accused at Salem. Tituba was a West Indian slave who was condemned by the very colour of her skin. Sarah Osborne rarely attended church due to a long illness and was engaged in a legal argument with a powerful local family. And the pregnant Sarah Good was a penniless beggar who lived off the generosity of others. At her trial, Good denied consorting with the devil – but pointed the finger at Sarah Osborne instead, which legitimised the inquest to onlookers. Good gave birth in prison; her baby died. Local tradition says that at the scaffold, she told a reverend: “I'm no more a witch than you are a wizard. If you take my life away, God will give you blood to drink.” Even the victims of the Puritans saw the world in Old Testament terms.

Credit: © Niday Picture Library / Alamy/Niday Picture Library / Alamy

A dramatic scene from a witch trial with a woman conjuring power and a man passed out on the floor. Salem Witch trials

Good's pregnancy challenges the modern assumption that Salem's accused were all vulnerable old hags. No, the Puritans did not casually round up every female pensioner and burn them at the stake. The average victim of the madness was a middle-aged woman, conforming to the contemporary view that women's bodies were more easily invaded by evil, and they were typically executed by hanging. One poor fellow was crushed to death beneath rocks placed on a plank of wood. Trials were methodical – beyond Salem, the conviction rate for an accusation of witchcraft in New England was just one-in-five – and a confession could lead to reprieve. Many, many people confessed. Ironically, it was the pious who were most likely to hang. Eggers says of the judges: "they understood that there was hysteria [involved]. But that doesn't mean they didn't think witchcraft wasn't real." So they persevered.

GILES COREY, 1692. /nThe witchcraft trial of Giles Corey at Salem, Massachusetts, in 1692; Corey was convicted and executed by being pressed to death: engraving, 19th century.

Credit: © Granger, NYC. / Alamy/Granger, NYC. / Alamy

Eggers' movie is inspired in its approach: to understand the Puritans we really do have to understand their theology. These men and women left Europe not, as is commonly said, to flee persecution but because they found England to be insufficiently reformed in its Protestantism and wanted to build a "shining city on a hill". They taught that God already knew who was saved and who was damned – and that signs of holiness were visible through dress, religiosity and virtue. In other words, the Puritans affirmed their own good by identifying the evil in others. They argued that because God punished evil, he would destroy a sinful colony. The latitude for self-destruction was wide. In the movie, William is persecuted by himself. He can't accept a god of mercy so he forces his family to worship a god of pain.

The early Americans were not unthinking boobs. On the contrary, they were highly literate and forever testing their consciences – asking themselves why they did what they did, to what

end, and would it please God? Self-discipline made them far better colonists than the chaotic gentry who descended on Jamestown, Virginia, refused to work and starved. The Puritans correctly identified a link between decadence and death. On the other hand, take a people prone to spiritual frenzy, relocate them in a strange, dangerous land, and it was inevitable that they would see the devil walking though the wheat fields.

People create their own realities. You many not believe in witches but others do – they go in search of them and, hey presto, they find them. Eggers reports that he's had positive reactions from: “witches, Satanists, wiccans, born again Christians.” The Church of Satan, officially atheist, has praised the film for puncturing Christian morality. Nothing says more about how the West has changed than the fact that Satanists are free to post movie reviews.

But folk religion can still cast a baleful influence. In Africa, witches exist: their favour is sought for everything from curing impotence to winning elections. Fear of black magic has tragic consequences. A two-year-old boy was recently found wandering the streets of Uyo, Nigeria – abandoned by parents who were convinced that he was a sorcerer.

And across the world, the witch remains a powerful metaphor for things unknown, unknowable and untrustworthy. “Some people call Hillary Clinton a witch,” says Eggers with a laugh. “I don’t think they mean it literally, of course.

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'What the hell have they done?' Spanish castle restoration mocked

Sam Jones
Wednesday 9 March 2016 Last modified on Thursday 10 March 2016

theguardian.com

'What the hell have they done?' Spanish castle restoration mocked

Matrera castle in Cádiz, southern Spain, joins list of Spanish artwork and building repairs causing hilarity and outrage

For more than a thousand years, the battlements of Matrera castle have withstood the alternating onslaughts of Moors and Christians, the pummelling of torrential rains and the tendrilled, reclaiming creep of nature.

Today, however, the 2-metre-thick walls of the Andalusian fortress find themselves under a different, if equally ferocious, siege.

A recently completed restoration project, intended to shore up the castle after its ruins were severely damaged by rains three years ago, has provoked an incredulous reaction from some locals and a Spanish conservation group.

Photographs of the castle's newly restored tower, in which new materials have been used to protect older stones and to return the hulk to its original shape and dimensions, have been mocked online and in the nearby town of Villamartín in Cádiz province.

Local residents told Spain's La Sexta channel they weren't impressed, or, as one man put it: "They've got builders in rather than restorers and, like we say round here, they've cocked it up."

The Spanish heritage and conservation group, Hispania Nostra, was similarly critical – if slightly more measured in its language.

"The 'consolidation and restoration' - as the architects involved call it - [is] truly lamentable and has left locals and foreigners deeply shocked," it said.

"Comments aren't really necessary when you've seen the photographs. Foreigners have written to us saying they can't understand why these follies – better described as heritage 'massacres' – still go on. And that is indeed what they are."

Twitter, characteristically, has been rather more blunt. "It's pretty clear that restorations of works of art in Spain always end up worse than the original," wrote one user.

Another reached for the hysterically weeping emojis as she, and others, invoked the poster child of recent, ill-fated Spanish restoration projects: the horrifically botched attempt by a devout elderly woman to undo the damage that time had done to Elías García Martínez's 19th century fresco of Christ, Ecce Homo.

"What the hell have they done to Matrera castle in Cádiz?" she asked. "And we thought Ecce Homo was bad!"

However, Carlos Quevedo, the architect who oversaw the restoration of the castle, which has been declared a heritage site of cultural interest, pointed out that the project had been painstaking, professional, and legal.

"There were three basic aims behind it," he told the Guardian. "To structurally consolidate those elements that were at risk; to differentiate new additions from the original structure – thus avoiding the imitative reconstructions that are prohibited by law; and to recover the volume, texture and tonality that the tower would originally have had."

While he declined to comment on the comparisons with Ecce Homo, he called for people to think a little more about the business of restoration before leaping to judgment.

"As far as I'm concerned, opinions are always welcome and constructive criticism and debate are always enriching," he said. "But I do think that some basic, accurate information can help avoid some of the prejudices that spring from a simple image."

Amid the outrage and the hilarity is the more serious issue of how Spain preserves its architectural heritage. In 2002, developers in Madrid knocked down the house belonging to the city's patron saint, San Isidro.

Eight years ago, following almost two decades of legal squabbling, Spain's supreme court ruled that the over-restored Roman amphitheatre in the Valencian town of Sagunto should returned to its previously ruined state.

- Guardian Pick

Good Lord. From Matrera Castle to multi-storey carpark in one move. This has all the integrity and dignity of a Joan Rivers facelift.

UhOhSeven

- Raleighparis

The old version had a tree growing out of it....

- Raleighparis

I thought Spain was cutting back on vanity projects.

- TheoBevius

As a close neighbor of Granada's Alhambra and Generalife, I must concur with architect Carlos Quevedo's concerns to avoid over-imaginative and imitative reconstructions. The graceful designs and decorations of the Moorish palaces are indeed beautiful but, when one looks at their previously deteriorated condition, one has to ask how much the restorations owes to the original builders, and how much more to the imagination and creativity of the artists who contributed to the restoration. I see the present day Alhambra as less a reflection of the Nazarin builders, and more the non-Spanish, Victorian re-builders.

- cron

I like it.

- eugenioosorio

I think the restorers' work was honest, but the result is ugly, so something was lost in the way of looks. It would have been better a sounder choice of materials—say, modern brick. In that way, you could easily tell the old from the new, while keeping a more palatable look.

- ID1901373

On the plus side, it'd make a great centrepiece for an album cover.

There, that's better: http://www.musiconvinyl.com/filemanager/images/Who_-_whos_next.jpg

- Everett Engbers

The typical Modernist approach, when in doubt, make it a slab. It's criminal that they don't hire people who have experience with historical restorations rather than a ego maniac modernist who wants to put his "stamp" on a piece of history. It has now been rendered damaged goods.

- Jonathan Walker

I like it

  - EdweirdoJonathan Walker

  So do I - the original remains remain and the new is new.

- Brian Allan

"It's pretty clear that restorations of works of art in Spain always end up worse than the original,"

Castles are hardly a "work of art", so why consider this as a means of restoration. Better to let them decay with grace than totally screw them up!

- Colin Wright

Iona on the Isle of Skye is pretty disappointing. That one would be decidedly better if it had never been touched.

- bjammin187

Minority of One here: my first impression if the picture above was positive. It show the original dimensions, its very clear what is new and old, and it certainly wont fall over in a high wind. But I can also see why people are upset.

- Edimbourgeois

This is quality workmanship by Spanish standards.

- PamTsuLih

Something for Don Quixote to tilt at...

- David Quinn
13h ago

I like it. And given the constraints -- that imitative restoration was prohibited -- it's the best they could do. The viewer should imagine the remaining original stones in the total bulk.

Now they've got a fort again rather than a ruin.

- Courage8591

Sorry but the 'Guardian Pick' comment is neither funny or accurate. The tower looks nothing like the dead comedians facelift or a multi-storey carpark.

- TimOssman

I like it

- Baldsparrow

> "There were three basic aims behind it," he told the Guardian. "To structurally consolidate those elements that were at risk; to differentiate new additions from the original structure – thus avoiding the imitative reconstructions that are prohibited by law; and to recover the volume, texture and tonality that the tower would originally have had."

Sounds about right and looks reasonable to this philistine. What's the alternative? Let it fall down completely?

- marinated2001

The company that wins the tender for the Graffiti clean up will ne set for life

- Mark Rodgers

As I see the photo of this restoration and compare it to pictures of the castle taken some time back, there is a good relationship with the height of the original structure and placing segments of the walls in the area they once occupied! There are similar displays of artifacts and parts of other old structures done to place them in museums!
I call it a success using restoration techniques that have won architecture awards in the past! People need to look at this differently than they are to understand the relationship of old supported by the new! With time the new parts of the structure will dull and blend, just the same way people will get over their current views!

- Michael John Jackson

I like it.

- TomC49

It looks to me as if there is a crenelated feature at the top of the remaining wall. That means the bit of isolated old material on the extension of the face was probably part of a structure that stood behind the crenelation, and the extension should have been recessed to signify that.

- Nicholas Kazmierski

seems significantly less bad than everyone is making it out to be

- TomC49

Would it have been better to tear it all down and build a new structure in the original style with authentic materials, the result

looking like a reasonable facsimile of what existed centuries ago? Maybe The Walt Disney Company could have run it.

- FromAmerica

WTF???
Unbelievable stupidity and arrogance.

  - StonyBlokeFromAmerica

  From America? Say no more.

  - BaldsparrowFromAmerica

  Your preferred alternative being what?

- A_Scot_in_Texas

I don't think there's as much wrong with this as people suggest. It looks radically different from a distance - instead of a crumbling ruin, it's a square concrete tower, but although it's clearly concrete it is more akin to the original appearance of the tower. They have made sure that the 'new' is easily told apart from the 'old', and now the thing won't fall down.

This sort of restoration isn't unique. At Garni in Armenia there is a Greek temple, which had fallen down due to successive earthquakes. The then Soviet authorities had put it back together with 'blank' concrete pieces filling in for missing blocks. You can now see what it looked like and be aware of what had to be added to make the structure intact.
http://gloriatravel.am/images/tours_photo/1921360238963.jpg, compared with the temple a hundred years ago.
https://upload.wikimedia.org/wikipedia/commons/5/5b/Ruined_temple_of_Garni,_early_20th_century.jpg

The unrestored temple would have just crumbled into nothing; the restored temple can be conserved.

The Spanish restorers have actually done less to the structure, and have done precisely what restorers do to museum pieces such as the Sutton Hoo treasure -build a plain framework to hold the original pieces
together.http://downloads.bbc.co.uk/rmhttp/schools/primaryhistory/images/worldhistory/sutton_hoo_helmet/ship_burial_helmet.jpg

The 'problem' is that the locals have been used to seeing the ruin on the skyline; now they see a square 'new' tower with some interesting stonework on a couple of sides.

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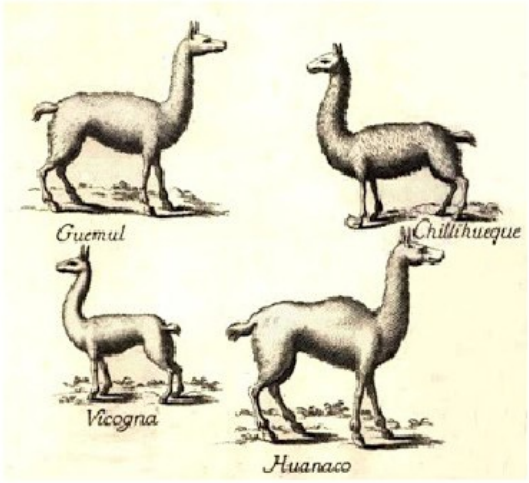
Sunday, 20 March 2016

WHATEVER HAPPENED TO THE HUEQUE? SEEKING THE LOST LLAMA OF CHILE

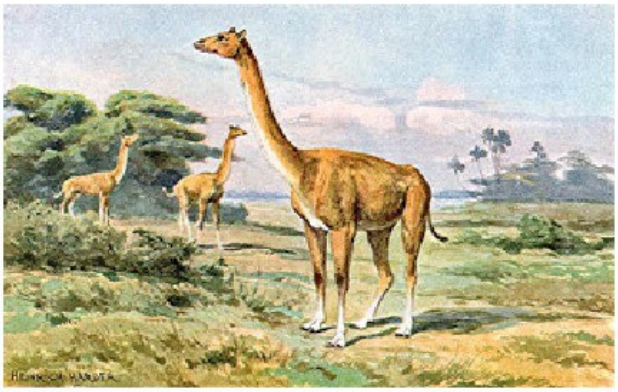


Vidaurre's engraving from 1776 depicting four of the five South American camelids once recognised – llama (top left), hueque aka Chilihueque (top right), vicuna (bottom left), guanaco (bottom right) (public domain)

Llamas are very familiar animals to science and the general public alike. As will now be revealed in this ShukerNature blog article, however, they may well have once shared their native Andean homelands with a highly unfamiliar, all-but-forgotten close relative whose zoological identity and disappearance have remained unexplained for well over 300 years.

ASIAN CAMELS AND SOUTH AMERICAN LLAMAS – THE LAST OF THEIR DYNASTY

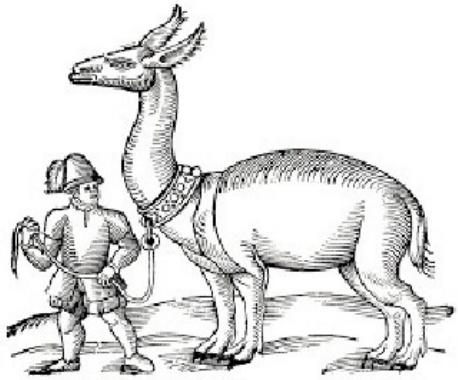
Back in prehistoric times, the camelids were a very diverse taxonomic family of artiodactyl (even-toed) ungulates, distributed widely across the globe and represented by small, large, humped, humpless, short, tall, and sometimes very tall forms (such as North America's prairie-inhabiting giraffe camel *Aepycamelus*, aka *Alticamelus*).



Early restoration of *Aepycamelus* the giraffe camel by Heinrich Harder in 1920 (public domain)

Today, however, this once-mighty and extremely diverse dynasty is reduced to just six representatives – the two species of humped camel (one-humped dromedary *Camelus dromedarius* and two-humped Bactrian *C. bactrianus*) native to Asia (plus feral populations variously established in parts of Europe and Australia); and the four humpless species native to South America. These latter four species are the vicuna, alpaca, llama, and guanaco.

Following the discovery and conquest of South America by the Spanish during the 1500s, its humpless camelids attracted great interest from Western naturalists, with the llama in particular featuring in a number of bestiaries (such as Edward Topsell's famous work *The History of Four-Footed Beasts and Serpents*, 1658), in which it was generally referred to as the allocamelus.



The llama or allocamelus as depicted in Edward Topsell's bestiary *The History of Four-Footed Beasts and Serpents* (1658) (public domain)

It even entered European heraldry, where it was sometimes dubbed the ass-camel, and was duly represented with the head of an ass and the body of a short-legged, convex-backed camel.

The New World's camelid quartet also incited much confusion as to how they were related to one another. For whereas the vicuna and guanaco are wild species, the llama and alpaca are entirely domesticated.

Llama (© Dr Karl Shuker)

And to make matters even worse, the term 'llama' eventually established itself colloquially as a term not just specific to its own particular single species but also as a general term covering all four South American species.

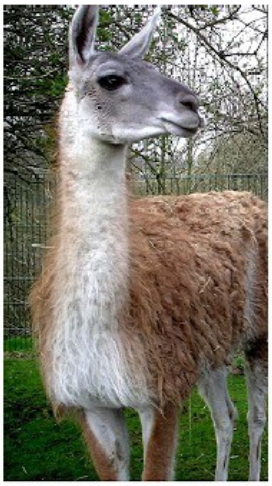
Vicunas (© Haplochromis/Wikipedia CC BY-SA 3.0 licence)

Eventually, the consensus was that the small goat-like vicuna was not just a valid species but one so distinct from the others that it deserved its own genus, and was duly dubbed *Vicugna vicugna*. The remaining trio were housed together in a second genus, *Lama*, and were formally christened *Lama guanicoe* (=*huanacos*) (the guanaco), *L. glama* (the llama), and *L. pacos* (the alpaca), with both the llama and the alpaca being deemed to be domesticated descendants of the guanaco.

Guanaco (public domain)

DNA studies published in 2001, however, revealed that the alpaca is in fact most closely related to the vicuna, and is believed to have descended from this latter species, not from the guanaco after all. Consequently, the alpaca is now housed with the vicuna in the genus *Vicugna*, as *Vicugna pacos*.

Alpacas (public domain)



In addition, there are two non-taxonomic breeds or varieties of alpaca – the rare Suri alpaca, sporting a long, shiny, very soft, slightly-curled fleece, which is very expensive; and the more common Huacaya alpaca, sporting a shorter, fluffier fleece, which is far less expensive.

CAMELID HYBRIDS – THE HUARIZO AND THE CAMA

Yet even though they are now split into separate genera, the alpaca and the llama are sufficiently closely related genetically to yield viable crossbred offspring– a hybrid resulting from interbreeding between a male llama and a female alpaca is known as a huarizo. Much smaller than llamas, it is greatly valued for its very lengthy fleece and gentle disposition, but is usually sterile. Remarkably, moreover, there have even been cases of successful intergeneric hybridisation in captivity between male dromedaries and female llamas, the resulting camel x llama crossbreed being referred to as a cama.

Adult cama (© unknown to me – all information would be welcomed; photographs included on a strictly non-commercial Fair Use basis only)

This surprising feat was first achieved in 1998, via artificial insemination, at the Camel Reproduction Centre in Dubai, the aim being to create an animal with the size, patience, and stamina of a camel but with a fleece at least as good as (if not better than) a llama's. The first cama, a male, born in 1998, was named Rama; a second cama, a female, was born in 2002, and was named Kamilah. In each case, it looked like a large version of its llama mother in overall appearance, and lacked its camel father's hump, but it did possess his small ears and short tail.

A HISTORY OF THE HUEQUE, CHILE'S MISSING MINI-LLAMA

Hybrids notwithstanding, what is not widely known nowadays is that in addition to the vicuna, alpaca, guanaco, and llama, not so very long ago there may also have been a fifth New World camelid species, or at least a well-defined variety of one of the still-existing quartet. Formerly found in Chile, this seemingly-lost and certainly long-forgotten llama was known as the hueque, or the chilihueque in full.

Between the 16th and 17th Centuries, Spanish-speaking travellers who visited the central and south-central valleys of Chile reported the presence in territories owned by the Araucanians (i.e. the Mapuches peoples known here as the Moluche) of a small, distinctive type of llama not seen anywhere else. Moreover, the travellers learnt that its existence here pre-dated the Hispanic conquest, and it may well have been adopted by the Moluche from the Inca culture. This intriguing creature was the hueque, which was generally bred not as a beast of burden (like the llama is in other South American countries) but for its meat and in particular for its fleece, which was extremely soft, luxuriant, and so long that it dragged on

the ground as the animal walked.

Having said that, Chilean Jesuit priest and naturalist Father Juan Ignacio Molina noted in his 2-volume magnum opus *The Geographical, Natural and Civil History of Chili*(1782)that when the Dutch sea captain Admiral Joris van Spilbergen had landed on Chile's small Mocha Island in 1614, he had observed hueques being used to pull small carts by Mapuches living there. Confusingly, however, further on in his book Molina contradicted himself by stating that what van Spilbergen had seen hueques being used for on Mocha Island was pulling ploughs.

Father Juan Ignacio Molina (public domain)

Writing in 1550 after having conquered southern Chile, the Spanish conquistador Pedro de Valdivia stated that the hueque was very abundant in this region, and that not only were the inhabitants dressed exuberantly in the most elegant woollen clothes but even their houses were stocked full of wool. Also present here was a second camelid, known as the luan, but it was the fleece of the hueque that was always used to manufacture the most prized, sought-after woollen garments. Indeed, the Spaniards were so impressed by this animal's superior fleece that they dubbed it 'the sheep of the land',

The luan was generally identified as the guanaco, but what exactly was the hueque? There was no doubt that it too was some type of llama (using this term in its general sense here), but its precise nature incited much controversy among early naturalists. Two conflicting schools of thought eventually arose. One asserted that it was a local (semi-)domesticated variety of the guanaco distinct from the llama, the other claimed that it was one and the same as the llama and that it had been introduced here from further north, but neither option garnered a significant majority of support. This remains true today.

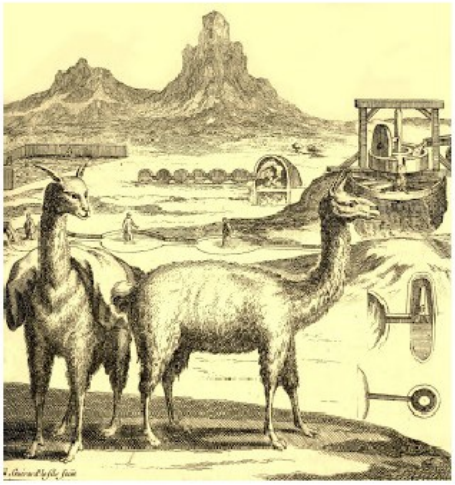
Guanaco photographed in Chile's Torres del Paine National Park (public domain)

The few illustrations of the hueque that were produced while it still existed generally depicted it as being similar to the llama but somewhat smaller in overall size, with a slightly shorter neck and legs, but sporting a thicker fleece. However, these were based merely upon verbal accounts received from others, rather than upon first-hand observations made by the engravers themselves, so they may not be wholly accurate representations of this lost form. Written accounts of the hueque by Molina and others claimed that it occurred in several different colours – white, brown, black, and grey. Molina also stated that it was approximately 6 ft long, and stood about 4 ft tall.

Perhaps the most natural-looking representation of an alleged hueque, depicted alongside a llama, is the one reproduced below:

An engraving from a book by Amédée-François Frézier, published in 1716, depicting a llama (on the left) and an alleged hueque (on the right) (public domain)

It appeared as Plate 22 in *A Voyage to the South-Sea and Along the Coasts of Chili and Peruin the Years 1712, 1713 and 1714*, which was written by French explorer Amédée-François Frézier and published in 1716. Unfortunately, however, whereas the alleged hueque was portrayed in side view, the llama was



merely depicted standing face-on, thereby preventing direct morphological comparisons of these two camelid types to be readily made.

WHY DID THE HUEQUE DIE OUT, AND WHAT EXACTLY *WAS* IT?

The reason why the hueque had vanished by the end of the 17th Century, possibly even earlier, remains unclear. However, its extinction coincided with a major influx of domestic cattle into this region of Chile, brought here from elsewhere for their meat, milk, leather, and as sturdy beasts of burden, as well as European sheep introduced for their wool and meat. Consequently, it has been surmised that not only did they render the hueque superfluous, but these non-native livestock beasts may also have carried with them diseases hitherto unknown here and to which the hueque had no resistance, thus wiping it out.

As for the hueque's identity, that is still unresolved too – or is it? Although, as noted earlier, attempts have been made by various researchers to link the hueque to either the guanaco or the llama, I personally favour a third candidate – the alpaca. So too did English writer and alpaca authority William Walton when describing the alpaca of Peru in his book *An Historical and Descriptive Account of the Peruvian Sheep, Called Carneros de la Tierra* (1811), though his contribution to the debate concerning the hueque's identity had long been forgotten until I encountered his book recently.

A guanaco with a Peruvian warrior, from Walton's above-cited book (public domain)

Of the four still-extant South American camelids, it is unquestionably the alpaca that offers the closest correspondence to the hueque. After all, both the hueque and the alpaca were/are bred predominantly for their fleece; both of them yielded/yield wool so profuse and luxuriant that it could/can reach the ground (especially in Suri alpacas); and both of them were/are smaller and more compact than the larger, longer-necked, longer-limbed llama and guanaco.

Could it be, therefore, that a variety of alpaca was either raised within or introduced into central and southern Chile from northern Chile or Peru (where the alpaca occurs naturally), and it was this alpaca form that was in reality the mysterious, now-vanished hueque? If nothing else, it is interesting to note that in an engraving from Gómez de Vidaurre's *Compendio della Storia Geografica, Naturale e Civile del Regno delChile* (1776), depicting four South American camelids and opening this present ShukerNature blog article, the hueque is included, but the alpaca is absent. Is this strange omission of such a well known relative in favour of the much more obscure hueque an indication that these two forms were actually one and the same creature?

Llama pattern on a Chilean alpaca-wool jumper that was owned by my mother Mary Shuker (© Dr Karl Shuker)

After all, if the hueque were actually a separate, distinct species in its own right and was once abundant in southern Chile, plentiful remains of this creature would surely have existed and would have been readily delineated by scientific scrutiny from those of the four known South American camelids. Yet no

formal scrutiny and osteological differentiation seems to have been documented, thereby indicating that the hueque was indeed conspecific with one of the pre-existing quartet of species.

Consequently, I conclude that the hueque was most likely to have been a breed or variety of alpaca. Sadly, however, we may well be more than 300 years too late to ever know for sure.

And finally, on a much lighter note, straight from a famous if fictitious animal linguist's circus of exotic creatures, here is the rarest llama-inspired cryptid of all:

Posted by Dr Karl Shuker at 00:37

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Where does Communion wine come from? Part 2 of 4

diocal.org

Pacific Church News
News and Voices from and for the
Diocese of California, The Episcopal Church
PCN Church News

Tuesday, March 15, 2016
Emma Snyder

Part II: Does supermarket wine = sacramental wine?

Grace Cathedral in San Francisco is very particular about their communion bread used at Sunday services. It is baked by volunteers in house. Grace Cathedral is a part of commuity-supported agriculture program (CSA) for been grown at The Bishop's Ranch a retreat center in Healdsburg, CA. The wheat growing at the Ranch is spearheaded by Elizabeth deRuff. Participation in the CSA yields a few pounds of flour annually (in September), and the cathedral will use this flour intermittently for its break baking.*

But are they as particular when it comes to wine? According to Grace Cathedral verger Charles Shipley, for communion wine, Grace Cathedral uses Mont La Salle's Angelica, a sweet fortified white wine for most services except those during Holy Week, when red is used. This red, according to Shipley is "usually whatever is on sale at Trader Joe's. For the small quantity we use, it doesn't make sense to pay the high prices for 'authorized' wine."

However, not all wine is created equal. Despite romantic notions many have of farmers in tune with the earth, almost all the wines on sale at supermarkets are industrial products. Grapes are mass produced in what sometimes looks like the agricultural equivalent of factory farming, and in the cellar a host of additives and chemical process are employed to make every bottle of Menage a Trois Merlot smell, look, and taste identical.

These processes include the use of cultured yeasts; addition of sugar, tannins, acid, and even natural dyes; adjustments of alcohol through reverse osmosis and the 'spinning cone' technique; use of oak chips and dust for added flavor; and sometimes the use of animal products (chitosan, gelatine, isinglass) or carcinogens (kieselguhr) as fining and filtering agents. One doesn't have to worry about the latter ending up in products ending up in one's wine, but they can prove to be an added hazard for those who work in the winery.

It's the viticultural equivalent of white bread and American cheese. However, unlike white bread and American cheese, the various additions aren't required to be on the label. As Eric Asimov of the *New York Times* puts it, the wine found in supermarkets "represent the junk-food aisles of wine, filled with vacuous bottles that will leave any wine lover malnourished."

The Episcopal Church has no specific regulations when it comes to the production of communion wine — unlike the Roman Catholic Church, which states that sacramental wine must be made from grapes,

with no additional additives beyond grape based spirit (for fortification) and sulfur as a preservative at bottling. Under these guidelines the majority of supermarket wines, as much additive as fruit of the vine, would not be approved for sacramental use.

So is authorized wine any better than what one would find in the supermarket? Mont La Salle is the largest producer of communion wine in the United States. The original Mont La Salle winery and vineyards in Napa was run by the Christian Brothers, a Catholic religious order. They began producing wine at these vineyards for sacramental use in the late 19th century and expanded into commercial production after WWII.

Eventually the monks decided to get out of the wine and spirits business (they also produced a brandy). In 1989, the Mont La Salle brand was sold to beverage company Heublein, Inc. and was soon after purchased by four former employees of the Christian Brothers winery. The Mont La Salle vineyards remain property of the Christian Brothers and are currently leased to the Hess Collection, a premium winery in Napa. There's more information on their history here.

The current Mont La Salle altar wine company produces over 150,000 gallons of wine a year, the equivalent of a little over 63,000 cases. While not much in comparison to huge winemaking conglomerates, its annual production is still more than most Bordeaux Chateaus. Although based in the city of Napa, most of the grapes used in their altar wines — Chenin Blanc and Colombard, among others — come from the Central Valley, the agricultural heartland of California extending from Redding through Sacramento to Bakersfield, California.

Read more about the Central Valley and its wine production next week in part 3.

**This paragraph was updated on March 16 to clarify that deRuff coordinates the growth of wheat at The Bishop's Ranch, but does not coordinate Grace Cathedral's bread baking. The paragraph was updated and expanded later on March 16 to clarify the cathedral's participation in a CSA and the frequency with which the flour will be used.*

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Where people were sent to disappear

By Sarah Shearman 7 March 2016

bbc.com

Coiba, beach, Rancheria island (Credit: Credit: Hemis/Alamy)

With venomous snakes and shark-infested waters, this desert island had no hope of escape.

Panama's Isla Coiba bears all the hallmarks of a perfect desert island: gin-clear water, powdery white sand, a fringe of palm trees against a backdrop of dense, unexplored rainforest. When I arrived on the island, the peaceful beach was scattered with a handful of travellers bobbing in the bath-warm water or taking lazy afternoon naps on the salt-encrusted hammocks.

It was hard to imagine that this island paradise harboured such a dark past – or has such an uncertain future.

A dive boat arrives at the ranger station on Isla de Coiba (Credit: Credit: Sarah Shearman)

For almost a century, Isla Coiba – which along with 38 other protected islands forms Coiba National Marine Park – was home to a notorious island prison, rumoured to be where the country's most dangerous criminals were sent and where political prisoners disappeared. With the island home to various venomous snakes and insects and surrounded by shark-infested waters, there was no hope of escape for the thousands of prisoners, known as *Los Desaparecidos* (The Missing).

Over the last century, Panama has undergone – and continues to undergo – enormous

environmental change. But in Coiba, a lack of human interference means that nature has been able to thrive. About 80% of Coiba's rainforest, which is Central America's largest at 194sqkm, is virgin, and in 2005, shortly after the jail was shut down, the national park was declared a Unesco World Heritage site.

A lack of human interference means that nature has been able to thrive.

Coiba's biodiversity is a huge draw for both scientists and nature-loving travellers. There are a high number of indigenous mammals, birds and plants, and the island is a last refuge for some endangered species, such as the crested eagle and scarlet macaw. Situated on the same underwater mountain range as the Galapagos Islands, Coiba also has very diverse marine life. Coral has formed reefs on top of volcanic rock, and the waters serve a migratory corridor for rays, turtles, pelagic fish, dolphins, whale sharks and humpbacks.

I was drawn to Coiba because of its reputation as one of the world's most thrilling places to dive. Unlike the Galapagos – or Malepo in Colombia or the Cocos Islands in Costa Rica, both renowned diving destinations on the same underwater mountain range – it is possible to take day trips to Coiba, with most visitors setting off from Santa Catalina, a small mainland fishing village about 20km away. In order to explore more of the marine park's dive sites, I arranged a three-day excursion with the Panama Dive Center, staying in basic accommodation in Coiba's ranger station.

Basic accommodation at the ranger station

The first day's diving did not disappoint. In addition to a dazzling array of fish that included parrot fish, trumpet fish, frog fish, moray eels, jacks, groupers, barracuda and white-tip reef sharks, we also saw bottlenose dolphins and a school of pilot whales. We saw a colourful display of local wildlife on land, too. While eating lunch, a menagerie of animals assembled nearby, creeping out from the forest. As well as orange-coloured iguanas, cappuccino monkeys and vultures, I also spotted a creature that looked like a cross between a beaver and rabbit. My diving instructor David said it was a ñeques, one of the island's many endemic mammals. With such an abundance of nature, I wondered if Isla Coiba was like Dr Moreau's, with all sorts of beast folk lurking within the unexplored rainforest.

The second day was a touch more dramatic than the first. Looking out to sea early in the morning I spotted an enormous cruise ship – an increasingly common sight in the park. Coiba's sleepy beach quickly became a hive of activity, as dozens of cruise staff set out sun loungers, shades, towels, water-sports gear, a barbeque station and a bar. Speedboats then

Dense, virgin rainforest

ferried about 150 guests from the ship to the island for the day. Little did the guests know that their advertised “desert island experience” would turn into more of a Robinson Crusoe-style affair after they left.

Returning to the island for lunch after a couple of morning dives, I learned that the Star Pride cruise ship wouldn't be leaving mid-afternoon as planned. It had in fact run aground on the reef that morning and had holes in its hull.

The sinking Star Bright cruise ship

As the day progressed the cruise ship was noticeably tilting, and over the series of several huddles the captain explained to the guests they would be picked up by another ship that night. I decided to do a light trek into the rainforest to escape the furore on the beach.

After a sweat-drenched ascent, I reached a vista point where I was able to take in the vast scope of the marine park and its many islands. The line between the sea and hazy sky was barely visible, making the sight of a leaning cruise ship plonked in the middle of it all the more incongruous.

Back on the beach, some guests made the best of the situation, enjoying the resulting free drinks and food. But some tempers frayed and others worried about valuables and medication they had left on the boat. In an attempt to placate the situation, one guest strolled up and down the beach singing along with his guitar. I'm not sure at this point if the guests knew about the sandflies that descend on the beach after sunset, or the crocodiles that patrolled it.

I left the chaos again to do a night dive, plunging into the water at dusk when the sky was a milky lilac and emerging almost an hour later to complete darkness. As we returned to the island, the saviour ship was picking up the stranded guests, its lights twinkling like Panama City's flashy skyline.

Guests from the Star Bright cruise ship

The guests were gone by about midnight; the original ship was left behind, I learned, for the next couple of weeks. Staff came the following morning to pick up the rubbish that covered the sand and was being picked at by vultures. It was a relief to return to the tranquillity I'd experienced the first day.

The island's growing popularity on the cruise-ship circuit is a concern.

The island's growing popularity on the cruise-ship circuit is a concern for many. With a limited water supply and waste disposal, the island cannot sustain such large volumes of visitors. Camilo Consuegra, owner of Panama Dive Center, explained that there are no restrictions on the number of guests that can visit the island. While permits are required for an overnight stay, anyone can come here on a day trip. "At Coiba National Park, the responsibility to handle or control the activities has been deposited on the tour operators, which, I think, is a complete mistake," he said. Maintenance of the island's facilities, fishing control in remote areas of the marine reserve and tourism education for the rangers "are crucial for the sustainability of this beautiful park".

Isla Rancheria, an uninhabited island in Coiba

On our last day, we took a break on another one of Coiba's picture-perfect islands: Isla Rancheria, a Smithsonian Institute outpost for scientific research. There was a sign warning about crocodiles, but the most menacing creature I spotted was a hermit crab, crisscrossing the sand. Under a canopy of trees, which threw finger-shaped shadows on to the sand, I rested, eating a freshly fallen coconut.

Even with the growing crowds and the abundant wildlife, it was easy to find solace in this special park. While it's the past lack of human interference that has enabled the park to flourish, it is now up to the visitors, local businesses, scientists, conservationists and Panama's parks authority to ensure it remains this way for future generations to enjoy.

A view of Isla de Coiba from Santa Catalina

Which Year Was the Witch/Vampire Poem, 'The Old Woman of Berkeley,' Published? | Vamped

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Which Year Was the Witch/Vampire Poem, 'The Old Woman of Berkeley,' Published?

TOPICS:Andy BoylanPoemsRobert SoutheyThe Old Woman of BerkeleyWitch/Vampire

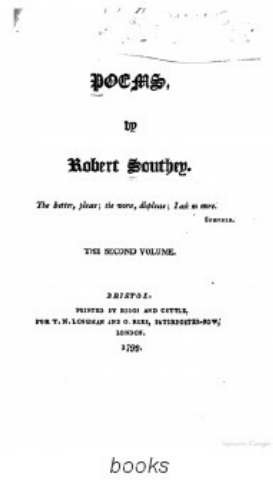
Posted By: Anthony Hogg February 6, 2016

Robert_Southey

Robert Southey (1774–1843), author of a poem commonly called "The Old Woman of Berkeley," often credited with the wrong publication date. *Portrait of Robert Southey* (1800) by John James Masquerier (1778–1855). Picture: Wikimedia Commons.

Andy Boylan's article covering witch/vampire hybrids credits an example in a poem by Robert Southey (1774–1843) called "The Old Woman of Berkeley," citing its publication date as 1798. Boylan previously used the same date for the poem in his vampire reference book *The Media Vampire* (2012). Other authors have also used the same publication date—but they are all mistaken.

Establishing the Right Publication Date



books

Title page of Robert Southey's *Poems*, vol. 2 (1799). Picture: Google Books.

I discovered their error while seeking an "originally published in" credit for Boylan's citation of the poem via its publication on *HorrorMasters.com*. Try as I might, I couldn't establish the poem's publication earlier than the second volume of Robert Southey's *Poems* (1799) or its reproduction in a review of the book in *The Monthly Visitor* (May 1799).

That's when I made another discovery: "The Old Woman of Berkeley" wasn't its original title. The version published in *Poems* is called "A Ballad, Shewing How an Old Woman Rode Double, and Who Rode Before Her," the name appearing over a woodcut engraving preceding the poem. The same title—sans woodcut—is used for the poem's appearance in the *Monthly Visitor* review.

The earliest version of the poem I could find with "The Old Woman of Berkeley" as its title was in the first volume of *Tales of Wonder* (1801), an anthology compiled by M. G. Lewis—best known for writing *The Monk: A Romance* (1796), a classic Gothic novel originally published in three volumes.

My search for the correct publication date was primarily conducted through Google Books, aided by its ability to narrow searches down to specific time frames. But how could I be sure 1799 was the right date? After all, the results for searches on Google Books are limited by what it has catalogued.

What if I was overlooking an obscure source not available there? To cast my net wider, I needed to expand my search to find a "smoking gun"—fortunately, one came to me through a Japanese

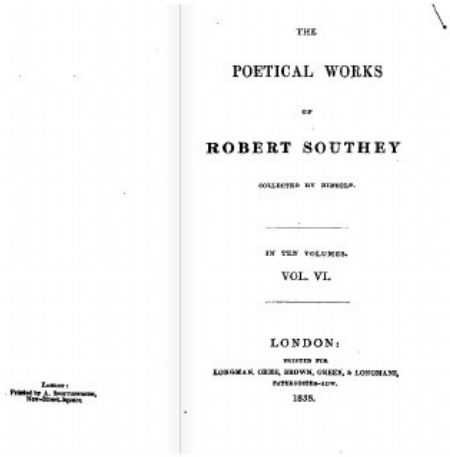
website.

The Smoking Gun

英国バラッド詩アーカイブ_-_Home_-_2016-02-03_21.49.32

The English version of *The British Literary Ballads Archive*, a Japanese website "dedicated to a unique genre of literary imitations of traditional ballads" which hosts "742 literary ballads by 143 poets of the last 300 years". Picture: The British Literary Ballads Archive.

I found *The British Literary Ballads Archive*, the website in question, during Google searches for information on the poem. The website reproduces a copy of the poem as a pdf file. The reproduced poem's source is credited as: "*The Poetical Works of Robert Southey*. Vol. 6. Collected by Himself. 10 vols. London, 1838". I found the book on Internet Archive and "The Old Woman of Berkeley" within.


THE

POETICAL WORKS

OF

ROBERT SOUTHEY

COLLECTED BY HIMSELF.

IN TEN VOLUMES.

VOL. VI.

LONDON:

PRINTED FOR

LONGMAN, ORME, BROWN, GREEN, & LONGMANS,

PATERNOSTER-ROW.

1838.

Verso and title page of *The Poetical Works of Robert Southey: Collected by Himself*, vol. 6 (1838). Picture: Internet Archive.

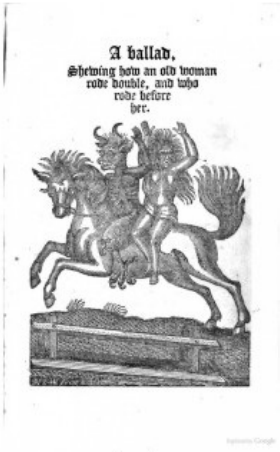
What I *didn't* expect to find was Southey's confirmation of the poem's true publication date—which he mentions in the book's preface:

> Mr. Wathen [. . .] traced for me a facsimile of a wooden cut in the Nuremberg Chronicle [. . .] It represents the Old Woman's forcible abduction from her intended place of burial. This was put into the hands of a Bristol artist; and the engraving in wood which he made from it was prefixed to the Ballad when first published, in the second volume of my poems 1799.

The woodcut engraving preceding "A Ballad, Shewing How an Old Woman Rode Double, and Who Rode Before Her" in *Poems*, vol. 2 (1799) matches Southey's description.

Engraving preceding "A Ballad, Shewing How an Old Woman Rode Double, and Who Rode Before Her," in Robert Southey's *Poems*, vol. 2 (1799), [143]. Picture: Google Books.

Comparing the 1799 original to Boylan's citation revealed another perceivable error. Boylan quotes a line from the poem reproduced on *HorrorMasters.com* to establish the old woman's vampiric nature: "From sleeping babes I have sucked the breath." To this line, Boylan adds: "we can take the sucking of breath as being a description of energy vampirism." We could, but we can't take it as the



books

line's first rendering—in the 1799 version, the old woman says "I have suck'd the breath of sleeping babes," instead.

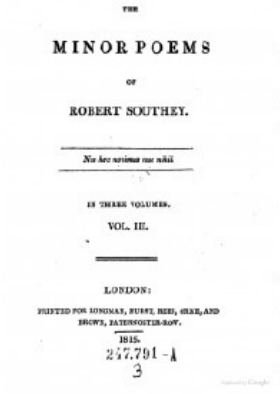
To be fair, Boylan's quotation at least originates from Southey, who rejigged the original line to "From sleeping babes I have suck'd the breath" in the version of the poem published in *The Poetical Works of Robert Southey: Collected by Himself*, vol. 6 (1838).

Southey even changed the poem's title in that book to a merger of two previous titles as confirmed in the fifth volume of *Robert Southey: Poetical Works 1793–1810* (2004)—along with other changes:

> Included in *Poems* (1800) [sic] and revised for *Poems* (1806). Published with amendments in *Minor Poems* [*of Robert Southey*] (1815, 1823) and revised and retitled 'The Old Woman of Berkeley, A Ballad, Shewing How An Old Woman Rode Double, And Who Rode Before Her' in *PW* [*Poetical Works of Robert Southey: Collected by Himself*] (1837–8) [vol. 6, 1838].

So, why have many authors, including Boylan, mistakenly cited the poem's publication date as 1798? The most likely explanation is a peculiar amendment attached to reprints of the poem.

Why Authors (Mistakenly) Think the Poem Was First Published in 1798



The Minor Poems of Robert Southey, vol. 3

Title page of *The Minor Poems of Robert Southey*, vol. 3 (1815). Picture: Google Books.

When the poem initially did the rounds in other books, there were no accompanying references to its publication date. But that changed when "1798" began being amended to the end of the poem; the earliest example I've found features in the third volume of *The Minor Poems of Robert Southey* (1815). Other compilers followed suit.

As it happens, Southey was one of them. Despite clarifying the poem was originally published in 1799 in the preface to *The Poetical Works of Robert Southey: Collected by Himself*, vol. 6 (1838), he amended "*Hereford*, 1798" to the end of the poem in the same volume. But this was clearly intended to represent the place and year it was written, not published.

In fact, Southey discusses the poem's composition at length in his preface to the book, clarifying "In the autumn of the same year [1798], I passed some days at Hereford with Mr. William Bowyer Thomas [d. 1802]" who helped Southey gain access to "the books in the Cathedral Library".

Although the cathedral isn't named, Southey's presence in Hereford and his reference to being holed up in an area of the cathedral where "the books were kept in chains" suggests he was visiting The Chained Library at Hereford Cathedral, or, to give its proper title, The Cathedral Church of St Mary the Virgin and St Ethelbert the King.

Whichever place it was, while in the library, Southey "first read the story of the Old Woman of Berkeley, in Matthew of Westminster [*Flores Historiarum*] and transcribed it into a pocket-book," adding:

> the circumstantial details in the monkish Chronicle impressed me so strongly, that I began to versify them that very evening. It was the last day of our pleasant visit at Hereford; and on the following morning the remainder of the Ballad was pencilled in a post-chaise on our way to Abberley.

Southey also mentions that the inspiration for his poem's woodcut, an illustration in the *Nuremberg Chronicle*, was "among the prisoners in the Cathedral" meaning that if both books are present there, the likelihood of Southey's visit increases tenfold.

In the meantime, conclusive evidence of the poem's composition in 1798 comes to us through contemporary correspondence, which reveal Southey had finished the poem that year, making relatively minor tweaks along the way.

In a letter dated Oct. 1, 1798, Southey sent a copy of the poem to William Taylor (1765–1836), mentioning "the story is in Matthew of Westminster, & in Olaus Magnus [*Historia de Gentibus Septsentrionalibus* (1555)] – but it was the mere mustard seed, that has grown up into what you see."

In another letter, dated Oct. 5, 1798, Edith Fricker Southey (1774–1837), Robert's wife, copied the poem on Robert's behalf to his brother, Thomas Southey (1771–1838). Robert also sent the poem to Charles Watkin Williams Wynn (1775–1850) in a letter dated Oct. 29, 1798.

Allusions to the poem's woodcut engraving, which Robert made in another letter to his brother Thomas, dated Jan. 5, 1799, show the poem had not yet been published until its inclusion in *Poems*, vol. 2 (1799):

> The Old Woman of Berkeley cuts a very respectable figure on horseback, & Beelzebub is so well admirably drawn that one would have suppose he had sat for his picture. I shall pass the next week in town & hurry out the volume. I have been obliged to suffer the printers delay because I had not time to furnish him with copy.

So, if you're ever presented with conflicting publication dates, always try and find the original publication—don't rely solely on reprints. If possible, follow a paper trail through reprints and references until you establish a conclusive source.

It's sometimes hard work, but the end result pays dividends for your credibility, benefiting both your writing and other writers relying on your work as a reliable source of information.

Notes:

1. **Andy Boylan's article covering witch/vampire hybrids:** Andy Boylan, "No, *Witchula* Will Not Be the First Witch/Vampire Hybrid Film," *Vamped*, Jan. 11, 2016, accessed Jan. 11, 2016, http://vamped.org/2016/01/11/no-witchula-will-not-be-the-first-witch-vampire-hybrid-film/.
2. **Boylan previously used the same date in his vampire reference book:** Andrew M. Boylan, *The Media Vampire: A Study of Vampires in Fictional Media* (n.p.: Andrew M. Boylan, 2012), 17, 352, accessed Jan. 12, 2016, https://books.google.com.au/books?id=zvbQAwAAQBAJ.
3. **Other authors have also used the same publication date:** E. Cobham Brewer, *Character Sketches of Romance, Fiction and the Drama*, ed. Marion Harland, vol. 4 (New York: Selmar Hess, 1896), 330; Susanne Fusso, *Designing Dead Souls: An Anatomy of Disorder in Gogol*

(Stanford: Stanford University Press, 1993), 92; Patrick Waddington, *From the Russian Fugitive to the Ballad of Bulgarie: Episodes in English Literary Attitudes to Russia from Wordsworth to Swinburne* (Oxford: Berg, 1994), 48. Diane Long Hoeveler takes it a step further, claiming 1802 as the poem's publication date in "Gothic Ballads" entry for *The Encyclopedia of Romantic Literature*, gen. ed. Frederick Burwick, vol. 1 (Malden, Mass.: Wiley-Blackwell, 2012), 505. These examples sourced through Google Books.

4. **the second volume of Robert Southey's *Poems*:** Robert Southey, *Poems*, vol. 2 (Bristol: Printed by Biggs and Cottle, for T. N. Longman and O. Rees, 1799), 149–60, accessed Jan. 11, 2016, https://books.google.com.au/books?id=2b_TAAAAMAAJ.

5. **a review of the book:** A Society of Gentlemen, review of *Poems*, vol. 2, by Robert Southey, *The Monthly Visitor, and Pocket Companion*, vol. 7 (London: Printed for H. D. Symonds, 1799), 92–8, accessed Jan. 17, 2016, https://books.google.com.au/books?id=p9ARAAAAYAAJ. The poem appears on pp. 93–8.

6. **the first volume of *Tales of Wonder*:** M. G. Lewis, *Tales of Wonder*, vol. 1 (London: Printed by W. Bulmer and Co., 1801), 164–74, accessed Jan. 11, 2016, https://books.google.com.au/books?id=DrACAAAAYAAJ.

7. ***The British Literary Ballads Archive* hosts a copy of the poem:** Robert Southey, "The Old Woman of Berkeley: A Ballad, Shewing How an Old Woman Rode Double, and Who Rode Before Her," accessed Jan. 11, 2016, http://literaryballadarchive.com/PDF/Southey_10_Old_Woman_of_Berkeley.pdf.

8. **I found the book on Internet Archive:** Robert Southey, *The Poetical Works of Robert Southey: Collected by Himself*, vol. 6 (London: Printed for Longman, Orme, Brown, Green & Longmans, 1838), accessed Jan. 11, 2016, https://archive.org/details/poeticalworksro04soutgoog. The poem is found on pp. 174–83.

9. **"Mr. Wathen [. . .] traced for me a facsimile of a wooden cut in the Nuremberg Chronicle":** Ibid., xiv.

10. **Boylan quotes a line from the poem:** Quoted in Boylan, "No, *Witchula* Will Not Be the First Witch/Vampire Hybrid Film."

11. **"we can take the sucking of breath as being a description of energy vampirism":** Ibid.

12. **"I have suck'd the breath of sleeping babes":** Southey, *Poems*, 151.

13. **"From sleeping babes I have suck'd the breath":** Southey, *Poetical Works of Robert Southey: Collected by Himself*, 177.

14. **"The Old Woman of Berkeley, a Ballad, Shewing How an Old Woman Rode Double, and Who Rode Before Her":** Ibid., 174.

15. **the third volume of *The Minor Poems of Robert Southey*:** *The Minor Poems of Robert Southey*, vol. 3 (London: Printed for Longman, Hurst, Rees, Orme, and Brown, 1815), 207, accessed Jan. 12, 2016, https://books.google.com.au/books?id=6zNiAAAAcAAJ. Perhaps apropos to this article, Google Books has mistakenly rendered the book's title "The Minor Problems of Robert Southey." archive.is link: http://archive.is/Ucyuv. I have contacted them (Feb. 5, 2016) to fix it.

16. **Other publications followed suit:** *The Poetical Works of Robert Southey: Complete in One Volume* (Paris: A and W Galignani, 1829), 663, accessed Jan. 12, 2016, https://books.google.com.au/books?id=3JAiAAAAMAAJ.

17. **"*Hereford*, 1798":** Southey, *Poetical Works of Robert Southey: Collected by Himself*, 183.

18. **the fifth volume of *Robert Southey: Poetical Works 1793–1810*:** *Selected Shorter Poems c. 1793–1810*, ed. Lynda Pratt, vol. 5 of *Robert Southey: Poetical Works 1793–*

1810 (London: Pickering and Chatto 2004), 293, accessed Feb. 5, 2016, https://books.google.com.au/books?id=6RZXAAAAYAAJ.

19. **"In the autumn of the same year":** Southey, *Poetical Works of Robert Southey: Collected by Himself*, xxi.

20. **"the books in the Cathedral Library":** Ibid.

21. **"the books were kept in chains":** Ibid.

22. **The Chained Library at Hereford Cathedral:** "The Chained Library," *Hereford Cathedral*, 2009, accessed Feb. 6, 2016, http://www.herefordcathedral.org/visit-us/mappa-mundi-1/the-chained-library. archive.is link: http://archive.is/MP2VB. I've e-mailed the cathedral's website (Feb. 6, 2016) to double-check my suppositions and am presently awaiting a response.

23. **"first read the story of the Old Woman of Berkeley":** Southey, *Poetical Works of Robert Southey: Collected by Himself*, xxi.

24. **"the circumstantial details in the monkish Chronicle":** Ibid.

25. **"among the prisoners in the Cathedral":** Ibid., xiv.

26. **a letter dated Oct. 1, 1798:** Robert Southey to William Taylor, Oct. 1, 1798, in *The Collected Letters of Robert Southey, Part Two: 1798–1803*, ed. Ian Packer and Lynda Pratt, August 2011, *Romantic Circles*, accessed Feb. 6, 2016, https://www.rc.umd.edu/editions/southey_letters/Part_Two/HTML/letterEEd.26.350.html. achive.is link: http://archive.is/HYEkP

27. **"the story is in Matthew of Westminster":** Ibid.

28. **another letter, dated Oct. 5, 1798:** Robert Southey and Edith Southey to Thomas Southey, Oct. 5, [1798], in *The Collected Letters of Robert Southey, Part Two: 1798–1803*, ed. Ian Packer and Lynda Pratt, August 2011, *Romantic Circles*, accessed Jan. 12, 2016, https://www.rc.umd.edu/editions/southey_letters/Part_Two/HTML/letterEEd.26.351.html. achive.is link: https://archive.is/XWVP6

29. **a letter dated Oct. 29, 1798:** Robert Southey to Charles Watkin Williams Wynn, Oct. 29, 1798, in *The Collected Letters of Robert Southey, Part Two: 1798–1803*, ed. Ian Packer and Lynda Pratt, August 2011, *Romantic Circles*, accessed Jan. 12, 2016, https://www.rc.umd.edu/editions/southey_letters/Part_Two/HTML/letterEEd.26.354.html. achive.is link: https://archive.is/xpqdG

30. **another letter to his brother Thomas, dated Jan. 5, 1799:** Robert Southey to Thomas Southey, Jan. 5, 1799, in *The Collected Letters of Robert Southey, Part Two: 1798–1803*, ed. Ian Packer and Lynda Pratt, August 2011, *Romantic Circles*, accessed Feb. 5, 2016, https://www.rc.umd.edu/editions/southey_letters/Part_Two/HTML/letterEEd.26.369.html. archive.is link: http://archive.is/f54ro

31. **conflicting publication dates:** While researching this article, I came across other authors who had correctly attributed the poem's publication date as 1799. Therefore, my "find" isn't new, but a document of my personal discoveries. Apart from Patrick Spedding (*see* "Further Reading"), other examples include: Lieselotte E. Kurth-Voigt, "La Belle Dame Sans Merci: The Revenant as Femme Fatale in Romantic Poetry," in *European Romanticism: Literary Cross-Currents, Modes, and Models*, ed. Gerhart Hoffmeister (Detroit: Wayne State University Press, 1990), 250; Diana Greene, *Reinventing Romantic Poetry: Russian Women Poets of the Mid-Nineteenth Century* (Madison: The University of Wisconsin Press, 2004), 72; Melissa Edmundson, "Avenging Angel: The Social Supernatural in Nineteenth Century British Women's Writing" (Ann Arbor: ProQuest, 2007), 25. All examples sourced through Google Books.

32. **follow a paper trail:** Anthony Hogg, "The Importance of Paper Trails," *Diary of an Amateur Vampirologist* (blog), Sept. 1, 2010, accessed Feb. 5,

2016, http://doaav.blogspot.com.au/2010/09/importance-of-paper-trails.html. archive.is link: http://archive.is/ph0NO.

Further Reading:

Patrick Spedding, a lecturer in Literary Studies and am Associate-Director of the Centre for the Book, in the School of Languages, Literatures, Cultures and Linguistics, at Monash University, Melbourne, has written several interesting—and highly recommended—posts about "The Old Woman of Berkeley" on his self-titled blog:

- "The Witch of Berkeley: Devotee of Gluttony and Wantonness," *Patrick Spedding* (blog), Jan. 11, 2015, http://patrickspedding.blogspot.com.au/2015/01/the-witch-of-berkeley-devotee-of.html.
- "De Castigatione Maleficarum; Or: The Punishment of Witches," *Patrick Spedding* (blog), Jan. 14, 2015, http://patrickspedding.blogspot.com.au/2015/01/de-castigatione-maleficarum-or.html.
- "Southey's Ballad on The Witch of Berkeley, 1799," *Patrick Spedding* (blog), Jan. 15, 2015, http://patrickspedding.blogspot.com.au/2015/01/southeys-ballad-on-witch-of-berkeley.html.

Anthony Hogg

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2 Comments on "Which Year Was the Witch/Vampire Poem, 'The Old Woman of Berkeley,' Published?"

1. Andy Boylan | February 6, 2016 at 2:59 am

Fair find, though his poem was written and shared in the earlier date as you mention.

I see little controversy in the change of the line, after all Southey changed it himself and the substance is the same.

Nevertheless good find, that will be reflected in the 2nd edition of the Media Vampire

2. Anthony Hogg | February 6, 2016 at 8:11 am

It was, yes, but if we went by that principle, then the written/made dates for all things should be used too. For instance, "Nosferatu" — its copyright date is 1921, but it was released on March 4, 1922. Why not use the 1921 date? And so on.

I see little controversy in the changed line, too, which is why I said a "perceivable error" over an established one; if the original line quoted is intended to be the first instance, it isn't. The original rendering in "Poems" is.

But thank you, I certainly look forward to the upcoming edition!

/ Copyright 2014 Evernote Corporation. All rights reserved. */ .en-markup-crop-options { top: 18px !important; left: 50% !important; margin-left: -100px !important; width: 200px !important; border: 2px rgba(255,255,255,.38) solid !important; border-radius: 4px !important; } .en-markup-crop-options div div:first-of-type { margin-left: 0px !important; }*

Who Ate Roger Williams? - Reverend Nat's Hard Cider

reverendnatshardcider.com

Who Ate Roger Williams?

Reverend Nat's Hard Cider, Portland, Oregon

Roger Williams Root.jpg

"It has been recorded by a reliable authority that near the graves of Roger Williams, the founder of Rhode Island, and his wife, there stood a venerable apple tree which had sent two of its roots into the graves of Mr. and Mrs. Williams. The larger root had pushed its way through the earth till it reached the precise spot occupied by the skull of Roger Williams. There, making a turn, as if going round the skull, it followed the direction of the backbone to the hips. Here it divided into two branches, sending one of them along each leg to the heel, where both turned towards the toes. One of these roots formed a slight crook at the knee, which made the whole bear close resemblance to a human form. There were the graves emptied of every particle of human dust. Not a trace of anything was left. There stood the guilty apple tree… caught in the very act of robbing the grave. The fact proved conclusively that bones, even of human beings, are an excellent fertilizer for fruit trees; and the fact must be admitted that the organic matter of Roger Williams… had bloomed in the apple blossoms, and had become pleasant to the eye; and more, it had gone into the fruit from year to year, so that the question might be asked, **Who ate Roger Williams?**"

–Sereno Edwards Todd, *The Apple Culturist* (1871)

Alee Peoples video: https://vimeo.com/23513231

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Who invented the electric chair?

BBC History Magazine logo History Revealed magazine logo

It was first used for an execution over a century ago, and is still used in some cases today, but who came up with the idea?

This article was first published in the April 2016 issue of History Revealed

The execution of William Kemmler in 1880 – the first time an electric chair is used. (Oxford Science Archive/Print Collector/Getty Images)

After witnessing a fatal but accidental electrocution in 1881, New York dentist Dr Alfred P Southwick lobbied for electrocution as a humane capital punishment.

To that end, he modified a dentist's chair and began experimenting on animals.

The electric chair's 1890 debut caused outrage as two shocks were needed to kill murderer William Kemmler, but the idea was soon adopted across many states.

In the course of his work, Southwick sought advice from Thomas Edison, whose electrical company championed Direct Current (DC).

Edison secretly arranged for a chair to be built powered by Alternating Current (AC) to scare people into thinking it was more dangerous.

Edison, however, lost the 'War of the Currents'.

Answered by one of our Q&A experts, Greg Jenner. For more fascinating questions by Greg, and the rest of our panel, pick up a copy of *History Revealed*! Available in print and for digital devices.

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Why is this coin worth $10m? - BBC News

bbc.com

Retrieved March 16th 2016 9:35pm PST USA

BBC By Claire Bates BBC News Magazine

- 4 hours ago
- From the section Magazine

Amon Carter Flowing Hair silver dollar

Image copyrightJakke Nikkarinen

A US silver dollar worth more than $10m has gone on display in London. But what makes this coin the most valuable in the world?

It measures 4cm (1.6in) across and would make $12 if sold for scrap silver today, but the "Amon Carter" Flowing Hair Silver Dollar is a record-breaker. It was bought by a private collector in 2013 for $10m (about £7m).

The astonishing price-tag is thanks to it ticking three all-important boxes - rarity, condition and cultural value. But perhaps the greatest selling point is who handled it.

Many experts believe it could be the first dollar ever to be struck. This means President George Washington himself would have personally inspected it.

What is known for sure is that it was one of 1,758 struck on 15 October 1794 at the fledgling Philadelphia Mint. Only about 130 survive today. It shows the figure of Liberty with long hair on one side, surrounded by 15 stars representing the 15 US states at that time. The reverse side features an eagle with its wings open and encircled by a wreath. In 1795 the Liberty flowing hair design was replaced by a draped bust design.

"A rare coin is one of a few thousand. We would class the 1794 coin as very or extremely rare," says Richard West from coin and medal auction house Baldwin's.

The coin was evaluated by the Professional Coin Grading Service in the US. It was judged to be 66 on a scale of one to 70, which is considered to be mint condition. and is the highest quality 1794 dollar known to exist.

"To think that a coin from the late 18th Century has survived in this state of preservation is remarkable," says Steve Roach from Coin World.

"It's also beautiful, with pleasing toning, a bold strike and its surfaces show reflectivity that strongly suggests that it was given special care and attention when it was struck."

Image copyright Getty Images
Image caption

George Washington

"We think it was the first or among the first dollars struck because of the quality of the definition of the coin," says James Deeny, managing director at the London Mint Office, which is exhibiting the coin.

"In historic printing they used a hand-turned screw press where two moulds were brought together against a round metal planchet. Over time the repeated striking of the moulds meant they lost definition and also slipped a little out of alignment."

Experts say the coin's cultural significance is what contributes most to its hefty price tag.

"This coin represents the very beginning of what has become the world's most important currency," says Deeny.

After declaring independence in 1776, the United States relied mostly on foreign coins like the Spanish dollar for currency. In 1792 Congress established the Mint to create a new national coinage. The first copper cents were produced in 1793 and the first silver dollars were struck a year later.

The rise and rise of the $1 coin

- 1947: Sold for $1,250
- 1984: Sold for $264,000
- 1991: Sold for $506,000
- 2002: Sold for $2,000,000
- 2010: Sold for $7,850,000
- 2013: Sold for $10,000,000

"Benjamin Franklin said the ability of the US to create its own currency was an important step towards establishing itself as an independent nation. Coins are a badge of sovereignty."

The whereabouts of the $10m coin between 1794 and 1920 are a mystery, although Deeny says the lack of wear and tear prove it was kept in private hands and was never in circulation.

It first appeared in records in 1920 when it was bought by a businessman known as Colonel

Green. It has since had 11 owners and has increased in price from $1,250 in 1947 to $10m in 2013. Deeny says the coin could go for more than $10m were it to be sold again and that the current owner, Bruce Morelan, would be interested in receiving offers.

Ultimately, West says the price will depend on the buyer.

"Coins that are unique are more difficult to value as you don't have other auctions to compare them to. The price really is determined by what people who can afford them are prepared to pay."

Image copyright Jakke Nikkarinen

Windeby Girl and Weerdinge Couple - Archaeology Magazine Archive

archaeology.org

ARCHAEOLOGY Archive

Archaeology Magazine Archive

Windeby Girl and Weerdinge Couple
Volume 63 Number 3, May/June 2010
by Jarrett A. Lobell and Samir S. Patel

[image]

Windeby Girl (Archäologisches Landesmuseum Stiftung Schleswig-Holsteinische Landesmuseen Schloß Gottorf)

The study of ancient bodies—whether skeletons or mummies—rarely inspires the kind of fantastical stories that surround bog people. When the naked corpse of a teenage girl was found more than 50 years ago in a German bog, scholars immediately assumed that she, like other bog bodies they had seen before, was a victim of an unnatural death. She appeared to have been blindfolded, and half her head had been shaved.

Fifteen yards away, peat cutters also found the naked body of a middle-aged man who had been strangled with a hazel branch and secured in place with wooden stakes, leading to speculation that the two had been killed as punishment for an adulterous affair.

But the body of Windeby Girl—she was named for the town where her body was found—shows no signs of trauma, and evidence from the skeleton suggests she may have died from repeated bouts of illness or malnutrition. The woolen band probably slid down over her eyes as a result of the body's shrinkage, and had likely been used to hold her hair back or to cover her eyes after death. And her "half-shaved" hair was probably the result of a natural process of decay from greater exposure to oxygen on one side of her head than the other, or of trowel damage caused during excavation.

In fact, Windeby Girl wasn't a girl at all. Several years ago, Heather Gill-Robinson, a biological anthropologist in charge of the German Mummy Project in Mannheim, examined the skeleton, which had been removed from the Windeby bog body during conservation. "My examination of the skull and the pelvis suggests that this person was a young male," says Gill-Robinson. "Although I'm not really sure that I was the first person to test the idea, I'm

certainly the first to have explored it in the 21st century, using modern technology and perspectives." And as for "her" lover? While Windeby Boy died in the first century A.D., radiocarbon dating revealed that Windeby Man actually lived 300 years earlier.

[image]

Weerdinge Couple (Courtesy Drents Museum)

For decades after their discovery, similar confusion surrounded the Weerdinge Couple, two bog bodies found in 1904 in the Netherlands. The pelvis of one was preserved, making it easy to identify him as a man, while the other was identified as a woman because of its slightly smaller stature.

Their intimate pose—one body seems to be gently holding the other—touched people, and they were soon nicknamed Mr. and Mrs. Veenstra ("veen" is Dutch for bog), or Joan and Darby.

But the Weerdinge Couple is actually two men. Some wondered if this could be proof for the Roman historian Tacitus's claim that Germanic tribes punished homosexuals by executing them and throwing them into bogs. But his supposed knowledge of this practice is at least 150 years removed from the time of the Weerdinge men's death.

Perhaps the men were sacrificed together (one man's stomach was sliced open at the time of his death), were comrades who had fallen in battle, or were family members buried at the same time; for now, their relationship remains uncertain.

Witch Hunting for Dummies: The 15th-Century Witchcraft Manual

atlasobscura.com

Cornell's witchcraft collection has an original copy of the Malleus Maleficarum, an early witch-hunting handbook.

by Sarah Laskow
April 12, 2016

Malleus Maleficarum (Photo: Cornell University Library, Kroch Library, Division of Rare Books and Manuscripts, BF1569.A2 I59 1519 tiny)

German clergyman Heinrich Kramer really had it out for witches.

A member of the Dominican order of preachers, Kramer started amassing power in the 1470s and by the 1480s was zealously attempting to prosecute witches. Not everyone approved of his approach—he was expelled from one city following a failed witch-catching attempt—but Kramer thought his methods should be adopted more widely. He collected them all in one place and published the resulting book in 1487, as the *Malleus Maleficarum*—a handbook for witch hunting.

The first edition of the *Malleus Maleficarum* was put out by one of the most successful printers in Germany, and it covered all the witch basics. It described witchcraft and tried to prove, definitely, that it must exist; it explained witches' powers and how they recruited new members; it detailed, step-by-step, how to conduct the trial of a witch, starting with who might be "fit and proper" judges for witches and extending to how the judge might protect himself from witches' spells.

There's much discussion on how to get through "the great trouble caused by the stubborn silence of witches" and under what conditions torture should be used. (Kramer recommends that if threats or promises haven't worked to find out the truth of a witch's witchiness, "let her be often and frequently exposed to torture, beginning with the more gentle of them.")

The book went through multiple printings; later editions cite the popular Dominican reformer Jacob Sprenger as a collaborator, though modern scholars believe his name was added only for its influence and that he had little hand in book's contents.

The*Malleus Maleficarum* was once thought to be *the* handbook for witch-hunting, but more recent scholarship has decided that it was less influential than once thought. It was previously believed to have been a guidebook for trying witches in the Spanish Inquisition: a 1484 papal bull that precedes the main text of the book explicitly allows witchcraft prosecutions as part of that campaign. Now, though, scholars believe that the leaders of the Spanish Inquisition didn't put that much stock in the book. By the 1530s, at least, they were actively warning their

people away from it.

But the *Malleus Maleficarum* was influential enough that the Wolkenstein-Rodenegg barons, who controlled a region of South Tyrol in Italy that was known for its witches, had a copy, dated to 1519. In the 17th century, the Rodenegg castle actually became the site of a famous witchcraft trial, in which a man was executed for his dabbling in the dark arts.

That Wolkenstein-Rodenegg copy of the *Malleus Maleficarum* is now part of the witchcraft collection at Cornell University, which is one of the most extensive in the world. It was begun by Andrew Dickson White, the first president of the school, and his librarian, George Lincoln Burr, who had long been fascinated by witches and the violence against them. He became "a witch-hunter in the book shops," he joked, and by 1894, the collection included most of the world's important witchcraft books. When White became ambassador to Germany in 1897, the two had a chance to expand the collection even more.

Today, Cornell's witchcraft collection includes everything from Harry Potter memorabilia to the world's largest collection of witchcraft posters. But the *Malleus maleficarum* is one of the oldest items in the collection. With witches, it's always nice to have the classics on hand.

Join curator Laurent Ferri for a tour of the entire witchcraft collectionon Obscura Day, a worldwide day of exploration on April 16.

Namibia: 'Witch' Slayer Jailed for 18 Years

allafrica.com

http://allafrica.com/stories/201603100717.html

10 March 2016

Namibia: 'Witch' Slayer Jailed for 18 Years

"Belief in witchcraft may be an extenuating circumstance, but such conduct cannot be tolerated in a civilised society".

This was said by Judge Marlene Tommasi before she sentenced a man accused of killing a woman that he believed had bewitched his family to an effective 18 years in jail.

"The accused was convicted of having killed a woman whom he believed was a witch. He caused severe injuries with a stick, which led to her death the day following the assault.

The court took into consideration his belief in witchcraft, but felt the sentence ought to deter others who share such beliefs and that a civilised society could not condone the conduct of the accused," she stated.

Moses Himelundilwa Alfred had pleaded not guilty at the start of his trial. He had informed Judge Marlene Tommasi he assaulted Rosalia Amukwa, who was about 62-years old, with a branch from a Mopani tree, as he believed she had bewitched his mother.

During his trial he informed the court he was told by a witchdoctor that the deceased had bewitched him and his family. He testified that he consulted several witchdoctors, who advised him that the cause of his illness and that of his brother and mother was the old woman who had bewitched them.

Judge Tommasitook into account his worldview and conceded that the accused comes from an environment where witchcraft is practiced and genuinely believed that the victim - if not stopped somehow - was going to kill him. Judge Tommasi said: "Although the court would be justified to attach some weight to this aspect as a mitigating factor, the court is mindful of the fact that it ought to deter others who contemplate killing innocent people whom they believe are bewitching them."

She said Namibia is a civilised society where the killing of people believed to be witches cannot be condoned and that Namibian society is plagued by violent crimes: "The spilling of blood and the taking of lives has become commonplace," she said and noted that "women, and indeed older women, are particularly vulnerable and the courts are called upon to protect this vulnerable group of women".

She said if the sentences are too lenient, the danger exists that members of the community would take matters into their own hands. She then sentenced Alfred to 23 years in prison, of which five years were suspended on condition that he is not convicted of murder or any

offence involving violence during the period of suspension.

Alfred defended himself. The State was represented by Deputy Prosecutor General Johan Pienaar.

Namibia

Runaway zebra dies after it escapes from a zoo

11:06 EST, 23 March 2016 | dailymail.co.uk

Runaway zebra DROWNS after being hit with tranquilliser darts and toppling into lake at golf course

- **The animal had escaped from the Mikuni West Farm in eastern Japan and went on the run in the town of Aichi**
- **It led police officers on a chase across a golf course as they struggled to contain the animal who began to panic**
- **It was then shot with a transquilser dart by a vet on the scene in a bid to subdue the animal and capture it alive**
- **But it fell into a small lake on the course and even though vets quickly pulled it from the water, it had already died**

By Jennifer Newton for MailOnline

A runaway zebra led police on a dramatic chase across a golf course in Japan before it fell into a pond and died.

The animal had escaped from the Mikuni West Farm in Aichi, eastern Japan, on Tuesday and police officers chased it across the fairway in a pursuit, which was broadcast live on TV.

The police were trying to capture the zebra alive but were unsuccessful in cornering it in order to capture it.

Vets then shot it with a tranquilser dart, only to watch as it plunged into a small lake on the golf course.

However, as they rushed to rescue the zebra from the water, they realised it had already died.

Takahiro Taniguchi, a police spokesman in central Gifu, said: 'It collapsed in the pond, so we hurriedly pulled it ashore, but its heart had stopped beating.'

He added that vets then performed cardiac massage but explained it was not enough to prevent the 'bitter aftertaste' of the animal's demise.

The failed attempt to recapture the creature came just a month after a Tokyo zoo held a drill practising the event of an animal escaping.

Every year, a zookeeper dresses as an animal and stages an escape, giving colleagues the opportunity to hone their techniques.

This year's creature was a zebra, which was successfully collared and returned to its pen.

But as if to prove that practice doesn't always make perfect, this week's real life response didn't quite go to plan.

According to Ueno Zoo, which staged the zebra escape drill last month, the animals are easily panicked.

Meanwhile in 2012 a penguin on the run from a Tokyo aquarium outwitted authorities for 82 days before being caught.

There were more than 30 sightings of the two foot bird, known only as Penguin 337, who was spotted around various locations, including swimming in Tokyo Bay.

Comments (19)

The comments below have not been moderated.

Currytiger, Milky Way, Åland Islands, about 5 hours ago

Japanese! Makes my blood boil reading this.

Shirley R-J, Oxford, United Kingdom, about 7 hours ago

No doubt, as with all the whales they cruelly murder each year in the name of "research", this animal will end up on the menu in a posh Tokyo restaurant. Accident? Yeah, right.

JamesH1973, Denny, United Kingdom, about 8 hours ago

I somehow get the feeling that everyone involved in trying to sedate and capture the poor zebra where total idiots. Why was the vet using a blow dart, don't they have tranquilliser guns in Japan. The animal could have been shot from further away with a dart that would have penetrated the skin better than an overweight man that probably could blow out the candles on a birthday cake. At least the zebra had a small sense of freedom from the mobile caged hell it was used to.

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jules st john, swansea, about 8 hours ago

ah they will most probably eat the poor animal now

Ailsa6, upnorth, United Kingdom, about 9 hours ago

They truly are a backward species!

Time Khaled, Harare, Zimbabwe, about 9 hours ago

They just killed a lovely lionel messi. Beautiful zebra

Dubi Yave, Coventry, United Kingdom, about 10 hours ago

Aw, that was so unnecessary. Don't they know that they have to give way to a zebra crossing in Japan ?

MyOldTreece, Northampton, about 10 hours ago

I think that's what you call be frightened to death, poor creature. Humans.....they never fail to amaze do they.

Wubba5, London, United Kingdom, about 10 hours ago

idiots

Sally.S, Birmingham, United Kingdom, about 11 hours ago

Poor creature, we shouldn't be surprised though, just look at what they do at the 'Cove' :(

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